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Founder

S. S. Shashi

Chief Editor

Dharam Vir

Volume 28, Number 3 (July-September), 2019



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Affiliated to United Nations Organization (UNO)

**(Autonomous, Regd. Recognized Charitable Organization of
Social Scientists, Authors, Journalists & Social Activists)**

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Journal of National Development

Aims and Scope

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

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Perception of Indian Manager towards the Curriculum Management Education : Exploratory Factor Analysis

Sheetal*, Satish Chand Bhatnagar** and Alka Agarwal***

The purpose of this paper is to evaluate the factors that contribute to role of curriculum in management education with reference to Indian context. For this study, 200 respondents from industry were selected. Different levels of managers were contacted to record their response on a five-point Likert scale. It is stressed that curriculum of management education plays a crucial role. Different factors related to competency, psychological empowerment, problem solving and promote learning and collaborative attitude were identified. The present study provides a useful insight about curriculum and its role for development of competency of Indian students.

[Keywords : Curriculum, Management, Education, Competency, Psychological empowerment]

1. Introduction

Ultimately, it is the responsibility of higher educational institutes (HEIs) to instill desired employability skills in graduates (Ayoubi et al., 2017). But, HEIs are imparting education without considering the needs of the market (Boden and

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Nedeva, 2010). Studies also reveal a shortage of employability skills for accounting (Lim et al., 2016), management (Wilton, 2008) and marketing (Dacko, 2006) graduates. Awareness and development of desired skills is increasingly viewed as a way to improve one's career prospects after graduation (Baker and Henson, 2010). To promote the employability of graduates, business schools need to make sure that graduates are able to utilize softer business-related skills and abilities as well (Andrews and Higson, 2008). Educators and researchers are often role models for students. This is as true in the area of sustainable development as in more traditional areas of instruction. Business school teachers best fulfill this role when they feature real life, problem-based learning, close cooperation with businesses in the development of (sustainable) business models and cross-discipline courses (Teece, 2010), and a holistic approach to education (Starkey et al., 2004; Bennis and O'Toole, 2005; Giacalone and Thompson, 2006; Bradfield, 2009; Thomas and Cornuel, 2011). As more students request sustainable development courses, there must be a pool of knowledgeable teachers qualified to present these courses. The development of course materials that satisfy the demands by students, businesses, various other stakeholders and the general public is a time-consuming endeavour in any circumstance. When this work involves all curricula in a modern business school, even more time and effort are required. The work entails rigorous course and curricula reviews, coordination of the various disciplines, and education and training of teachers, to mention only three requirements.

Curriculum has significant impact on competency development of management graduates. It also contributes in development of employability skill. Curriculum should meet the industry expectation. Researchers have interviewed the different stakeholders for their view on role of curriculum of management education in developing the competency. Researchers have collected the information through well defined questionnaire from Indian executive working in industry.

Objective of the research is to identify the factors or role of curriculum to management students in India. For this purpose researcher have collected the data on various statements which were collected from different stakeholder of management education in India. Exploratory factor analysis was used to identify the factors which are contributing towards the role of curriculum in management education.

2. Background of the Study

In today's general debate about business school models and curricula development, one criticism in particular has received significant attention. The criticism is that the greatest world problem of our time is sustainability with its environmental, economic and social implications. The debate has initiated the

third shift in business school education (e.g. Starkey et al., 2004; Giacalone and Thompson, 2006; Bradfield, 2009; Thomas and Cornuel, 2011) and in business itself (e.g. Porter and Kramer, 2011; Scherer et al., 2013).

This shift represents a new wave of change (Forray and Leigh, 2012). As a result, it has become necessary to re-think the purpose of, and justification for, business school education. Some commentators (e.g. Porter and Kramer, 2011) call for a revolution in society supported by business entities and business schools in which the focus is on both societal and organizational rationality. One reason for the lack of sustainability issues in business school curricula is that university lecturers often do not have a clear understanding of sustainability (Reid and Petocz, 2006).

As it is the responsibility of higher education to provide the competent person to the Industry. Education of person has great role in developing the personal competency, functional competency and job performance. There is huge gap exist between the industry need and supply of competent manpower from educational institute. Education of students significantly depends on the curriculum of course as it is way to develop the students. Understanding of role of curriculum is important to understand to identify the gap that exists between educational institution and Industry need in India. Curriculum has significant impact on learning and building the competency as per industry requirement. Thus, the above discussion puts forth the research objective of this study as: identifying the impact of curriculum toward the industry expectation as well as identifying the areas that need improvements. The need to have an indigenous curriculum that is critically relevant to the needs of the learner and that of the society is the background for this study.

3. Literature Review

The curriculum incorporates higher order thinking skills, multiple intelligences, technology and multimedia, the multiple literacies of the 21st century, and authentic assessments. Service learning is an important component. Organized study of curriculum is a twentieth-century phenomenon motivated by managerial inevitability for resolving technical and practical education's impediments (Hass, 1980). The term 'curriculum' emanates from Latin expression *Correir*, meaning 'running a course', a race ground or a career to accomplish a goal (Academic Sun, 2012). The conventional description of curriculum, comprises all the experiences and knowledge (school-based activities) acquired by the learner within the school system including excursions and recreation activities which are termed extra-curricular activities. Curriculum design is a fundamental reference point (main resource) for teachers and often encoded in the official textbook and instructor guides. Thus, teachers' pedagogic approaches, schemes of teaching and practices are developed to endorse the curriculum.

The curriculum is not textbook driven or fragmented, but is thematic, project based and integrated. Skills and content are not taught as an end in themselves, but students learn them through their research and application in their projects. Textbooks, if they have them, are just one of many resources. Knowledge is not memorization of facts and figures, but is constructed through research and application, and connected to previous knowledge, personal experience, interests, talents and passions. The skills and content become relevant and needed as students require this information to complete their projects. The content and basic skills are applied within the context of the curriculum, and are not ends in themselves. Critical thinking is also central to the curriculum changes recommended by the Accounting Education Change Commission (AECC). Ornstein and Hunkins (1998) maintained that curriculum development embraces how a curriculum is deliberated, executed and appraised. Contemporary interpretation of curriculum views it as all forms of knowledge and experiences acquired by learner, irrespective of when or how they take place (Moronkola, Akinsola, & Abe, 2000).

The Indian education system largely focuses on the academic curriculum without practical business exposure. Every country has challenges with raw talent, but India's challenges are expanded by creating a huge number of virtually unemployable graduates who are ill-prepared for the global business stage, says Mark Driscoll. "With little practical knowledge being taught in many management schools, I would expect our ratings to continue to fall compared to other countries." Graduates are not ready for work environment as they do not possess sufficient level of skills (Abas-Mastura et al., 2013). Education and industry are inter-related as output of the education system is input of the industry. Viewing this, business schools need to understand what skills the customers need (Rosenberg et al., 2012; McQuade and Maguire, 2005) and to transfer those skills to students during a particular program of study (Holmes, 2013). Identification of employability skills can also be used as a developmental tool to make students think about employability in terms of their strengths and possible areas for improvement (Pool et al., 2014). Students need to realize that education is not all about to attain good marks but to explore and develop personal capabilities for achieving success in career and life as well (Tran, 2013). Professional skills and competencies that were seen as a by-product of educational process in past, are now considered as a core part of a professional degree (Coll et al., 2002). Therefore, employability support in HEIs should be more holistic and go beyond the set of skills that one can acquire or be taught (Markes, 2006). Responsibility to enhance employability of graduates does not lie in the hands of a single party (Lim et al., 2016) instead, an effective coordination among students, industry, professional bodies, faculty, placement officers and directors of HEIs is needed (Ayoubi et al., 2017; Rao, 2014; Tran, 2013). As expressed by Fraser and Bosanquet (2006), curriculum is a dynamic and collaborating process of teaching and learning. In general, the meaning and

description of curriculum changes from time-to-time and the changes are propelled by social circumstances, knowledge formation, learner need and education system (Alaezi, 1990). According to Alexander (2009), the curriculum connects the macro (formally designated educational objectives and content) with the micro (the process of teaching and evaluation in the school) and is best comprehended as a sequence of translations, transpositions and transformations. Apple (1982) submits that the curriculum echoes officially and ideologically selected knowledge which serves as a tool for change _ in term of what the society hopes to be in the future.

The curriculum content provides students with the elementary theoretical framework compulsory for understanding business management and, at the same time, provides students' with knowledge and techniques which are indispensable to start up and manage small businesses effectively (Venter, 2001).

The curriculum profile that businesses demand from their workers is undergoing considerable change, especially in regard to higher education graduates. Considering the functions that are associated with higher education, they should respond to these business demands. As a result, they should educate their students following curriculum that fits the needs of the labour market. This fit would allow improvement in the employability of higher education graduates (Marzo-Navarro et al., 2009). Nowadays, companies demand from their employees a combination of cognitive background and personal skills, since accounting practices tend to become multi-disciplinary and accountants have to compete with other professionals (Howieson, 2003). There is an urgent need to develop industry-relevant competency profiles for business graduates (Jackson, 2009b). The incorporation of work placement into higher education curriculum links the job market and academic studies (Stevenson, 2005). Modern teaching methods such as analysis of information, case analysis, real company-assignments, and technology assignments should be used extensively to accomplish the objectives of accounting education reform (Albrecht and Sack, 2000; Boyce, 1999; Burnett, 2003; Cummings et al., 2001; Lux, 2000).

Marzo-Navarro et al. (2009) compare the competencies that companies demand from higher education graduates with the curriculum that higher education follows to educate their students.

4. Research Methodology

A structured questionnaire was constructed and used as the survey instrument. First of all, extensive pre-testing took place in an attempt to improve the format of the questions. The questionnaire was delivered to the research subjects, to allow the researcher to discuss with the participants the main aims of the research and provide them with all the necessary explanations in order to eliminate possible mistakes in the understanding and completion of the

questionnaires. The pilot study included 50 Indian executives who carefully read the questionnaires.

The pilot was designed to ensure face and content validity of the instrument and to determine whether the questions, as they were worded, could achieve the desired results; the questions were placed in the best possible order; the questions were understood by all respondents; additional or more specific questions were required, or some questions should be eliminated; and finally, the instructions to interviewers were adequate and the time it took to complete each questionnaire was reasonable. A preliminary notification (to explain the scope of the survey) was given to the subjects of the survey. According to Cooper and Schindler (1998) this process is useful and increases the response rate of the questionnaires.

The questionnaire consisted of 51 questions to collect information about curriculum of management education and its role in developing the skills and abilities in management graduate. Additionally, the questionnaire included items about demographic and experience status of the respondent. Statistical tests were performed to ensure the validity and reliability of the questionnaire (such as Cronbach's α , total variance extracted, and Kaiser-Meyer-Olkin (KMO)). The first part gathered data concerning the profile of respondents (demographic).

The second part collected data about the skills students acquire in their academic education and role of curriculum in developing the competencies of executives which help them in their job performance. Each variable of the second section was assessed with a five-point Likert scale.

The respondents were asked to indicate their level of agreement or disagreement on a five-point Likert scale. Statistical software (SPSS 20 version) has been used for the analysis. As regards the statistical tool, Costello and Osborne (2005) stated that during the period of 2003-2004 only, 1700 studies have been conducted by using some form of exploratory factor analysis in PsycINFO. Exploratory factor analysis (EFA) was used because of methods of measurement of the contribution of curriculum of management education. EFA (exploratory factor analysis) was chosen because of the following reasons :

1. Role of curriculum in developing the similar competency can be grouped together
2. Identification of similar indicator in homogeneous group, which allowed more clearly understanding the role of curriculum
3. Similar activities which result in performance measure of the person can be grouped to together in homogenous group

Assumptions of exploratory factor analysis (EFA) : Assumptions of exploratory factor analysis have been verified in data set. There is no outlier in data set. Data is normally distributed. MacCallum et al. (1999) proved that the necessary N is in fact highly dependent on several specific aspects of the study - communalities and factor loadings. Variable should be continuous and measured

on likert scale (minimum 5) and absence of skewness to obtain reasonable result of EFA (Labovitz 1967; Lubke and Muthen 2004; Carifio and Perla 2007).

Sample size : Adequate sample size is required for exploratory factor analysis. Different authors have suggested different opinion in this regards. Mostly cited author, Comrey and Lee (1992) have recommended the sample with 100 or less cases is poor, 200 is fair, 300 - good, 500 - very good and 1000 or more - excellent. Williams et al. 2010 have recommended that sample size should be the number of variables (p) - the most restricted ratio N:p (STV ratio) is 20:1. Costello and Osborne 2005 have stated that the sample size should be 5:1 or 10:1 and it is more widely accepted. We have taken the sample size of 136 which is adequate as per literature review.

Kaiser-Meyer-Olkin (KMO) Measure and Bartlett's test of sphericity used to measure the adequacy of the data for the exploratory factor analysis. Kaiser (1974) had suggested that for KMO in the 0.90s adequacy is marvellous, in the 0.80s - meritorious, in the 0.70s - middling, in the 0.60s - mediocre, in the 0.50s - miserable and below 0.5 - unacceptable. The Bartlett's test of sphericity should be significant ($p < 0.05$).

KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.952
	Approx. Chi-Square	9235.553
Bartlett's Test of Sphericity	df	1275
	Sig.	.000

In our study, KMO values is 0.952 and it indicates the marvellous adequacy of sample. The Barlett's test of sphericity is also significant($p < 0.05$)

Consideration of no of factors : The most popular criteria are: (i) Kaiser rule - retain only those factors with an eigenvalue larger than 1, (ii) Cattell criterion - a scree-plot (Panek, 2009). We have followed the Kaiser rule for consideration of number of factors in exploratory factor analysis.

Factor's extraction method : Generally we use principal components analysis (PCA) in exploratory factor analysis. Some of the authors (MacCallum and Tucker, 1991; Snook and Gorsuch, 1989; Costello and Osborne, 2005) have used principle axis factoring (traditional method). Some of the authors (Schoenmann, 1990; Steiger, 1990; Velicer and Jackson, 1990) have pointed out that there is almost no difference between principal component and factor analysis.

PCA is the adaptations of classical Hotteling's principle components analysis for factor analysis and practically is the most popular (Malarska, 2005). We have selected principal component analysis as a factor extraction method

Rotation method : The aim of rotation is to simplify and clarify the data structure (Malina, 2004). Varimax rotation is commonly used method in factor

analysis. Varimax rotation is orthogonal method of rotation (oblimin, quartimin and promax are oblique and allow the factor to correlate) (Walesiak and Gatnar, 2009; Kim and Mueller, 1978). There is no widely preferred method of oblique rotation; all tend to produce similar results (Fabrigar et al. 1999).

Factor loading : On the basis of loadings values we could indicate the variables with practically importance - it should be above 0.3. The analysis could be finished by interpretation of factors (using loading for all variables). The most popular are: regression, Bartlett method and Anderson-Rubin method (DiStefano et al. 2009).

5. Result Analysis

Rotated component matrix has depicted the factor loading into component. After analyzing the factor loading, 4 factors have been identified.

Rotated Component Matrix^a

	Component			
	1	2	3	4
F1. Takes appropriate action on problems as necessary	.797			
F1. Proposes solutions to problems	.788			
F1. Capacity for applying knowledge in practice	.785			
F1. Uses time effectively	.783			
F1. Identifies problems	.764			
F1. Basic knowledge of the field of study	.758			
F1. Consult with supervisor	.753			
F1. Interpersonal skills	.743			
F1. Capacity for analysis and synthesis	.741			
F1. Capacity to learn	.741	.429		
F1. Meets work deadlines	.737			
F1. Arrives for meetings on time	.733			
F1. Ability to work in an interdisciplinary team	.729			
F1. Basic knowledge of the profession	.725			
F1. Capacity to adapt to new situations	.723	.444		
F1. Capacity for generating new ideas (creativity)	.723			
F1. Critical and self-critical abilities	.718			
F1. Decision-making	.715			
F1. Oral and written communication in your native language	.712			
F1. Appreciation of diversity and multiculturalism	.710			

F1. Elementary computing skills (word processing, database, other utilities)	.700			
F1. Arrives for work on time	.694	.410		
F1. Research skills	.681			.408
F1. Knowledge of a second language	.674			
F1. Ethical commitment	.654	.457		
F1. Demonstrates effective leadership skills as appropriate	.591	.568		
F2. Deals appropriately with sensitive situations		.831		
F2. Deals effectively and professionally with employees in other areas	.426	.780		
F2. Responds appropriately to feedback on job performance	.422	.765		
F2. Effectively collaborates with other department members as necessary	.436	.751		
F2. Demonstrates appropriate interactions with students	.479	.739		
F2. Deals appropriately with confidential information	.478	.714		
F2. Demonstrates appropriate interactions with the public	.441	.714		
F2. Demonstrates appropriate knowledge of UFV practices and policies relevant to position	.457	.700		
F2. Demonstrates initiative as appropriate	.423	.699		
F2. Manages information and data effectively	.463	.698		
F2. Works without supervision as necessary	.485	.558		
F3. Curriculum develops the problem solving skill in students			.856	
F3. Curriculum contributes to knowledge, skills and values			.824	
F3. Curriculum can address new challenges and opportunities by integrating new emerging issues			.822	
F3. Curriculum help the student to improve the communication skill			.805	
F3. Curriculum has effective role in developing the critical thinking in students			.785	
F3. Curriculum need to develop the student competency in the management and appreciation of diversity			.768	
F3. Curriculum articulates both the competencies necessary for lifelong learning and the competencies needed for holistic development			.759	
F3. Curriculum provides the structure for the provision of quality learning			.635	.471
F3. A quality curriculum maximizes the potential for the effective enhancement of learning			.601	.468

F4. Curriculum ensures the quality of learning				.742
F4. Curriculum need to develop the collaboration in work place				.739
F4. Curriculum bridges the relationship between theory and the practical work				.734
F4. A good quality curriculum also promotes integrated learning			.486	.581
F4. Curriculum is relevant to current and future lives, experiences, environment and aspirations.			.472	.495

Extraction Method : Principal Component Analysis.

Rotation Method : Varimax with Kaiser Normalization.

a. Rotation converged in 8 iterations.

5.1 Factor 1 : Improve Performance and Thinking Ability

26 statements loaded under factor 1 which is “Improve performance and thinking ability”. Reliability of all 26 statements was found 0.986 which ensure the reliability of scale. The value of Cronbach’s measure was found 0.70 and it ensures the reliability of the scale (Nunnally et al., 1967). Curriculum helps to improve the performance and thinking ability of Indian students.

It comprises of action oriented, propose solution to the problem, application of knowledge, time management, problem identification, basic knowledge of domain, interpersonal skill, learning skill, achieving goals, adaptability, creativity, critical thinking, decision making, communication skill, technical skill and ethical commitment.

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
1. Takes appropriate action on problems as necessary	86.29	674.843	.830	.986
2. Proposes solutions to problems	86.20	675.094	.865	.986
3. Capacity for applying knowledge in practice	86.26	669.985	.865	.986
4. Uses time effectively	86.21	675.636	.842	.986
5. Identifies problems	86.19	673.134	.889	.986
6. Basic knowledge of the field of study	86.15	673.509	.869	.986
7. Consult with supervisor	86.20	674.575	.828	.986
8. Interpersonal skills	86.22	673.062	.876	.986

9. Capacity for analysis and synthesis	86.22	673.418	.870	.986
10. Capacity to learn	86.19	670.037	.902	.986
11. Meets work deadlines	86.17	668.897	.885	.986
12. Arrives for meetings on time	86.21	670.417	.900	.986
13. Ability to work in an interdisciplinary team	86.35	679.282	.806	.986
14. Basic knowledge of the profession	86.15	675.835	.853	.986
15. Capacity to adapt to new situations	86.16	673.722	.874	.986
16. Capacity for generating new ideas (creativity)	86.20	674.368	.868	.986
17. Critical and self-critical abilities	86.32	675.302	.839	.986
18. Decision-making	86.15	674.146	.849	.986
19. Oral and written communication in your native language	86.30	673.916	.851	.986
20. Appreciation of diversity and multiculturalism	86.27	682.259	.813	.986
21. Elementary computing skills (word processing, database, other utilities)	86.35	675.237	.856	.986
22. Arrives for work on time	86.23	672.355	.869	.986
23. Research skills	86.35	676.835	.824	.986
24. Knowledge of a second language	86.38	678.414	.787	.986
25. Ethical commitment	86.40	674.702	.830	.986
26. Demonstrates effective leadership skills as appropriate.	86.33	680.653	.790	.986

5.2 Factor 2 : Leadership and Functional Competency

11 statements loaded under factor 1 which is “Leadership and functional competency”. Reliability of all 11 statements was found .973 which ensures the reliability of scale. The value of Cronbach’s measure was found 0.70 and it ensures the reliability of the scale (Nunnally et al.,1967). Leadership and functional competency consist of dealing with situation, employees and confidential information effectively. It also emphasis on collaboration, feedback on job performance, public dealing and taking initiation of activities.

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
1. Deals appropriately with sensitive situations	34.55	103.631	.884	.970

2. Deals effectively and professionally with employees in other areas	34.52	103.134	.908	.970
3. Responds appropriately to feedback on job performance	34.53	103.398	.884	.970
4. Effectively collaborates with other department members as necessary	34.55	104.573	.891	.970
5. Demonstrates appropriate interactions with students	34.64	102.954	.902	.970
6. Deals appropriately with confidential information	34.50	104.090	.885	.970
7. Demonstrates appropriate interactions with the public	34.66	105.065	.866	.971
8. Demonstrates appropriate knowledge of UFV practices and policies relevant to position	34.68	103.808	.856	.971
9. Demonstrates initiative as appropriate	34.58	105.730	.841	.972
10. Manages information and data effectively	34.37	103.088	.888	.970
11. Works without supervision as necessary.	34.85	106.052	.720	.975

5-3 Factor 3 : Personal Competency Development

9 statements loaded under factor 3 which is “competency development”. Reliability of all 9 statements was found .962 which ensures the reliability of scale. The value of Cronbach’s measure was found 0.70 and it ensures the reliability of the scale (Nunnally et al., 1967). Personal competency development consist of problem solving skills, knowledge, skill and values, communication skill, critical thinking, holistic development and learning skill of students.

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
C12. Curriculum develops the problem solving skill in students	25.09	88.704	.900	.955
C4. Curriculum contributes to knowledge, skills and values	24.98	86.889	.912	.954
C8. Curriculum can address new challenges and opportunities by integrating new emerging issues	25.13	89.336	.876	.956
C9. Curriculum help the student to improve the communication skill	25.18	89.984	.835	.958
C11. Curriculum has effective role in developing the critical thinking in students	25.17	90.347	.848	.957

C13. Curriculum need to develop the student competency in the management and appreciation of diversity	25.09	90.410	.834	.958
C3. Curriculum articulates both the competencies necessary for lifelong learning and the competencies needed for holistic development	25.15	91.273	.823	.959
C2. Curriculum provides the structure for the provision of quality learning	24.99	94.250	.784	.960
C6. A quality curriculum maximizes the potential for the effective enhancement of learning.	25.04	94.241	.762	.961

5.4 Factor 4 : Collaboration Attitude

5 statements loaded under factor 4 which is “collaboration attitude”. Reliability of all 5 statements was found .901 which ensures the reliability of scale. The value of Cronbach’s measure was found 0.70 and it ensures the reliability of the scale (Nunnally et al.,1967). It comprises the collaboration at work place, practical and theory work, collaboration for integrated learning. It also develop the collaboration for lives, experiences and aspirations.

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
C5. Curriculum ensures the quality of learning	12.74	16.236	.769	.876
C10. Curriculum need to develop the collaboration in work place	12.71	15.532	.835	.861
C1. Curriculum bridges the relationship between theory and the practical work	12.74	16.280	.726	.885
C14. A good quality curriculum also promotes integrated learning	12.61	16.182	.753	.879
C7. Curriculum is relevant to current and future lives, experiences, environment and aspirations.	12.82	17.312	.686	.893

6. Conclusion

The findings of this research reveal a consensus of opinion among Indian executives concerning the management education curriculum. The respondents believe that MBA courses are very important for their performance and progress. Indian executives agree that MBA course curriculum help in developing the personal and functional competencies of individual at the workplace.

Concerning the business demand components, the content of major of study is considered to be high labelled. Curriculum helped in improving performance and thinking ability, leadership and functional competency, personal competency development and collaborative attitude.

The literature review has shown that in today's business environment there is a need for competent workers. The above findings confirm the theory that the companies demand from their employees a combination of cognitive background and personal skills, and the most basic required skills are: creativity, communication skills, the ability to cooperate, and the ability to plan strategies (Howieson, 2003).

These findings are in line with Marzo-Navarro et al. (2009) who have found that higher education institutes must improve various competencies in the education of their students.

According to the questionnaire survey, departments have to focus on skills and knowledge, and mainly on the following : general culture, oral communication skills, written communication skills, public speaking skills, ability to think critically, ability to work under pressure, and personal fit with the company's image. The department should improve the fit with the market emphasizing the development of these skills.

This study contributes to the field of management education, since it provides evidence supporting the significance of management curriculum and its need.

It can be added together with other studies in other countries contributing to a systematic examination of these issues. The practical implication of this study is that the management of the department can improve the curriculum profile of the students by developing their skills.

According to the results of the study, the curriculum in management education has to provide the following :

1. A match between the expectations of employers and the curricular content;
2. The development of knowledge and skills;
3. Relevance to the employers' organizations; and
4. Practical demonstrations from employers to students of the department.

This study highlights the need to strengthen competency development within graduate business education and to reform curriculum graduate studies.

7. Limitations

One major limitation of this study is that it has been based only on the Indian executive. It is important that future research be directed towards collecting data from more academic institutions as well as from more companies. Delhi/NCR is chosen for collection of data and it can be further extended geographically.

8. Further Research

Further study will confirm if indeed the development of those skills improve graduates' job performance. Further research could expand the scope of this research by conducting this survey in more educational institutes (Higher Education) and other countries to compare and to verify, these results. Successful redesign of management curriculum requires total commitment and support of all stakeholders in the society, educational and business concern to facilitate engagement throughout the diverse phases of the curriculum modification initiatives. Therefore, attempts to change management curriculum should commence on how to foster alignment among need assessment, content and learning interactions. Redesigning management curricula requires significant paradigm shift towards the expansion of capabilities founded on knowledge development instead of transmission of management idea that lacks practical basis. Thus, redesigning management curricula should not only be culture sensitive, it must be acceptable by the society they are meant to serve. Therefore, both academics and business practitioners should actively embrace the campaign towards management curriculum renewal as an avenue to expedite processes that open up opportunities for decolonizing the content of management curriculum.

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Merchandiser Perception of Cashless Transaction : A Case Study of District Meerut of Uttar Pradesh State in India

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Digital payment is a future of cashless economy and most of Indians are using Digital payment for their transaction but after demonetization it feels like a compulsory for all but not enforceable by law of India. Suddenly the change in economy, this is not easy to convert from cash to cashless due to unavailability of infrastructure facility for this cashless platform. General people discuss some issues and benefits with each and on other side merchandisers were very embarrassing due to new way of currency transaction. The regular practices of physical transaction of money are going to be changed and all transaction will be in records is good for economy but merchandiser having different perceptions related to different aspects. In this paper an attempt is made to examine the merchandisers of Meerut (Uttar Pradesh) perception towards cashless transaction and conclusion are made based on the finding. The research objectives are to investigate the reason of conversion from cash to cashless transactions and to analyze the challenges and prospects for cashless transactions in district Meerut of Uttar Pradesh in India. It has been stressed that merchandiser in District Meerut of State Uttar Pradesh in India will have positive perception towards cashless transaction perception if government and banking system provide good infrastructure for cashless transaction.

[Keywords : Merchandiser, Cashless transaction, Perception, Demonetized]

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1. Introduction

In conjunction with demonetization, the government has announced waivers on convenience charges, surcharge and service charge on digital payments by government departments and organizations to promote digital and card-based payments. The announcement of demonetization of Big Rupees note denomination notes of Rs. 500 and Rs.1000 worth nearly 15.4 trillion, took place on November 8, 2016. That move to reduce corruption, black money, eliminating counterfeit currency and terrorism funding. on moving towards a cashless economy and creating an Indian cashless society, for betterment of Indian economy and encouraged people of India, to use cashless transactions, consider mobile phone usage, as a wallet and a bank.

A merchandiser is someone who ensures that the correct amounts of products are on hand in a store or on websites. So easily we can say merchandisers are of two types : traditional merchandisers (who are using old platform of transaction or say physical transaction) and modern merchandisers (who are using latest platform of transaction or say cashless/digital transaction). Traditional Merchandisers and modern merchandiser are having different thoughts on cashless transaction in District like Meerut of Uttar Pradesh in India. District Meerut in Uttar Pradesh having its own place in trade and Commerce in India.

Meerut is also having own important space in the Indian history. The district is bounded on the north by Muzaffarnagar district, on the South by Ghaziabad, Bulandsahar & Gautambudh Nagar districts and on the East by Bijnor & Jyotibaphule Nagar districts and on the West by Baghpat district. The whole district is a vast level plain. Ganga & Hindon Rivers draws the Eastern & Western boundaries of the district.



Map of Meerut

Population (Meerut)

Gender	Male	Female	Total
No.	752,893	668,009	1,420,902

Source : www.census2011.co.in

Gender Ratio (Meerut)

Gender	Male	Female
No.	1000	887

Source : www.census2011.co.in

Literacy Rate (Meerut)

Gender	Male	Female	Total
Percentage	81.57%	70.36%	76.28%

Source : www.census2011.co.in

Agriculture Land Use (Meerut)

Components	Area ('000 ha)	Cropping Intensity (%)
Net sown area	198.941	152.67%
Area sown more than once	104.783	
Gross cropped area	303.724	

Source : www.allduniv.ac.in

Status of Banking (Meerut)

S. No	Banks	Numbers
1.	Commercial Banks	297
2.	Rural Banks Products	2
3.	Co-operative Banks Products	34
4.	PLDB Branches	4

Source : District Stat. & Eco. Office, Meerut (2011)

Industrial Scenario (Meerut)

S. No.	Name of Industrial Units
1.	Bhalla International udyogpuram Industrial Estate , Meerut
2.	Mawana Sugar Works, Mawana, Meerut
3.	Dayal Fertilizer Pvt Ltd, Meerut
4.	Mankind Pharma Ltd, Meerut
5.	Alps Industries Ltd., Delhi Road, Meerut
6.	Sai Electricals , Balwant Nagar , Meerut
7.	Arihant prakashan , Meerut
8.	Devpriya Papers Pvt. Ltd., Sani, Mawana Road, Meerut

2. Review of Literature

Al-Laham (2009) found that there was considerable interest in the development of electronic money schemes in recent years. He also said that E-money could become the future platform of currency transactions in the world. K. Sree Latha Reddy and S. JayaLaxmi (2014) comparative study on Traditional shopping and Online shopping and found that Online shopping is most convenient and time efficient and also cost cutting exercise as one need not to step out of his/her home for doing shopping and Traditional shopping still allows ground to the consumer in terms of physically analyze and even try out the merchandise that he wants. The main point is that you would always be find the best means to whatever feasible you in both the money factor and the need or want factor. Er. Harjot Kaur and Mrs. Daljit Kaur (2015) studies a E-Commerce in India - Challenges and Prospects and he found that E-commerce is the extensive use of computer network with internet. Deepika Kumari (2016) found that Government do efforts to aware its citizen for cashless transaction by different kinds of advertisement method but after doing such efforts a large number of people are remaining to introduction of cashless transaction. Sheetal Thomas & G. Krishnamurthi (2016) examined that there is enormous potential that rural economy in India can become a cashless economy.

Shamsher Singh and Ravish Rana (2017) studies of consumer perception of digital payment mode and found that in the educated areas such as Delhi NCR and other metropolitan cities, the of acceptance of digital payment is high. The Smartphone and internet penetration growth in such area also facilitated the adoption of digital payment. Dr. Chandravathi (2018) attempt to understand Merchant's perception towards cashless economy and he found that the people are mentally ready for adoption of modern online technology driven facilities for their day today transactions leading to use of less cash in the economy. It also appears that many people actually agree with the government on the usefulness of the cashless economy. It is agreed that the cashless system will be helpful in the fight against corruption and money laundering. One most significant contribution of the cashless economy is that it is expected to reduce the risk associated with carrying cash.

3. Methodology

The research mainly used primary data and was collected with the help of questionnaire through survey method. These questionnaires consist of total ten questions and out of which four questions are related to profile of respondents. Questionnaire are based on Five level Likert scale. The sample size of the study is 100 respondents and population of the study consists from different type of business owners from District Meerut of state Uttar Pradesh. Total population was divided into four part of Meerut as a North-East, North-West, South-East and

South-west. Strata simple random sampling technique is used using random number of tables. Collected data is analyzed by calculating percentage. Chi-square test is used for testing the hypothesis.

4. Analysis and Discussion of Results

Table-1 : Gender of the Respondents

Gender	Number of respondents	Percentages (%)
Male	69	69
Female	31	31
Total	100	100

Out of 100 respondents surveyed, 69 percent are males and 31 percent are female.

Table-2 : Age of the Respondents

Age	Number of respondents	Percentages (%)
Below 30 years	27	27
Between 31 - 40 years	29	29
Between 41 - 55 years	36	36
Above 55 years	8	8
Total	100	100

Out of 100 respondents surveyed, the age of 27 percent respondent is below 30 years, 29 percent respondents age is between 31-40 years, 36 percent respondents age is between 41-55 years, 8 percent respondents age is above 55 years.

Table-3 : Monthly Income of the Respondents

Income (Rs)	Number of respondents	Percentages (%)
Below 15000	18	18
Between 15001 -50000	35	35
Between 50001- 100000	26	26
Above 100000	21	21
Total	100	100

Out of 100 respondents surveyed, the income of 18 percent respondent is below Rs. 15000, 35 percent respondents income is between Rs 15001-50000, 26 percent respondents income is between Rs 50001-100000, 21 percent respondents income is above 100000.

Table-4 : Education of the Respondents

Education	Number of respondents	Percentages (%)
Below High School	19	19
Between HS to Intermediate	21	21
Between Intermediate to Graduation	46	46
Between Graduation to PG	14	14
Total	100	100

Out of 100 respondents surveyed, the Education of 19 percent respondent is below High School, 21 percent respondents education is between High School to Intermediate, 46 percent respondents education is between intermediate to Graduation, 14 percent respondents education is between Graduations to PG.

Table-5 : Response on “to reduce Corruption is the reason for cashless payment in Meerut”

S. No	Opinion	Number of Respondents	Percentage
1.	Strongly Agree	23	23
2.	Agree	38	38
3.	Neutral	15	15
4.	Disagree	14	14
5.	Strongly Disagree	10	10
Total		100	100

Source : Primary Data

The above table indicates the response of merchandiser about that to reduce the Corruption is the reason for cashless payment in Meerut. It is concluded that the Majority of the Merchandisers (61%) felt that Corruption is the reason for cashless payment in Meerut.

² test

H0: Corruption in transaction has no influence on Merchandiser for cashless Transaction in Meerut for merchandiser.

H1: Corruption in transaction has an influence on Merchandiser for cashless Transaction in Meerut for merchandiser.

Observed Frequency (O _i)	Expected Frequency (E _i)	(O _i - E _i)	(O _i -E _i) ²	(O _i -E _i) ² /E _i
23	20	3	9	0.45
38	20	18	324	16.2
15	20	-5	25	1.25
14	20	-6	36	1.8
10	20	-10	100	5
Total ²				24.7

Calculated value of $\chi^2 = 24.7$. The Critical value of χ^2 at 4 Degree of Freedom at 5% level of Significance is 9.488. Calculated value is Greater than Critical Value i.e., $24.7 > 9.488$, Hence, H_0 is Rejected.

Table-6 : Response on “safety issue during cash mobilization is the main concern for cashless Payment in Meerut”

S. No	Opinion	Number of Respondents	Percentage
1.	Strongly Agree	36	36
2.	Agree	29	29
3.	Neutral	12	12
4.	Disagree	13	13
5.	Strongly Disagree	10	10
Total		100	100

Source : Primary Data

The above table indicates the response of merchandiser about that safety issue during cash mobilization is the main concern for cashless payment in Meerut.

It is concluded that the Majority of the Merchandisers (51%) felt that safety issue during cash mobilization is the main concern for cashless payment in Meerut.

χ^2 test

H_0 : Safety issue during cash mobilization has no influence on Merchandiser for cashless Payment in Meerut.

H_1 : safety issue during cash mobilization has influence on Merchandiser for cashless Payment in Meerut.

Observed Frequency (O_i)	Expected Frequency (E_i)	$(O_i - E_i)$	$(O_i - E_i)^2$	$(O_i - E_i)^2 / E_i$
36	20	16	256	12.8
29	20	9	81	4.05
12	20	-8	64	3.2
13	20	-7	49	2.45
10	20	-10	100	5
Total χ^2				27.5

Calculated value of $\chi^2 = 27.5$ The Critical value of χ^2 at 4 Degree of Freedom at 5% level of Significance is 9.488. Calculated value is Greater than Critical Value i.e., $27.5 > 9.488$, Hence, H_0 is Rejected.

Table-7 : Response on “Internet speed in India is a big obstacle for cashless Transaction”

S. No	Opinion	Number of Respondents	Percentage
1.	Strongly Agree	36	36
2.	Agree	29	29

3.	Neutral	12	12
4.	Disagree	13	13
5.	Strongly Disagree	10	10
Total		100	100

Source : Primary Data

The above table indicates the response of merchandiser about that Internet speed in India is a big obstacle for cashless Transaction.

It is concluded that the Majority of the Merchandisers (81%) felt that Internet speed in India is a big obstacle for cashless Transaction

² test

Ho: Internet speed in India has no influence on Merchandiser for cashless Payment in Meerut.

H1: Internet speed in India has influence on Merchandiser for cashless Payment in Meerut.

Observed Frequency (O _i)	Expected Frequency(E _i)	(O _i - E _i)	(O _i -E _i) ²	(O _i -E _i) ² /E _i
43	20	23	529	26.45
38	20	18	324	16.2
5	20	-15	225	11.25
12	20	-8	64	3.2
2	20	-18	324	16.2
Total ²				73.3

Calculated value of $\chi^2 = 73.3$. The Critical value of χ^2 at 4 Degree of Freedom at 5% level of Significance is 9.488. Calculated value is Greater than Critical Value i.e., $73.3 > 9.488$, Hence, Ho is rejected.

Table-8 : Response on “Redressal system for fail transactions is Challenge for Cashless Transaction”

S. No	Opinion	Number of Respondents	Percentage
1.	Strongly Agree	33	33
2.	Agree	31	31
3.	Neutral	12	12
4.	Disagree	13	13
5.	Strongly Disagree	11	11
Total		100	100

Source : Primary Data

The above table indicates the response of merchandiser about that Redressal system for fail transactions is Challenge for Cashless Transaction.

It is concluded that the Majority of the Merchandisers (64%) felt that Redressal system for fail transactions is Challenge for Cashless Transaction.

χ^2 test

H₀: Redressal system for fail transactions has no influence on Merchandiser for cashless Payment in Meerut.

H₁: Redressal system for fail transactions has influence on Merchandiser for cashless Payment in Meerut.

Observed Frequency (O _i)	Expected Frequency (E _i)	(O _i - E _i)	(O _i -E _i) ²	(O _i -E _i) ² /E _i
33	20	13	169	8.45
31	20	11	121	6.05
12	20	-8	64	3.2
13	20	-7	49	2.45
11	20	-9	81	4.05
Total χ^2				24.2

Calculated value of $\chi^2 = 24.2$. The Critical value of χ^2 at 4 Degree of Freedom at 5% level of Significance is 9.488. Calculated value is Greater than Critical Value i.e., $24.2 > 9.488$, Hence, H₀ is rejected.

Table-9 : Response on maximum number of Customer acceptance for Cashless Transaction as compare to cash Transaction

S. No	Opinion	Number of Respondents	Percentage
1.	Strongly Agree	16	16
2.	Agree	14	14
3.	Neutral	18	18
4.	Disagree	28	28
5.	Strongly Disagree	24	24
Total		100	100

Source : Primary Data

The above table indicates the response of merchandiser about the customers that maximum numbers of Customer accept Cashless Transaction as compare to cash Transaction.

It is concluded that the Majority of the Merchandisers (52%) not felt that maximum number of Customer accept Cashless Transaction as compare to cash Transaction

χ^2 test

H₀: Customer accepts Cashless Transaction as compare to cash Transaction has no influence on Merchandiser for cashless transaction in Meerut.

H1: Customer accepts Cashless Transaction as compare to cash Transaction has influence on Merchandiser for cashless transaction in Meerut.

Observed Frequency (O _i)	Expected Frequency(E _i)	(O _i - E _i)	(O _i -E _i) ²	(O _i -E _i) ² /E _i
16	20	-4	16	0.8
14	20	-6	36	1.8
18	20	-2	4	0.2
28	20	8	64	3.2
24	20	4	16	0.8
Total ²				6.8

Calculated value of $\chi^2 = 6.8$. The Critical value of χ^2 at 4 Degree of Freedom at 5% level of Significance is 9.488. Calculated value is less than Critical Value i.e., $6.8 < 9.488$, Hence, H_0 is accepted.

Table-10: Response on Cashless Transaction makes merchandiser stronger against the E-Commerce websites Business to get order and payment solution across the country

S. No	Opinion	Number of Respondents	Percentage
1.	Strongly Agree	12	12
2.	Agree	10	10
3.	Neutral	5	5
4.	Disagree	41	41
5.	Strongly Disagree	32	32
Total		100	100

Source : Primary Data

The above table indicates the response of merchandiser about that Cashless Transaction makes merchandiser stronger against the E-Commerce websites Business to get order and payment solution across the country.

It is concluded that the Majority of the Merchandisers (73%) not felt that Cashless Transaction makes merchandiser stronger against the E-Commerce websites Business to get order and payment solution across the country

χ^2 test

H₀: Cashless Transaction makes merchandiser stronger against the E-Commerce websites Business to get order and payment solution across the country has no influence on Merchandiser for cashless transaction in Meerut

H₁: Cashless Transaction makes merchandiser stronger against the E-Commerce websites Business to get order and payment solution across the country has influence on Merchandiser for cashless transaction in Meerut.

Observed Frequency (Oi)	Expected Frequency (Ei)	(Oi - Ei)	(Oi-Ei) ²	(Oi-Ei) ² /Ei
12	20	-8	64	3.2
10	20	-10	100	5
5	20	-15	225	11.2
41	20	21	441	22.05
32	20	12	144	7.2
Total ²				48.65

Calculated value of $\chi^2 = 48.65$ The Critical value of χ^2 at 4 Degree of Freedom at 5% level of Significance is 9.488. Calculated value is Greater than Critical Value i.e., $48.65 > 9.488$, Hence, H_0 is rejected

5. Conclusion

As the response of the merchandiser in the district Meerut of Uttar Pradesh that merchandisers are negative point of view towards cashless Commerce due to safety issue during cash mobilization, internet speed in India and Redressal system for fail transactions but on the point of Corruption and Competition against E-Commerce Websites merchandiser are having positive thinking towards cashless commerce and also think maximum customer uses cash as compare to cashless. Finally the research conclude that merchandiser in District Meerut of State Uttar Pradesh in India will have positive perception towards cashless transaction perception if Government and banking system provide good infrastructure for cashless Transaction.

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Agency-Structure Dialectics in Repositioning Cultural Identity in the Historical Context in Nepal

Pradeep Acharya*

It has become customary to study ethnicity in the historical context so that the interplay between the individual member, the ethnic group and the nation-state as a whole can be understood to shed light on the contemporary dynamics of ethnicity and identity. Given the concern, this paper aims to elucidate the historical trajectory of cultural identity in one of the ethnic groups in Nepal. The study has focused on how the dialectics of individual agency and the social structure determine the strategies for constructing and maintaining ethnic boundaries, such as expansion, contraction, inversion and repositioning among one of the least studied nationalities in the country. Further, the paper also attempted to connect the formal institutionalization of ethnic association as the cause and effect of structure-agency dialectics. The study is based on extensive reviews of literatures supplemented by number of in-depth interviews of the members of the given community in and around Kathmandu valley. The paper summarizes that Pahari ethnicity today is the product of contemporary dialectics of individual members of the community and the contemporary socio-political context that has led to different strategies of 'repositioning' and 'contracting' of ethnic boundaries as per the socio-historical context.

[Keywords : Ethnicity, History, Agency, Structure, Repositioning]

1. Introduction

To begin with one of the five basic rules proposed by Gellner (2001) - nationalism and ethnicity should be studied in the historical context; furthermore,

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as mentioned by Eller (1997), 'ethnicity', like most terms in anthropology and other social sciences, has connection with the 'past' - firstly, as a tradition or the cultural past; second, as history or a record of key events; third, the past as myth; and finally, the past as a resource for the present. Similarly, Nagel (1994), has emphasized identity and culture as two of the basic building blocks of ethnicity, which is best understood as a dynamic, constantly evolving property of ethnic categories of both individual and the group that is shaped and reshaped in the given social, economic, and political processes.

In this paper, it has been explored that the Pahari culture is not composed of rigid and stable institutional and cognitive structures; it is instead flexible, similar with the case of the *Thakali* of Nepal done by Fisher (2001) as having fluid boundaries that is continually reinvented and modified without being totally transformed. In fact, cultures in general, and *Pahari* culture in particular, have always continued what they already were, which also changed as they adjusted with their neighborhood society and constructed their histories and practices up to present. Blanton (2015), has been able to identify ethnic construction as a productive path to enhancing cooperation in the challenging contexts and as a result of building local-scale ethnic group building in chaotic condition of ethnic identity.

Given the context, the major goal of this paper is to discuss the dynamics of *Pahari* ethnicity as a fluid historical process at multi levels, i.e. individual level, group level and state level as well as its operation at two different levels of theoretical underpinnings, i.e. primordialism and instrumentalism. It seems that the primordial aspect is always there, without which any ethnic group cannot be conceptualized, but instrumental influence has been found to be operating more pervasively in the dynamics of *Pahari* ethnicity in Nepal.

2. Agency-Structure Dialectics as Multilevel Process

Pahari oral histories have many instances of disguising the real ethnonym and substituting it by writing (in formal documents) or expressing (in everyday utterance) another name could be a reason behind the perplexity about the identity and ethnicity of the *Paharis*. In addition, the marriage practice among the *Paharis* in the past, according to fieldwork, suggested that anyone who is married to *Pahari* also becomes *Pahari*, i.e. more clearly a man from other group marrying *Pahari* women have to live as *Pahari* afterwards. This historical fact could be another reason to bring such multi-vocality in the history of origin and migration about them in the part of respondents as well as researchers. As Geertz (1973) describes culture is like winking and twitching, a collection of established codes, which is ideational but not reserved inside the skull; it is unphysical but not a hidden entity. It is not also about the ontological status of them, rather the import of them such as ridicule, challenge, irony, anger, snobbery, and pride etc., i.e. what the particular behavior symbolizes or intends or signifies.

It is relevant to quote an excerpt from two interviews representing two different cases in two different *Pahari* localities, regarding the practices during menstrual pollution among women.

“We have two daughters in laws, one from *Pahari* community from Badikhel village, my husband’s sister’s home and another from Newar family in Dolakha, my natal village. We all live under the same roof but follow different practices regarding their menstrual pollution. The *Pahari* daughter-in-law follows the four days’ pollution rule while the Newar one only keeps away from god worship (R.N., 50 years, female, Kabhrepalanchok).”

“Some of the instances of Gupha among the *Paharis* can be observed these days in our village, which is supposed to exist only among the Newars. Not all *Paharis* do this, only few who can afford ritual expenses. This practice is a borrowed item from neighboring Newar community so as to get rid of monthly worry of menstrual pollution, I think it is not bad (B.N., 35, female, Lalitpur).”

These two instances simply indicate how *Pahari* culture in particular has been going through transformations simultaneously with the continuity of existing patterns and practices. In fact, it has become a dimension of *Pahari* culture, and ethnicity as well. Such a process is not likely in case of isolated communities, which the *Paharis* are not, resulting in increased similarities among the groups and decreased differences, particularly in case of objective cultural markers of ethnic identity. In this way *Pahari* ethnicity, identity and ethnic boundaries have been found to go through multiple processes with varied manifestations of similarities and differences reflecting a fluidity as well as continuity in the historical context. In fact, the creation and maintenance of ethnic boundaries in terms of how *Pahari* ascribed them as well as how they were identified by others is varied at the level of individual, society and state.

Ethnicity, among the *Paharis*, have been found to be dependent upon the active effort and mutual interaction among the actors, both from *Pahari* community and their neighborhood. This argument is exemplified in a story regarding the establishment of the only *Pahari* ethnic association, which was also based on such negotiations between the choices offered to some *Pahari* activist, as expressed by a respondent;

During the establishment of *Pahari* association, a Newar ethnic activist (name not mentioned) asked us if we wish to be categorized as a part of the bigger group Newar and insisted us to do so but Kanchhakaji *Pahari*, our first chairman did not accept and opted to declare as a separate group apart from Newars. In fact, we are not the *Newars* from long time we know (GBP, 45 years, Male, Sindhupalchok).

In this case, the insistence too in itself does not seem to be so surprising because on the contemporary social context, *Paharis* were comprehended as a

sub-group of Newars not only by other groups and researchers but the members of *Pahari* themselves. In this context, *Pahari* activist's decision to opt for a consolidation of a separate identity was the result of the situation in terms of the then politically transformed state's institutional order and political networks the members were in, unlike the historical past, when it could not have been expressed in such a way.

In fact, as Wimmer (2008) states that, primordialist and constructivist explanations cannot include varied cases of ethnicity; rather it should take into consideration of degrees of social closure, political salience, cultural distinctiveness, and historical stability, and, that the ethnic boundaries are the outcome of the classificatory struggles and negotiations between the actors situated in a social field, which comprises of - institutional order, distribution of power and political networks influenced by both the endogenous and exogenous mechanism of change. Therefore, in the social field, different actors adopt different boundary making strategies and the negotiations lead to a shared understanding of boundaries.

In one of the interviews on marital preference toward other than the members of the own group among the *Paharis* in Badikhel, it was found that the potential mate preference was somewhat in this order - *Newar* - *Tamang*.....*Magar* - *Dalit*, however, this assertion was a purely personal one. Though the reason behind this could not be clearly comprehended, the conversation indicated that Newars are preferred not only because of their higher status as an ethnic group but because it is the most common inter-ethnic alliance among the *Paharis* resulting in the existing numbers of kinsmen. *Tamang*, because they are closer in proximity and supposed historical connection, and most important in both cases, their familiarity in the given locality. In addition, some instances of repositioning of ethnic boundaries do show local variation, around Lalitpur and Kabhrepalanchok, *Newar* is preferred, while around Sindhupalchok, *Magars* are preferred. The following figure shows cultural proximity of *Paharis* with their neighboring ethnic groups geographically;

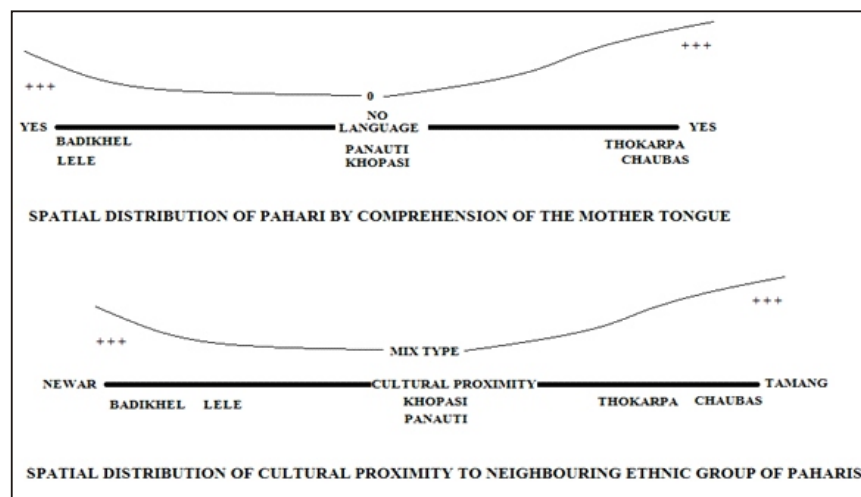


Figure 1 : Linguistic/Cultural Proximity of *Paharis* with their Neighbors (Source : Acharya, 2018)

This fact reflects the incidences of two major dimensions of ethnic boundaries, as stated by Wimmer (2008); first, categorical dimension, i.e. social classification and cognitive scheme of 'us/them', and, second, behavioral dimension, i.e. everyday networks of relationships and scripts for relation with 'us/them). Some of the *Paharis*, who substituted their surname and distanced themselves because of the cognition that the stigmatized ethnonym is not favorable socially. At the onset it was just manifested from outside and over generations the members are totally merged into other leading to complete disappearance from the group resulting in complete transformation of ethnic identity of the individuals involved. In addition, the boundary is evidenced in the marital rules by the positive and negative rules for mate selection. It does not imply that world is composed of sharply bounded groups but they are soft and indistinct with unclear demarcations and few consequences. For instance, the food taboo, which used to be typical for particular group have now become less important, however, marriage rules are still important. The members marrying outside the group, among the *Paharis* of Nepal, do not allow the spouse and children to enter into the ancestral worship venue. Social closure and groupness and cultural differentiation has not been found to be strongly distinct among the *Paharis*, which is understood to be one of the important factor. This historical practice of changing the surname was just a paper work to get access into a job. Since they were displaced from Bhaktapur city (nagar) they became Nagarkoti. Obviously, if they were not hated they would have not disguised their actual surname *Pahari*. This is one important instance, that reflects, boundary making strategy of a *Pahari* actors i.e. 'repositioning of the boundaries' (Wimmer, 2008), in which, principles of hierarchy are not contested nor are the boundaries expanded or contracted, rather, an actor seeks to change one's own position within an existing hierarchical boundary system and the status change may be pursued individually or, much less often, by repositioning one's entire ethnic category within a multi-tier hierarchy.

3. Intra Group Cultural Similarities and Differences

Among the *Paharis* visible markers are not found to be so distinct, unlike Quigley's (1987) testification among the Newars of Nepal regarding objective cultural difference which assert Newar villages as always easily distinguishable having something of an urban character (red brick, three or more storeys, tightly packed narrow streets and alleys etc). However, among the *Paharis*, such an objectively distinguishable trait can be hardly noticed.

Pahari ethnicity has a sense of subjectively feeling including objective ones. In the historical context, the objective similarities and differences in relation to other groups, which were not significantly noticeable, became less relevant at the time, rather, the subjective feeling of 'different-ness' based on less observable markers (e.g. mythology, oral history etc.). That was what considered being of more relevance during the process of formally authenticating *Pahari* identity in socio-historical context.

Furthermore, the *Pahari* members, who were less familiar among themselves living geographically apart around the hills of Nepal; who have been categorized historically as similar to or sometime belonging to bigger neighboring groups like Newar and Tamangs, stood for a separateness. In addition, the emphasis on this was in fact politically salient. The mythological instances of having common stigmatized ancestor were highly emphasized than other things. Not all ethnic boundaries are politically salient or may have political implications. The boundary or the distinctions created and maintained between *Pahari* versus Nagarkoti, which prevailed for a long time marked by distinctness of identity, Nagarkoti being understood as one of the Newar category, later after the provision of inclusive privileges provided by the state, were again attempted to merge, so that the distinction is clear.

In addition, for example, if language comprehension and use were strong among the *Paharis*, the boundary would have been stronger, as it facilitated communication inside the group hindering communication toward outside. Social closure is of less degree, i.e. boundary had been crossed either easily to get rid of stigma or to have access for resources such as job opportunities, particularly those provided by the state.

While the *Pahari* readily acknowledge that their current practices are heterogeneous and also combined, they commonly hold that they had culture with identifiable set of specific practices linked to their historical origins, and, they had lost sight of their culture sometime in the past, which need to be rediscovered and reclaimed. "This prevalent view of culture as a discoverable thing contrasted with the view of culture as process. I view the practice of making culture - the production and reproduction of collectively held dispositions and understandings. At the same time, their own actions over the previous decade had been a demonstration of cultural production as an ongoing activity coincident with the process of social life" (Fisher, 2001 : 12).

The topography of the *Pahari* settlement, the structure of their houses and more or less the size of the cluster looks like similar with each other, typically reflecting the appearance of most of the human settlement around the hills of Nepal - houses with animal shed by the side, non-irrigated field with some trees around as well as irrigated field with crops by the river in valleys were all similar which could be in no way pinpointed to be a typical *Pahari* settlement. The rugged hilly topography, remoteness of transport, electricity, and communication are the characteristic features of most of the settlements except some. Similarity in the outlook of the settlement in terms of topography, living conditions, housing patterns, there are dissimilar patterns of culture (particularly ritualistic observations), language and linguistic comprehension, ancestry of clans of origin and some variation in mythology too. The villages in the either side of the same hill have variation in language comprehension. One prominent difference worthy mentioning here are the clan names, which is quite different as per the

neighborhood ethnic groups in their vicinity. This is how the *Pahari* communities of Nepal show the characteristics of similarities and differences from one hilltop to the other. The similar living conditions, similar topographical locations, the same ethnonym, different variation of similar mythology etc were accompanied by different language, differential linguistic comprehension, distinct clan names and ancestry as well as varied ancestral worship rituals etc. The *Pahari* of Nepal which is different from other ethnic groups in terms of various markers, simultaneously showing various similarities with larger neighboring groups are characterized by many intra-group variations but at the same time same umbrella like ethnonym and similar mythology of origin of nomenclature. As Jenkin (2001), has proposed social constructionist model of ethnicity - ethnicity is based on dialectic interplay of similarities and difference. Regardless of any unique and typically observable different markers, except some symbolic and micro-ritualistic variance, *Paharis* of Nepal, as Barth (1969) has stated the concept of "self-ascription and ascription by others", are understood as a different group by *Pahari* themselves and neighboring groups around Kabhrepalanchok and Sindhupalchok, except some scholarly proposition about the *Paharis* belonging to Newar internal caste hierarchy, particularly by Nepali (1965) with reference to Hofer (1997, 2004) as well as Gellner's (1997) speculation about possible historical connectedness between *Pahari*, Rajbahak of Newar and the Jyapu's of Pyangaun.

4. Institutionalizing Ethnic Identity

Before 1990, formal ethnic associations were not common in Nepal. The few that were organized - for example, the Tharu Kalyan Karini Sabha, which was first registered in 1950; the *Thakali* Saamaj Sudhar Sangh founded in 1954; the Nepal Tamang Ghedung, which was first formed in 1956; the Newar associations, the Nepal Bhasha Manka Kala, organized in June 1979; and the Nepal Magar Langali Sangh, formed in 1982 - had to demonstrate the social nature of their activities and establish that they were not political or communal organizations (Fisher, 2001). The formation of a national *Pahari* organization in 2056 BS (1999) was the culmination of a series of attempts to formalize the *Pahari* community dispersed around a wide range of locales in Nepal. This attempt to unite, ethnicize and develop the *Pahari* identity and culture which had been dormant and hidden as well as open for ambiguous interpretations was the result of the transformation in the political system of the state that brought about a wave of emergence of the nationalities in Nepal. The initiation of some members to unite and the divergent need and interest of local communities were the factor for this establishment.

It is noteworthy that castes and tribes behave in different ways in the construction of their respective organizations. Ethnic Social groupings are not only represented (and reinforced) by a great number of these associative structures called guthi, samiti, or sangh but also by a confederation - the great association of nationalities or 'janajati mahasangh'. Within this framework, opposition to the

state is translated into a conflict between castes and tribes, itself reduced to a racial opposition between Aryans and Mongols (Lectome-Tilouine, 2009). Local *Pahari* organization has existed in the past too. *Thakalis* (senior most members who leads), Gaurung, Mijaar, Dware etc around different territories, had headed *Pahari* community. *Thakalis* are significant in ritual decision-making and performance of those rituals, particularly related with Guthifunctions. Similarly, Garurung, Mijaar, Dware functioned for maintaining taxation, social order as well as carrying out ritual functions in the community. The authority and power of such local functionaries have been terminated now, except the role of *Thakali* mainly during death events. The major difference in the newly conceptualized ethnic association and traditional local organization among the *Paharis* lies in their respective objectives - the new one associated with macro level activities concerned with rights of identity in the democratic state while the traditional associated with micro/meso level concerned with maintenance of social and ritual order in everyday life at community level. In addition, the new association was facilitated by the emergence of new actors and activist representing a nationality while the traditional was simply the reflection of prevailing cultural practices as a tribe or cultural group.

Criteria for membership in the *Pahari* organization simply requires a faith and loyalty toward the bylaw of the organization, which has defined '*Pahari*' as one of the Nepal's indigenous nationality community having own language, culture and distinct identity (NPDO, 2057 B.S.). Nevertheless, this criterion generally applies only to those who are actually *Pahari* by their formal identity certification, descent, and self-ascription. Though there is not any restriction for being member in the organization except the faith and loyalty toward the bylaw, it is simply understood who can be the member. The emphasis on culture and language at this point regarding being *Pahari* is interesting but given the differences in practices, this criterion could hardly be called specific, rather having distinctly identified as a member of *Pahari* indigenous nationality is much more important. In fact, none of the instances of membership is restricted by references to language, culture, symbols, and locality. Over the years, this ethnic organization has performed a number of important functions for local *Pahari* communities. The most important may be the most intangible; they have provided a focus for the community, a center for ethnic consciousness and solidarity, and if effect has helped to create, a community from what would otherwise be simply a number of households scattered across the hilltop of various areas in Nepal. Some of the local communities have taken steps to form district level branch of the organization.

5. *Pahari* Ethnicity Today

The history of *Pahari* ethnicity appears to be comprised of stigmatization, exclusion and marginalization wherein a group adapted to the changing circumstances brought on by the social forces. The *Pahari* case demonstrates that

ethnicity is not an inherent quality that is simply passed on from generation to generation; it is a dynamic process of interaction and adjustment in the contemporary social and historical context.

Paharis in different parts (around traditional locations) of the country as a segregated cluster seemed to differ regarding some of their markers of categorization, i.e. clan, caste, surname, origin etc. For example, *Paharis* of Lalitpur are divided into different clusters like Badikhel, Chhampi, Lele etc; furthermore, in Lele too, Sikharpa and Pare are two clusters. In the same way, around Khopasi, though the patterns of clans etc are similar, they are distributed in clusters like Tallo Gaun, Mathlo Gaun, Dangghat etc. The administrative division of the country has nothing to do with the cluster division of the *Paharis*; rather, their clusters are purely local and spatial i.e. geographical, where *Paharis* are living as a separate group from many generations. Therefore, the impression is one of systematically branching segmentary groups of descent but a closer study revealed that this is true for clusters living spatially nearby. What I mean to say is that, if we compare the observations among the *Paharis* of Badikhel and Thokarpa, we can have number of objective markers of differentiation regarding ancestry, rituals, and language etc as well as the acculturated or otherwise resemblances with major neighboring groups, like *Tamang* around Thokarpa and adjacent villages or clusters and *Newar* around Badikhel and adjacent areas. It was seen in the first place that it is not at all clear how comprehensive this spatial connection depicting similarities and differences is. On the uppermost level we found that the category of the Tibeto-Burman (i.e. racial), a quite evocative and relatively vague category, which encompass almost indigenous nationalities of Nepal. Still, it is what can most readily be termed the unit of overarching 'indigenous' identity, as expressed particularly in the preference of reciprocal marriages within the given umbrella ethnonym of *Pahari*. Furthermore, it became clear that the *Pahari* are subdivided into a number of groupings of various sizes, some of which are relatively artificial and of recent historical origin. For example, the male duck sacrificing clan in Badikhel are very small in size that it is difficult for them to find eligible mate for marriage as per cultural prescription. Thus the *Pahari* as a specific ethnic group has existed for a long time in different parts of Nepal but unifying ancestral link is very difficult to be identified. However, in the thinking of the *Pahari* members, as reflected in the mythological narrative, represent one of the excluded hilly groups in the history of Nepal.

The territorial ties among groups are also seen to be most recent ones; however, it can be attributed to the geographical distance, which obviously influences the intensity and frequency of contact, familiarity and alliance. For instance, a *Pahari* of Lalitpur and another from Ramechhap, of course, had difficulty connecting because of spatial distances and lack of means of communications and mass media so far. Prior to the initiation for institutionalization of ethnic association, these groups included under the

umbrella ethnonym *Pahari* as one of the listed nationalities of Nepal, were living as a separate group with the name *Pahari*, however, with some disguise and some disgruntlement and socio-economic marginality around these localities, who had none or only very small awareness about the existence of fellow group members elsewhere in Nepal. More clearly, the *Paharis* of Lalitpur did not have idea about the *Paharis* of Ramechhap, though they were aware of the fellow *Paharis* nearby. Only after that, by the effort of few activists, *Pahari* ethnic consciousness was raised toward building a solidarity only one and half decades back.

6. Summary

Given the discussion made in the preceding sections, it is apparent that the trajectory of ethnicity follows the pattern of history of contemporary society which usually goes through a multilevel process of creating consciousness and maintenance of solidarity of members by some active individuals within the domain of given historical facts regarding cultural markers. At the same time, social construction of ethnicity is always changeable, however, with continuity of some subjective and objective traits. It is, moreover, a dialectics of individual member's agency in the given social structure of the society, where members sometimes expand and at other contract the ethnic boundaries and also sometimes reposition themselves to other layers of the hierarchy prevailing in the society.

In fact, such a dialectics the outcome of the interplay among various social structural factors such as historical, political, and economical. For instance, it was the political change that occurred in 1990 leading to establishment of formal *Pahari* ethnic association in the context of multiparty democratic systems, which has made the *Paharis* adjust to contemporary socio-political conditions and recent opportunities by turning toward the historically disguised ethnonym. In addition, the recently developed territorial ties among groups scattered in different geographical distance, which made frequency of acquaintance and alliance possible by increased familiarity among the members resulting in the newly transformed appearance of cultural identity of a different kind accompanied by endurance of historically existing qualities.

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A Study on Impact of Goods and Service Tax on Indian Economy

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GST which is also known as the Goods and Services Tax, defined as the giant indirect tax structure planned to support and enhances the economic growth of nation. Till date more than 150 countries have implemented GST so far. Though, the idea of GST in India was proposed by Vajpayee government in the year 2000 and the constitutional amendment was passed by the Loksabha on 6th May 2015 but is yet to be ratified by the Rajyasabha. Conversely, there is a massive hue and cry against its implementation; it would be fascinating to understand why this suggested GST regime may hamper the growth and development of the nation. GST is a complete tax charge on manufacture, sales and expenditure of goods and services. The fundamental purpose of GST is to make uniform the scattered indirect tax system in India and evade the cascading effect in taxation. The impact going to make by GST will be a change in the entire tax system in India. GST is characterized as chief tax reform in Indian Tax Structure. It will not be an supplementary tax, it will contain central excise duty, service tax additional duties of consumers at the central level, VAT, central sales tax, entertainment tax, octroi, state surcharge, luxury tax, lottery tax and other surcharge on supply of goods and services. The aim of GST is to substitute all these taxes with single comprehensive tax, bringing it all under single umbrella.

[Keywords : Goods and services tax, Feature, Impact, Prices, Indian Economy, Employment]

1. Introduction

Goods and Services Tax (GST) is a reform for our economy's indirect tax plan. On 8th August 2016, GST Bill was passed in Lok Sabha. It was possible after a very

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long journey flooded with several challenges, confrontations, and what not. At the end, the GST bill has arrived the phase of implementation, which will come into effect from July 1, 2017. GST would make modifications in the tax structure between the center and the state. GST is a VAT, i.e. Value Added Tax that will eliminate the cascade effect and double taxation from the price of goods and services down the value chain (Prabhakar Pudari, 2017). It would assuredly touch the incidence, structure, and calculation of the indirect taxes, which will lead to a complete refurbishment of the current tax system in India. The Goods & Services Tax is reflected to be a main step in the world of indirect tax reforms in India. If VAT was a chief improvement over the earlier Central excise duty at the national level and the sales tax system at the State level, then the GST will be a big-bang reform - the next logical step - towards a complete reform of indirect tax regime in the nation. Originally, it was conceptualized that there would be a national level goods and services tax but with the release of First Discussion Paper by the Empowered Committee of the State Finance Ministers, it became progressively clear that most likely, there would be a "Dual GST" in India i.e. power to levy the taxes on the Goods and Services is shared both by the Centre and the State (Prabhakar Pudari, 2017). Approximately 150 countries have implemented GST in some or the other form. Whereas countries such as Singapore and New Zealand tax everything at a single rate, Indonesia has five different rates, a zero rate and over 30 categories of exemptions. In China, GST applies only to goods and the provision of repairs, replacement and processing services. Under the GST system, no difference is made between goods and services for levying of tax. Below the GST system, a person who was liable to pay tax on his output, is entitled to get input tax credit (ITC) on the tax paid on its inputs (Prabhakar Pudari, 2017).

2. Reasons to Support GST

Jadhav BhikaLala (2017) studied GST deeply and found various supporting reasons to adopt GST such as Present tax system allows is diversity of taxes, the introduction of GST is likely to unique it. Many areas of Services which are untaxed but after the introduction of GST they will also get covered. GST may help to avoid confusions caused by present complex tax structure and will help in development of a common national market. Excise, VAT, CST have the cascading effects of taxes. Therefore, there will be end up in paying tax on tax. GST will replace existing taxes and will lead to credit availability on throughway purchases and reduction in obedience requirements. Applying of GST will do more than simply redistribute the tax burden from one sector or Group in the economy to another. GST Achieves, uniformity of taxes across the territory, regardless of place of manufacture or distribution and provides greater certainty and transparency of taxes. GST ensures tax compliance across the country and avoids double taxation to some extent. GST will also improve the International level cost competition of various native Goods and Services and provide impartial tax structure that is neutral to business

processes and geographical locations within India. If the GST is applied in the true spirit, it will have many positive effects for the stakeholders and will lead to a better friendly tax environment in the nation.

3. Impact of GST on Indian Economy

It is predictable that the Goods and Service Tax (GST) bill will have broad ranging ramifications for the complex present taxation system in India. It is likely to recover the present taxation system to GDP ratio and also prevent inflation. Though, the change is likely to benefit the manufacturing sector, but it is tough for the various services sector. However there are hopes that the GDP growth is likely to go up by 1 to 2 %, the results can only be analyzed after the GST implementation (Jadhav Bhika Lala, 2017). The response is mixed from countries around the world for example, while the New Zealand economy had a higher GDP growth, it was lower in case of Canada, Australia and Thailand after the GST was implemented. The one per cent tax that has been planned as a sop to appease the States for compensating their loss of revenue from the inter-state CST is likely to play a spoil sport. It is likely that it may affect the GDP adversely. The Congress party is already opposing the 1 per cent tax. The GST rate is predictable to be around 5-28% and can be presumed as a tax neutral rate (Jadhav Bhika Lala, 2017). This tax rate is not likely to give any incremental tax revenue. The GST rate will be profited for several manufacturing unit where the tax rate is around 24% present-day. The major manufacturing sectors that will benefit are FMCG, Auto, Cement and other. This is because they are presently revolving under 24 to 38 percent, tax. The sector which is going to be unfavorably affected is the services sector. Already there has been a rise from 12 to 14% presently. Rest 4 percent rise will break their backs. The regularity in the taxation rate is good but it should not result in discrepancy for the goods and services units. The developed GST rate will absolutely increase the tax to GDP ratio and giving financial muscle to the government for raising the capital expenditure. This is possible to spur growth in the economy of nation. There is absolutely a silver lining to the entire exercise. The messy sector which appreciates the cost advantage equal to the taxation rate can be carried below the GST bill. This will bring a lot of disorganized players in the fields like electrical, paints, hardware etc. below the tax net. It will take a lot of meticulous design in the application of the GST reform for taking the disorganized sector below its ambit. For one it will widen the tax reach and secondly it will advantage the planned players who lose out revenue to the disorganized sector at present-day. There are still many uncharted areas which prerequisite to be looked into through parliamentary discussions in the sessions. To The Individual one and diverse Companies, the collection of both the central and state taxes will become one, both components will increase prices on the manufacturing costs and the consumer will benefit from decrease prices in the process which will successively lead to rise in consumption thus profiting companies (Jadhav Bhika Lala, 2017).

4. Excuses of GST

Though, the question is: is the picture as rosy as it is portrayed? In the following context, Dani S (2016) finds out certain loopholes in the proposed GST tax regime which may be detrimental in delivering the desired results. Wall Street firm Goldman Sachs, in a note 'India : Q and A on GST - Growth Impact Could Be Muted', has put out guesses that demonstrate that the Modi Government's model for the GST will not increase growth, will push up consumer prices inflation and may not result in improved tax revenue collections (Mehra P., 2015). According to Dani S. (2016), India has adopted dual GST instead of national GST and it has made the entire structure of GST fairly complicated. The center will have to coordinate with 29 states and 7 union territories to apply such tax regime. Such regime is likely to make economic as well as political questions. The states are probable to lose the say in defining rates once GST is applied. The allocation of revenues between the states and the center is still a substance of conflict with no consensus arrived regarding revenue neutral rate. Chief Economic Advisor Arvind Subramanian on 4 December 2015 suggested GST rates of 12% for concessional goods, 17-18% for standard goods and 40% for luxury goods which is plentiful than the current maximum service tax rate (Dani S., 2016). The suggested GST structure is likely to succeed only if the nation has a solid IT network. India is still in the budding state as far as internet connectivity is concerned likewise the suggested regime seems to ignore the developing sector of e-commerce. E-commerce does not leave signs of the transaction outside the internet and has anonymity associated with it resulting, it becomes almost impossible to track the business transaction taking place through internet. Further, there appears to be no transparency as to whether a product should be measured a service or a product below the concept of E-commerce. New techniques can be established to find out such transactions but until such technologies become readily accessible, generation of tax revenue from this sector would continue to be indeterminate and much below the expectancy. Again E-commerce has been insulated against taxation under custom duty moratorium on electronic transmissions by the WTO Bali Ministerial Conference held in 2014 (Sardana M., 2005).

5. Conclusion

Even though there are some challenges to apply GST in India i.e. with respect to threefold limit, diversity of taxes, statute, rates of taxation, tax management and infrastructure among the state, center and states' freedom & autonomy the benefits of GST can be concise as under following aspects like : *first*, for Business and Industry Easy compliance, A robust and comprehensive IT system would be the base of the GST regime in India. Consequently, all tax payer services such as registrations, returns, payments, etc. would be accessible to the taxpayers online, which would make compliance smooth and transparent. *Second*, Consistency of tax

rates and structures, GST will confirm that indirect tax rates and structures are common across the nation, thus increasing certainty and ease for running business. GST would make doing business in the country tax neutral, regardless of the choice of place of doing business. *Third*, Removal of cascading, A system of seamless tax-credits throughout the value-chain, and across boundaries of States, would confirm that there is nominal cascading of taxes. This would decrease hidden costs of business. *Lastly*, Better competitiveness, Decrease in transaction costs of doing business would finally lead to developed competitiveness for the trade and industry and Gain to manufacturers and exporters, The subsuming of major Central and State taxes in GST, complete and comprehensive set-off of input goods and services and phasing out of Central Sales Tax (CST) would decrease the cost of locally manufactured goods and services. This will rise the competitiveness of Indian goods and services in the international market resulting boost to Indian exports.

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An Analysis of the Challenges faced by MSME Units of Jewellery Cluster in Meerut District

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The paper is an attempt to identify various challenges and issues faced by the MSME units of Jewellery Cluster in Meerut District. This sector has unique challenges such as understanding of the procedural aspects, production aspects, marketing aspects and financial aspects. Smaller firms are unique in their structure and the structure is inherently vulnerable with respect to Finance and Marketing areas. Meerut is one of the important hubs of the jewellery units. The main objectives of the paper are to identify the challenges faced by the MSME units of Jewellery Cluster in Meerut District and to identify the most crucial challenge faced by these units. An empirical study among these MSME units was undertaken. The retailers were asked to rank the various problems faced by them. The statistical tool used was Henry Garrett's ranking Technique to find out the most crucial problem of the jewellery retailers in Meerut.

[Keywords : Micro, Small and medium enterprise, Jewellery cluster, Infrastructural deficiencies, Garrett's ranking technique]

1. Introduction

With the current orientation of the Government of "Growth with Job creation" MSMEs as an established fact are crucial part of the economic scenario of our country and they play a very important role in the growth, employment generation and development of the nation.

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Micro, Small and Medium Enterprises (MSME) sector has emerged as a highly vibrant and dynamic sector of the Indian economy. MSMEs not only play crucial role in providing large employment opportunities at comparatively lower capital cost than large industries but also help in industrialization of rural and backward areas, thereby, reducing regional imbalances, assuring more equitable distribution of national income and wealth. MSMEs are complementary to large industries as ancillary units and this sector contributes enormously to the socio-economic development of the country.

As per Micro, Small and Medium Enterprises Development (MSMED) Act, 2006, Micro, Small and Medium enterprises are defined based on their investment ceiling in plant and machinery (for manufacturing units) and on equipment (for service providing units) as follows :

Table-1 : Classification Of MSME on the basis of Investment Ceiling

Classification	Manufacturing Enterprises (For Plant and Machinery)	Service Enterprises (For Equipment)
Micro	Rs. 25 Lakh	Rs. 10 Lakh
Small	Rs. 5 Crores	Rs. 2 Crores
Medium	Rs. 10 Crores	Rs. 5 Crores

With the joint efforts of the government both at center and at state level, U.P. is fast emerging as a preferred investment destination in India. 'Udyog Bandhu' is an IS/ISO 9001 : 2008 certified agency of Uttar Pradesh Government to facilitate industrial and infrastructure investment in the state. Uttar Pradesh has considerable share in the country's export also. The state achieved a 21.6% growth in exports with an export turnover of approximately Rs 80,000 crores during the year 2013-14. The export basket includes handicraft, textile, carpets, apparels, leather, leather goods, processed food including meat, sugar, engineering hardware, sports goods, gems and jewellery, software products etc. The state has emerged as a hub for IT and ITES industries including software, BPOs and electronics and rendering these services as exports. The state of U.P is the 4th largest exporter of software products.

Formation of clusters for different products plays a significant role in promoting economic development of a country. The state of U.P has some traditional clusters such as Metal Lock Keys (Aligarh), Brass Items (Moradabad), Leather Shoes (Agra), Zari items for Textiles (Bareilly), Carpet (Sant Ravidas Nagar), Leather Items (Kanpur), Perfumery Items (Kannauj), Silk Sarees (Varanasi), Wooden Toys (Saharanpur), Sports Goods (Meerut), Chikan Textile (Lucknow), Glass products (Firozabad) and Pottery (Khurja).

2. Literature Review

Lahiri (2012) studied problems and prospects of micro small and medium enterprises (MSMEs) in India in the Era of Globalization. The main objectives of the

study were to analyze the impact of MSMED Act, 2006, analyze the opportunity and threats and to analyze the performance of the MSME in India. The data was secondary in nature. The study covered the period from 1973-74 to 2009-10. For assessing the performance four parameters namely, number of units, production, employment and export data has been used. One of the major constraints identified for MSME is Marketing and Distribution Problems. Marketing is probably the most neglected and less explored problem for Micro and Small firms. Most of them do not have any well formulated marketing strategy, market research programs, innovative advertisement techniques etc. Most of the MSMEs do not have adequate monetary support to develop marketing section and many are not aware of modern low-cost marketing techniques (blogging, sending mails, developing website for the company).

Syed (2008) studied Constraints to SMEs : A Rotated Factor Analysis Approach. The study is based in Bangladesh. This sector is facing multifarious problems relating to raw materials, power, land, marketing, transport, technical facilities and finance etc. Due to these constraints, it is getting more difficult for them to contribute to a nation's GDP as expected. This paper attempts to explore the major constraints faced by the SMEs in Bangladesh selected from five sub-sectors using Varimax normalization method based on primary questionnaire survey and rank the factor constraints according to their level of severity. It identified seven major factors comprising of 12 variables working as impediments to SME growth and development, amongst which high lending rate, government regulatory constraint, small domestic market size, collateral requirement for financing and lack of technically skilled workers are on the top.

Pachouri and Sharma (2016) studied Barriers to Innovation in Indian Small and Medium-Sized Enterprises. They specified that despite the numerous challenges, the SME sector in India has performed well. There are distinct barriers to innovation, the most important of which seems to be government policy. A deeper analysis leads them to conclude that the government is trying to facilitate the growth of SMEs by promoting various schemes and programs to facilitate innovation in the sector through its distinct institutions. The Science, Technology and Innovation Policy 2013 has had an impact but the institutional functioning of the government, Council of Scientific and Industrial Research labs, and individual firms often does not match. The scale of operations in both the public labs and the private research institutions need to be ramped up for greater reach and support to SMEs. Another major finding is that some programs, like the Cluster Development Program, can be expanded to provide greater access to more individual firms within the cluster. Modernization and technology upgrading along with innovative methods of capacity building and marketing of products are necessary. A holistic and separate innovation policy for the SME sector can also be made to promote innovation. The policy, institutions, and supporting framework have to be improved to remove SMEs' perception that government is limiting their success.

Over time, this can be done with the proactive participation of experts and policy makers to benefit India's SMEs.

Firstbiz-Greyhound Knowledge Group SME Survey (2014) SMEs across India face several challenges. The survey was conducted pan India and key decision makers were interviewed. The following emerged as the biggest challenges- Dearth of easy finance and credit instruments, Limiting regulatory policies, Unavailability of modern, affordable technology, Lack of basic infrastructure facilities, Absence of exclusive marketing platforms and distribution networks and Inflexible labour laws and availability of affordable skilled labour. Specifically in the case of Absence of exclusive marketing platforms and distribution networks the constraints were that with consumer habits changing rapidly and increased competition from both local and global brands, market dynamics and customer loyalties are in a state of flux. While offering best-in-class products and services, enterprises also need to improve the quality of customer interaction at each opportunity. Enhancing customer engagement is not a matter of choice anymore and to succeed, SMEs need market intelligence, tools and well-trained workforces to respond to these external pressures. The need for enterprises to increase market coverage, improve operational efficiencies and enhance customer engagement is imperative. However, this requires readiness on two accounts - the company and government regulation and policies including SME special programs, initiatives and funds. The expectations of the SMEs in this regard are - Common platform to exhibit technology solutions, Common marketing body for access to marketing networks, ICT networks to cater to SME and Fairs and summits for network building.

Kiran, Majumdar and Kishore (2012) investigated the importance and problems in innovative marketing in SMEs for the purpose of identifying, clarifying and evaluating the nature. In their study they tried to explore the gap between the small and large enterprise in terms of the importance and problems in innovative marketing in SME. They came up with model which says that in a situation where consumers are flooded with the information of various products in a single second the SMEs should have an integrated business strategy which combines Business and Market insights, Brand Positioning, Processes and Management and Operational Marketing.

Krishnaiah and Rajashekhar (2012) studied Trends in Management of Technology (MOT) Practices in Small and Medium Enterprises (SMEs) in India, their main objective was to study is technology management practices in Small and Medium Enterprises of selected food processing enterprises in the state of Andhra Pradesh in India and identify key strategies which influence business performance. The data collected was both primary and secondary in nature. Primary data was collected through a structured questionnaire administered to the enterprise owners or managers of the selected SMEs. The Secondary data was collected from annual reports of the companies, books, journals and articles related to SMEs, MOT and

IPR. To analyze the data descriptive and inferential statistical technique of ANOVA was used. The common challenges faced by SME of India were identified as - Non availability of raw material at competitive cost, Cut-throat competition from China and other low cost production centers, difficulty in identifying appropriate technology , inability to compete with large organizations in terms of products quality, quantity and range of products, Lack of access to global market, Inadequate infrastructure facilities like road, power, communication etc., Inability to compete with big organization in terms of products quality, quantity and range of product.

Mathai (2016) studied the Challenges and Issues in Micro, Small and Medium Enterprises in India. According to his study which was secondary data based these enterprises have entered the new era but at the same time face challenges such as constraints in establishing new enterprises, globalization, financial constraints, indeterminate turnover, low motivation among employees, lack of human capital building etc., Hence understanding the problems and challenges are fundamental solutions to expand and develop the strategies for MSMEs towards their future growth. While access to global market has offered a host of business opportunities in the form of new target markets, possibilities to exploit technological advantage, etc., the challenges in this process have emerged mainly from their scale of operation, technological obsolescence, and inability to access institutional credit and intense competition in marketing.

The MSME'S are not adopting the innovative channels of marketing. Their advertisement and sales promotion are comparatively weaker than the multinational companies. The ineffective advertisement and poor marketing channels leads to lower sales.

Zakkariya and Nishanth (2014) have analyzed the various barriers faced by MSMEs units in raising finance within the purview of Kozhikode District of Kerala. Both primary and secondary data have been used for the study. For the collection of Primary data the owners of 200 MSMEs in Kozhikode District were administered with self developed interview schedules data collected was analyzed with the help of percentage. Secondary data were collected from District Industries Centre, published reports, earlier studies related to MSMEs, books, journals and various web sites. From these findings of the study several conclusions were drawn- District Industries Centre must give proper training regarding the maintaining of accounts; getting various licenses and clearances it will help to increase the managerial capacity of owners of these units. Banks must provide details of the various schemes. The conclusions drawn from this study is that the growth and development of MSMEs can be ensured by initiating actions by government and banks for arranging the MSMEs to avail more credit by way of reducing the barriers perceived by the entrepreneurs.

Chaudhary (2014) studied Marketing Aspect of Medium and Small Enterprises in the Delhi region . The main objectives of the study were to know the various marketing practices applicable to SMEs, to access the innovative marketing

practices of SMEs and to study challenges of marketing practices of SMEs. This study was empirical in nature. The empirical data have been collected for analyzing financial performance of small scale industries. Secondary data was used to analyze the growth, performance of exports and the like of small scale industries. Secondary data were collected from published and unpublished sources. They were collected from books, journals, reports and published documents of District Industries Centre, Ministry of Small Scale Industries and Agro Rural Industries, Government of India, New Delhi. The conclusion drawn from the study was that the marketing can function effectively only when the commitment from the management and people in the organization comes. These enterprises can easily bring in the innovative marketing practices as they do not have layers between the decision makers and the people who implement the decisions. Their innovative marketing strategy can work, if it is based on clearly formulated marketing program to reach the potential and existing customers. Though the medium enterprises are also proposed to be included as the target beneficiaries in the scheme, but at the same time, marketing of products and services of micro and small enterprises, in rural as well as urban areas also has to be stressed. In present economic scenario, these enterprises are increasingly focusing on improved production methods, penetrating strategies and modern scientific capabilities to sustain and strengthen their operations. These are usually registered business entities but lack of formal business systems in place and operate in both formal and informal sectors of economy. They have always been the engines of growth for every country but used to face marketing challenges with constraints on sustained advertisement and other market promotion.

Siddiqui (2015) studied the Operational Problems of Micro Small and Medium Enterprises in the two districts of Telangana namely, Hyderabad and Rangareddy. The main objectives were to determine the key variables specifically affecting the MSMEs, to find out the operational problems faced by MSMEs and to evaluate whether sector wise there exists a significant difference in the problems faced by sample MSMEs. The information gathered was analyzed by using ANOVA one way method. The conclusions drawn from the study were many but the major ones relevant to this study are- that MSMEs play a major role in the economic development of Indian economy and have become a principal source of employment generation. These MSMEs usually face a wide variety of challenges with large scale industries and MNCs which are not only obstructing their day to day business but its long term success and survival also. The aim of this study was to determine the key variables specifically affecting MSMEs and the different problems affecting the operational performance of MSMEs. The operational performance of small and medium enterprises largely depends on two disciplines namely financing and marketing. The MSMEs largely suffers from excessive competition in the market and inadequate financing. The results reflected in the study indicate that excessive competition in the market, weak market demand, marketing of goods is the marketing variables affecting MSMEs. On the other hand,

the shortage of working capital, high cost of borrowing, unavailability of credit, and difficulty of receiving amount from debtors are the key financial variables.

Aruna (2015) studied Problems Faced by Micro, Small and Medium Enterprises - A Special Reference to Small Entrepreneurs in Visakhapatnam, with a focus to analyze and interpret five major problems faced by MSMEs in Visakhapatnam. The study was empirical in nature. Analysis of Empirical data identified five major hurdles- The financial problem of MSMEs is the root cause for all the other problems faced by the MSME sector. The problem of raw material has assumed the shape of (i) an absolute scarcity, (ii) a poor quality of raw materials, and (iii) a high cost. One of the main problems faced by the micro and small enterprises is in the field of marketing. These units often do not possess any marketing organization. In consequence, their products compare unfavorably with the quality of the products of the large-scale industries. Therefore, they suffer from competitive disadvantages vis-à-vis large-scale units. There is gross under-utilization of installed capacities in micro and small enterprises approximately 50 to 40 percent of capacity were not utilized in micro and small enterprises. The other problems include technological obsolescence, inadequate and irregular supply of raw materials, lack of organized market channels, imperfect knowledge of market conditions, unorganized nature of operations, inadequate availability of credit facility, constraint of infrastructure facilities including power, and deficient managerial and technical skills. There has been lack of effective co-ordination among the various support organizations set up over the period for the promotion and development of these industries. Quality consciousness has not been generated to the desired level despite various measures taken in this regard.

3. Research Problem

From the Review of Literature, it is evident that several studies have been conducted regarding various challenges and issues faced by the MSME units. This sector has unique challenges such as understanding of the procedural aspects, production aspects, marketing aspects and financial aspects. Smaller firms are unique in their structure and the structure is inherently vulnerable with respect to Finance and Marketing areas.

A research gap is identified that despite Meerut being one of the important hubs of these units, negligible studies have been conducted in the district specially addressing the challenges faced by MSME Units of Jewellery Cluster in Meerut District

4. Objectives

1. To identify the challenges faced by the MSME units of Jewellery Cluster in Meerut District
2. To identify the most crucial challenge faced by the MSME units of Jewellery Cluster in Meerut District

5. Methodology

An empirical study among the MSME units of Jewellery Cluster in Meerut District was undertaken. Around 106 jewellery retailers were studied. These retailers were asked to rank the various problems faced by them.

The statistical tool used was Henry Garrett's ranking Technique (Dhanavandan S., 2016) to find out the most crucial problem of the jewellery retailers in Meerut. This is calculated as the percentage score and the scale value is calculated with the help of Scale conversion table given by Henry Garrett.

Percentage score = $100 (R_{ij} - 0.5) / N_j$; where, R_{ij} is the rank given by j th individual for i th item.

Sampling unit : The sampling units were drawn from the list of jewellery units of Meerut.

Data collection : Primary data were collected with help of a structured questionnaire. The secondary sources used were various Government publications with regard to MSME, Newspapers, relevant books and scholarly articles from journals and research publications. Publications of various institutions related to MSME such as DIC, MSME Development Institutes and National Small Industries Corporation (NSIC).

6. Results and Discussion

The respondents were asked to rank the main identified problems faced by the MSME units of jewellery cluster of Meerut city according to the degree of importance or the most pertinent problem as the top ranked.

The ten key challenges identified were Unethical practices, Infrastructural deficiencies, Law, order and safety, Lack of government support, labour problem, lack of managerial training, lack of marketing strategies, competition, financial constraints and lack of Raw material availability.

The mean score of various challenges were calculated with the help of Garret scale and the challenges were ranked as per the scores (Table 3).

6.1 Lack of Government Support

The most vital challenge identified was the lack of Government Support with the mean score of 68.79. The government policies regarding the taxes levied, GST, import duties, price of raw material and several other such things was seen as unsupportive for the trade.

6.2 Infrastructural Deficiencies

The second most vital challenge identified is the Infrastructural deficiencies (53.95). Infrastructural Deficiencies were defined as the conditions of roads and highways, testing laboratories, hallmarking centres etc.

6.3 Lack of Raw Material Availability

The next challenge identified was lack of Raw material availability (53.86). The prices of raw material especially precious metal like gold and silver are not stable. There is no MMTC counter in Meerut for easy availability of the precious metal.

6.4 Labour Problem

At the fourth rank was the labour problem with the mean score of 53.16. Most of the labour working at present is migrant labour from Bengal and Maharashtra. The local community of jewellery making labour known as 'sunar' have opted out of the profession due to low earnings.

6.5 Law, Order and Safety

Safety is the prime concern of these units as these units deal with precious metals. Most of the units still operate from the by lanes of old sarraafa market (traditional jewellery market) as they feel safe in the small alleyways. Law, order and safety was the fifth ranked challenge with the mean score of 52.08.

6.6 Lack of Marketing Strategies

Most of the firms acknowledged the fact that they did not have a separate marketing department. Most of them bank on local newspaper and local FM channel for advertisement. therefore lack of marketing strategies is one of the major challenges with the mean score of 50.26.

6.7 Competition

Entry of several branded players such as Tanishq, PP jewellers, reliance jewels in the Meerut market have adversely affected most of the firms , although presence of branded players is still miniscule. Lack of marketing strategies along with increasing branded completion is indeed challenging for small firms. With the mean score of 45.69, competition was the next vital challenge.

6.8 Financial Constraints

Several firms suffer from scarcity of capital and apathy of bank officials. Most of the banking procedures are too tedious and complicated. Financial constraints (45.09) was ranked as the eighth vital challenge.

6.9 Lack of Managerial Training

Most of the unit owners were in family business and they lacked formal training of business. Lack of managerial training affected the expansion of business. The Mean score for lack of managerial training is 43.57 with the ninth rank.

6.10 Unethical Practices

Several unethical practices are prevalent in the trade; such practices affect the goodwill of each member. With the mean score of 42.95 unethical practices were placed on the last rank by the respondents.

Table-2 : Ranking of the Challenges faced by the MSME Units of Jewellery Cluster in Meerut District

Rank	I	II	III	IV	V	VI	VII	VIII	IX	X
Scale factor	81	70	63	57	52	47	42	36	29	18
Lack of government support	42	27	12	10	4	2	8	1	0	0
Lack of Raw material availability	22	12	8	12	8	10	6	10	7	11
Law, order and safety	19	12	7	10	9	12	5	10	12	10
Infrastructural deficiencies	20	10	6	7	15	13	14	8	11	2
Labour problem	17	12	18	15	2	4	7	3	21	7
Lack of managerial training	5	4	8	5	14	16	15	5	22	12
Competition	6	10	2	9	11	12	10	34	2	10
Financial constraints	4	11	5	7	10	14	10	24	12	9
Unethical practices	2	13	2	5	13	12	12	12	24	11
Lack of marketing strategies	17	12	4	7	12	6	11	9	24	4

Table-3 : Percentage position and Garret value

S. No.	$100 (R_{ij} - 0.5) / N_j$	Calculated Value	Garret value
1.	$100 (1 - 0.5) / 10$	5	81
2.	$100 (2 - 0.5) / 10$	15	70
3.	$100 (3 - 0.5) / 10$	25	63
4.	$100 (4 - 0.5) / 10$	35	57
5.	$100 (5 - 0.5) / 10$	45	52
6.	$100 (6 - 0.5) / 10$	55	47
7.	$100 (7 - 0.5) / 10$	65	42
8.	$100 (8 - 0.5) / 10$	75	36
9.	$100 (9 - 0.5) / 10$	85	29
10.	$100 (10 - 0.5) / 10$	95	18

Table-4 : Calculation of Garret Value and Ranking of the Challenges faced by the MSME Units of Jewellery Cluster in Meerut District

Rank	I	II	III	IV	V	VI	VII
Scale factor	81	70	63	57	52	47	42
Lack of government support	42	27	12	10	4	2	8
	3402	1890	756	570	208	94	336
Lack of raw material availability	22	12	8	12	8	10	6
	1782	840	504	684	416	470	252
Law, order and safety	19	12	7	10	9	12	5
	1539	840	441	570	468	564	210
Infrastructural deficiencies	20	10	6	7	15	13	14
	1620	700	378	399	780	611	588
Labour problem	17	12	18	15	2	4	7
	1377	840	1134	855	104	188	294
Lack of managerial training	5	4	8	5	14	16	15
	405	280	504	285	728	752	630
Competition	6	10	2	9	11	12	10
	486	700	126	513	572	564	420
Financial constraints	4	11	5	7	10	14	10
	324	770	315	399	520	658	420
Unethical practices	2	13	2	5	13	12	12
	162	910	126	285	676	564	504
Lack of marketing strategies	17	12	4	7	12	6	11
	1377	840	252	399	624	282	462
Rank	VIII	IX	X	Total	Total Score	Mean Value	Garret's Rank
Scale factor	36	29	18				
Lack of government support	1	0	0	106	7292	68.79	1
	36	0	0				
Lack of raw material availability	10	7	11	106	5709	53.86	3
	360	203	198				

Law, order and safety	10	12	10	106	5520	52.08	5
	360	348	180				
Infrastructural deficiencies	8	11	2	106	5719	53.95	2
	288	319	36				
Labour problem	3	21	7	106	5635	53.16	4
	108	609	126				
Lack of managerial training	5	22	12	106	4618	43.57	9
	180	638	216				
Competition	34	2	10	106	4843	45.69	7
	1224	58	180				
Financial constraints	24	12	9	106	4780	45.09	8
	864	348	162				
Unethical practices	12	24	11	106	4553	42.95	10
	432	696	198				
Lack of marketing strategies	9	24	4	106	5328	50.26	6
	324	696	72				

7. Conclusion

The study reiterates the fact that the jewellery units in Meerut face several challenges despite being one of the biggest jewellery markets of the region. The community of artisans, known as the 'sunars' in local language have either moved on to various other trades or are working in very poor conditions. These units have significant contribution towards society as well as have export contribution too. There is an urgent need for the policy framers to chalk out a definite development programme for these units as well.

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The Salient Features of Archaeological Remains of Lumbini : The Birth-Place of Lord Buddha

Jagat Prasad Parajuli*

Lumbini, the birth-place of Lord Buddha, has the distinction of being the foremost site of religious pilgrimage of the Buddhists of the whole world. Lord Buddha took his birth at this place under the Sala tree from the right arm-pit of Queen Mayadevi, the wife of King Siddhodhana of the Shakya Republic of Kapilvastu, on the day of the full-moon of the month of Vaisakh (April-May) in 563 B.C. A pond, where the queen bathed before giving birth to the Lord, existed there since a long time and two fountains of cold and hot water and a river of oil also flowed there at the time of his birth for providing cold and hot water bath and oil bath to him. The Mahaparinirvana Sutta reveals that at the time of Mahaparinirvana of the Tathagata when Ananda asked him about the future of his religion and followers, he eloquently spoke about the purity and contemplative virtue of the Lumbini Garden and advised his faithful followers and ordinary devotees to visit Lumbini along with the holy sites of Bodhagaya, Saranath and Kushinagar. Thus after the Mahaparinirvana of the Buddha, the Buddhist pilgrims began to come and pay their homage to the holy spot of nativity for acquiring virtues. After the beginning of the tradition of making Stupas, a few stupas were built by the adherents of Lord Buddha at Lumbini also.

[Keywords : Right arm-pit, Mahaparinirvana, Holy sites, Pilgrims]

1. Introduction

Authentic history of the Lumbini Garden begins with the erection of the Chunar sand stone inscription by king Ashoka when he visited the site on the direction of Mahasthavira Upagupta in 250 B C. At the time of this visit, Ashoka

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presented one thousand gold coins (suvarnas) to the people of the country, raised (or enlarged) a stupa at the Spout of nativity of the lord and erected the pillar which contains the words "Here the worshipful was born", which were uttered to him by Mahasthavira Upagupta, his teacher (Pradhan, 1988 : 30-32). A brick railing was also erected at a distance of 1'-6' from the base of the pillar for its protection, and it had dentils also (Mukherji, 1969 : 35). As the monks had begun to come to Lumbini, monasteries must have been built there by the patrons of Buddhism for providing accommodation to the monks who lived there and the pilgrims who visited the site. A large number of Mauryan and shunga-Kushana terracottas and stone heads of the Mathura School discovered here reveal that after the visit of Ashoka pilgrims from Northern India frequently began to visit the site, offer prayers to the nativity spot of the Tathagata and dedicate the images which they brought with them as tributes (Buhlor, 1898 : 1-6).

Fa-hien and Huien Tasang were two noted Chinese pilgrims who visited the Lumbini Garden respectively In 403 and 636 AD. Fa-hien could see nothing at Lumbini except the holy tree under which the Buddha took his birth, the Shakya Tank where Queen Mayadevi bathed before giving birth to the prince and well from which people fetched water for drinking (Bhattacharya, 1968 : 70). However, Huien Tsang records that he saw the Sacred Tank, a stupa about twenty-four pieces to the south of the spot of nativity where Indra had received the baby in his arms, four stupas in its vicinity, where the four heavenly kings had taken charge of the baby and the stone pillar with the figure of a horse in its top was installed there by King Ashoka besides the Tilar Nadi- the river of oil, which gushed there at the time of the birth of the Buddha for his oil bath (Pradhan, 1988 : 54).

The remains of a few monasteries and the extent ceramic and art- remains of the site show that from the sixth-fifth centuries BC till the thirteenth-fourteenth centuries A. D., Lumbini was prominent centre of Buddhist pilgrimage. The kings and dynasties which ruled this region also seemed to have provided their moral and material support for the effulgence of the site. In 1314 A.D., Ripu Malla, a king of the solar Dynasty (Adityavamsa) of western Nepal, also visited this site. As he happened to be a Buddhist, he must have worshipped the holy spot of nativity and facilitated the monks who lived there in the adoration of its sacred stupas and idols.

Bhuvan Lal Pradhan has written that Sikandar Lodi (1484-1517 AD.) was religiously bigoted and from the beginning of his rule he destroyed the religious sites of Northern India. Lumbini, the sacred site of the birth-place of Lord Buddha, had a great set-back after the beginning of the rule of the Muslims and finally it got lost in obscurity till the first-half of the nineteenth century A.D. The policies of the later Mughals such as Aurangzeb and the local Rajput kings of the region also contributed some laurels in the decay and extinction of the Lumbini Garden (Banarji, 1980 : 174).

2. Discovery of the Lumbini Garden

After the beginning of the rule of the British over India, scholars such as James Prinsep and Alexander Cunningham greatly contributed to the efflorescence of the Indian history and culture by deciphering the Ashokan Brahmi script and publication of the book called *The Ancient Geography of India*. The study of the early Buddhist works by the scholars revealed that Kapilvastu and Lumbini were located at the foot-hills of the Himalayas. Thus in 1896, Dr. Fuhrerr was sent to explore the archaeological potentialities of the Tarai of Nepal lying patrolled to the northern boundary of the Basti district of the United province.

The same year he discovered Lumbini with the help of General Khadga Shamsher Rana of Nepal. In his exploration report Fuhrerr says that he found the Ashokan pillar containing the inscription describing the birth of the Buddha at the site and the sculpture of Mayadevi which was discovered in the ruins of the stupa built in the neighborhood of the pillar. He has written that he saw four remained stupas close to the edict pillar besides the remains of four other stupas, mentioned by Huien Tsang in his accounts. Fuhrerr has given the accounts of the Shakya Tank and two fountains which have been so eloquently described by the Chinese pilgrims in their travel accounts (Fuhrerr, 1996 : 23).

The discovery of Fuhrerr was quite fascinating and therefore in 1899, Babu P.C. Mukharji was sent to the Tarai of Nepal with a special note from Vincent A. Smith, on behalf of the Government of India, to explore and excavate the archaeological remains of Lumbini Garden and Kapilvastu. Accordingly, Mukharji excavated several monuments in the region and identified the ruins of Tilaurakot in the suburb of Taulihawa-Bazar with Kapilvastu, the capitals city of the Shakyas. (Mukherji, 1969 : 18-25, 48-57). The main discoveries of his archaeological activities at Lumbini are the details of the plinth of the Mayadevi temple on which lies the nativity sculpture of Lord Buddha, the remains of the brick-railing around the Ashokan pillar, the bathing-ghata (Shalya tank) and the remains of five stupas along with the remains of few structures belonging to the monasteries which graced that site during its hey-days (Mukherji, 1969 : 34-39).

During 1933-39 Keshar Shamsher J.B.R. extensively excavated the ruins of the Lumbini garden. However, he did not publish any report of his discoveries made at this site. Keshar Shamsher is credited for having provided a high platform around the Mayadevi temple, enlarging the Shakya Tank with successive terraces and brick veneer and building some rest houses for the stay-facilities to the pilgrims (Rija., 1983 : 15-16). In 1960 Mrs. D. Mitra of the Archaeological Survey of India excavated a small trench at the base of the Ashokan pillar on the western side in order to ascertain the nature of the brick-enclosure described by Babu P.C. Mukherji and to know the details of the base of the pillar. She has given an exhaustive of the sculptures and other kinds of remains which were discovered from the site in the past (Mukharji, 1972 : 196).

3. Recent Archaeological Activities

Scientific excavation started at Lumbini under the aegis of the Department of archaeology, HMG, since the winter of 1970-71 alone. Main aim of this excavation was to locate the village of Lumbini mentioned in the pillar of Ashoka. The cuttings around the old guest-house, located on the southern side of the Mayadevi temple complex revealed the structures of a few monasteries of four cultural period and ten successive layers of human occupation beginning from the sixth century B.C. Traces of a mud-wall, a terracotta ring, a circular burial containing the portion of the human skull, one iron sickle, bones of the birds and animals kept in a large number of pots and a terracotta plaque mould of Lord Buddha in the earth-touching posture belonging to the Gupta period were some important discoveries besides the huge amount of shreds of the Northern Black polished ware in the lower levels and red ware shreds in the upper stratum (Rijal, 1983, 28-37).

Following the call made by Uthant in 1970 for the development of the Lumbini Garden and preparation of the architectural master-plan of the site by professor Kenzo Tange in 1972, the task of developing Lumbini garden has been entrusted since 1975 to the Lumbini Development Committee. From 1975-1980 every year Mr. B.K. Rijal of the Department of Archaeology excavated the site under the aegis of this committee. His excavations have brought to light the cultural sequence of the site beginning from the N.B.P. period in the vicinity of the Mayadevi temple including the remains of a brick structure of 15'4"×12'-5" size of the pre Mauryan period on the north of the Ashokan pillar (Longhost, 1979 :17). The votive stupa which gave the lid of the gold-casket is an important discovery of Mr. Rijal. The other important discoveries of Mr. Rijal are the fragments of the Chunar sandstone horse-capital which Huien Tsang saw and reported in the seventh century A.D. and the terracotta plaque with the Dharmachakra as well as a few terracotta human heads of the Gupta period.

The terracotta sculpture of the Bodhisatwa, which is also of the Gupta period is another important discovery of the site besides a large number of spouted jars deposited at the bottom of a well (Snowgras, 1992 : 132). The excavation revealed a large number of N.B.P. shreds belonging to the types discovered at Tilaurakot in Period first and Hastinapur in the periods second and fourth. They are mostly well-turned and the fragments of bowls, small basins, vases, hands, lids, timber-like pots and ghatas (Mitra, 1972 : 204-205). Mr. Rijal excavated a few monasteries also on the south and south - east of the Mayadevi temple which belong to the Shunga-Kushana and Gupta periods (Hajra, 1983 : 2).

The archaeological remains of the site have been studied here under the captions of a architectural remains, sculptures and miscellaneous objects of the site for convenience.

4. Architectural Remains

Building activities started at Lumbini soon after the Mahaparinirvana of the Buddha in the fifth century B.C. The earliest structure of the site so far discovered is one which was exposed on the north- western corner of the Mayadevi temple by Mr. B.K. Rijal. Located about 300 feet on the north of the Ashokan pillar, it is 15'-4" × 12'-5" on plan, discovered 2 feet below the courses of burnt bricks of 17" × 8" × 5" size, the texture of the bricks is rough and in their preparation much husk and straw have been used. The structure is sealed by the Mauryan brick-bats which were properly rammed up to make the floor. The N.B.P. ware and degenerate gray ware shreds discovered associated with the structure show that it is a pre-Mauryan structure and most probably belongs to the fifth century B.C. (Rijal, 1983 : 32)

Because the Buddha had forbidden his followers to adore his image, after his death stupas came to be built to denote his existence at the places of his activities during his life-time, or at the places of his worship. This concept led his followers living at the Lumbini Garden to make a stupa at the spot of nativity in the fifth century B.C which was later on enlarged by Asoka at the time he visited the site in 250 BC. The nativity stupa is now-a-days buried under the exquisite plinth of the brick temple which was built there long before the visit of the site by the Chinese pilgrim Huiyen Tsang in the seventh century A.D. and excavated by P.C. Mukharji in 1899. Mukharji's report reveals that the temple was of curvilinear style and sapta-ratha design on plan.

It was a beautiful temple, with a 12×10 feet sanctum at the rear back showing six flights of steps provided from the east, beginning a vestibule and a Mahamandapa on the east opened by the gate from the side of north and east. The total length and width of the temple was 48 × 30 feet respectively. On the west in the sanctum a raised plinth of 3 × 1 feet contained the nativity sculpture which is even today worshipped by the pilgrims of the site. Four successive phases of constructions were noticed by Mukharji in course of his excavation. The wall in the lowest portion was plain, four bricks high, on which two courses receded by about an inch, which again went by a bent in vertical line. Then a neck appeared in a single course and on it a band of ornaments in two courses of bricks, carved in circular designs were put by the architects. Above this was the floriated cyma (padma) standing on a fillet in single course.

There was another neck and on it which supported a course which was decorated with the design of heads. On this was the course of big cyma which occupied the middle of the plinth-wall. This cyma was surmounted with a course of beads and on that was placed the third neck (Gala). Then a big band projected about 2 inches; it was carved out with heavy fluorination and other decorations and finally crowned with a cyma, carved with the design of the lotus-petals. Lastly the fourth gala (neck) makes its appearance in a hollow line, on which was placed an ornamental dasa and a kumbha, the torus of the Greek architecture, done in two

courses. Then again a cyma was ornamented with the lotus petals. The plinth, about 5 feet high, was finally finished up with a course of bricks carved with the lines of squares and little holes (Mukharji, 1972 : 36-37, Pandey, 1980 : 65-66). Mukharji suspected the remains of the older shrine below this plinth. The present author feels that the remains of the stupa which Ashoka built or enlarged there in 250 B.C. are burned below this plinth, considerably down, as Mukharji calculated it. The general details of the plinth indicate that last time the temple was built in the fifth century AD. after the visit of Fa-hien and before the visit of the site by Huiyen Tsang in the seventh century. B.C., and at that time the nativity sculpture; which existed there since a longtime, was installed in the sanctum on the raised platform for the worship by the devotees. Attached to the temple of Mayadevi was the ante-chamber which housed the sculpture of so called Vajravarahi (Pandey, 1980 : 17).

B.K.Rijal also exposed this plinth on the eastern side, however he has not given any detail of the exposed wall in his report. The author of this paper also visited the site at the time this plinth was exposed by him and noted the same features which Mukharji has furnished in his report. Mukharji found that the temple of Mayadevi was linked up with the Shakya Tank by a causeway having flight of steps of baked bricks (Mukharji, 1972 : 39). The people who wanted to worship the nativity sculpture inside the temple, first took bath in this tank and then went to the temple for their prayers and offerings.

Several stupas were built by the adherents in the periphery of this temple. One of them was located 16 feet on the north of the Mayadevi temple. In the vicinity of the ruined foundation of this stupa Mukharji found several sculptures of ancient and early-medieval periods. On the west of this stupa was another stupa. It was small in size and its foundation on the north-west was much broken. Its basement was square, "having rectangular projections in the middle of the sides and rising in regular gradations of courses in rather plain moldings" (Mukharji , 1972 : 34-39). Mukharji has given description of some more stupas which he excavated there, and a few of them were of round form. In the vicinity of the tank Mukharji excavated five stupas. The southern wall of the basement of these stupas showed better. Five feet to the north of the Mayadevi temple, Rijal excavated a square-based stupa of the Mauryan period. He is of the opinion that this stupa was "cut from the top up to the depth of 3'-0" × 2'- 8" possibly during the operation of 1933-39 AD." by Keshar Shamsher J.B. Rana.

On excavation the floor of this stupa provided the lid-portion of a gold casket of cylindrical type in association with some charred human bones and other ritual offerings (Rijal, 1983 : 77). The container part of the relic-casket seems to have been broken into pieces and removed by Keshar Shamsher Rana. himself. This was the reason why the relics of the casket were scattered on the floor. When the upper portion of the stupa fell down, it was incased during the Kushana period by the builders. In all 33 courses of bricks of the stupa are available today. There are two

more votive stupas on the north of the Mayadevi temple and they also belong to the Mauryan and shunga Kushana periods. On the north-east of the Mayadevi temple 16 stupas have been found built on a platform. They are attributed to 16 Arhats. All these stupas have been beautifully conserved now.

A few monasteries were also built at Lumbini. One of them, located on the south-east of the Shakya Tank, was of quadrangular shape and had cells on four sides of the courtyard. The partition walls of the cells are reduced to a few courses only. At places the floors of the calls are visible and at other places they have been removed by the builders of the later phase (Rijal, 1983 : 77). The large bricks (35.5×20.3cm) of the monastery reveal that it was initially built during the Mauryan period, perhaps at the time of the visit of the site by king Ashoka. All the ruins of this monastery, are the scanty traces of a structure representing possibly a latter monastery A well was also excavated here. It was used by the monks living in the monastery for the purpose of drinking water. There are the ruins of some more monasteries on the northern side of these monasteries. However, they are in complete ruins and It is difficult to ascertain their features and dates of their constructions today. However, they seem to be the structures of the Shunga Kushana and Gupta or Vardhana periods.

Mukharji excavated a brick-railing around the Ashokan pillar which showed three phases of constructions; the earliest (5'-6" high) exhibiting very large bricks, most ancient in style The middle portion of the wall was 2'-8" high and it belonged to the subsequent period Mukharji noticed dentils also In between the constructions of the first and second periods (Mukharji, 1972 : 35).

In 1960 Mrs. D. Mitra excavated a narrow trench on the north side of the Ashokan pillar to check the nature of the enclosure wall described by Babu P.C. Mukharji. She is of the opinion that owing to the disturbances caused by the excavations of Keshar Shamsher the brick railing no longer exists on the western side of the pillar. Mitra has written that on the immediate north-east and south-west of the pillar there were small brick stupas with a square base while its south-western portion was marked with a Triratha brick-plinth. Mitra provides much later date to these structures. The revised plan of structures around the Mayadevi temple shows that there were several stupas and monasteries at Lumbini and they were under use till the beginning of the rule of the Mohammadans in the sub-continent (Rijal, 1983 : 35).

The Shakya Tank, located on the south of the Mayadevi temple, was Originally oval in shape. Keshar Shamsher cleaned it fully at the time of his archaeological activities at Lumbini and made it pakka with the help of the kiln-burnt bricks. The tank is 50 feet square, shows six terraces and a flight of steps for descending to the level of the water (ghata). The bricks used in the repair of the tank bear the date of 1939 AD. in their central cavities. In the summer when the water is dry, the oval shape of the tank is visible even today.

5. Sculptures of the Site

Because Lumbini was under habitation for 2000 years till thirteenth-fourteenth centuries AD. a large number of terracottas, stone sculptures and metallic statues have been found there in the course of various archaeological explorations and excavations. The most interesting piece of antiquity of the Lumbini Garden is the inscribed stone column which was installed there by King Ashoka in the middle of the third century B.C. This 21 feet high pillar shows its lower girth 7'- 9" and its diameter is 2'-7.5 in size. Made of chunar sandstone with tiny blackish specks, it bears the characteristic Mauryan polish. The pillar has a vertical figure down to the pillar and its top is broken off probably by lightening, as noted by Huien Tsang. The capital of the pillar was of bell-shape. Its base, broken into two halves still exists in the compound of the Mayadevi temple.

The fragments of the horse capital surmounted on the top has been discovered now. It shows that the pillar was complete in the beginning. The capital shows the use of festoons in the face of the big cyma under which there was a one foot deep hole of 5 inches diameter in which was filled the copper mortise that was fixed above the shaft (Mitra 1972 : 197, Mukharji, 1972 : 34-35, Pandey 1980 : 16, Fuhrer 1972 : 26-34). The pillar contains an inscription in the Pali language and Brahmi script of the third century B.C. which reads as follows:

“King priyadarsi, beloved of Gods, having been anointed twenty years, came himself and worshipped (this spot) saying: Here Buddha Sakyamuni was born. And he caused to be made a stone (capital) bearing a horse; and he caused (this) stone pillar to be erected. Because here the worshipful one was born, the village of Lumbini has been made free of taxes and a receipt of wealth” (Fuhrer, 1972 : 33).

The other engravings of the pillar are of the time of Ripu Malla and Samgrama Malla. Only, the column is more a piece of art than an object of architecture. It's beautiful tapering towards the top, mirror-like Mauryan. Shining polish and sophisticated chiseling indicate that art under the skillful Mauryan masters had reached an admirable standard (Pandey, 1980 : 16).

The sculpture of nativity of Lord Buddha (size: 5 1/2 × 3 1/2 feet) is the most splendid relief of the Lumbini Garden. In the panel Mayadevi has been represented life-sized in high relief under the Sala tree grasping its branch with her right hand, and her soft hand is resting on the hip (Pandey 1980 : 16-17). The Nidanakacha contains that when the queen came to this most beautiful and stately tree, its branches curiously bent down to ease her reach. Stretching out her hand, she caught hold of the branches and the pains came. Standing thus and holding the branch, she gave birth to Lord Buddha. This legend the artist has successfully carved out in the relief is the earliest and best of all the nativity scenes so far discovered from the sub-continent. Since, the queen has been depicted in

maternity, her waist is held by Prajapati from the right side. The extreme right of the panel is executed with the figure of Brahama and Indra who wear basket-like crowns and stand in devotion before the queen to receive the divine child, as narrated in the Buddhist literature.

Below, between Indra and Mayadevi, is defaced figure of standing Gautama with a halo round his head (Pandey, 1980 : 16-17, Mitra 1972 : 197-98). The sculpture has suffered a vertical abrasion and is broken into three parts. Mukharji is of the opinion that this sculpture was executed "under the orders of Asoka" because it is similar in material and workmanship to the Yaksha door-keepers of Patali-putra of the Mauryan period (Mukharji, 1972 : 37).

However, scholars such as M.S. Agrawal think that it is a replica of the figure set by Ashoka during the Kushana period. Mitra has written that stylistically the sculpture is "ascribable to the Gupta period only" However, as mentioned in the inscription, the word *silavigadabhicha* is said to mean, among other things, a figure (here of Mayadevi). This would mean, as Mukharji also wrote in the late-nineteenth century, that the sculpture is one which was installed there by Ashoka in the third century B.C. at the time he built or enlarged (this, fact is yet to be verified by fresh excavations at the site) the holy shrine at the spot of the nativity of the Lord (Vaidya, 2001 : 10).

The sculpture of so-called Vajravarahi (size: 4'-0" × 2'-1") seems to be a sculpture of the Gupta period on stylistic grounds. Slender body of the goddess is particularly notable at this place. It is split in two halves across the breast and as coated thickly with oil and vermillion, it's icono-plastic details are not very much clear in the relief (Thapa, 1981 : 211).

Keshar Shamsher Rana collected a large number of sculptures of Lumbeni during 1933-39 A.D. and kept them in a monastery of the site under the protection of the Lumbini Dharmodaya Committee for a long time. Today they have been acquisitioned by the Department of Archaeology of HMG. Among them one head of the Buddha of motif red sandstone which came from the atelier of Mathura is beautifully marked "with a plain smiling face and open eyes. Stylistically this head is ascribable to the Kushana period" (Mitra 1972 : 199).

The image of Buddha on chlorite in *bhumisparsa-* mudra, rigidly seated In the *vajraparyankasana* on a *viswapadma* below. The Bodhi tree, is also a beautiful relief of the Lumbini Garden (Mitra 1972 : 199). The fragments of slabs representing the Miracle of *srawasti* and tight Great Miracles are two quite notable sculptures of the site. In the latter slab the Buddha is executed sitting in *vajraparyankasana* on a double-petalled lotus and his damaged right hand shows *bhumisparsa-*mudra. He is clad in dhoti and scarf, the latter, with ends tucked on the left shoulder, has left the right chest and shoulder bare. Around the Buddha are represented the seven other great accidents of his life of which the birth and the first sermon are alone

preserved on the duster and the offering of honey on the sinister (Mitra 1972 : 199-200).

The other sculptures of the site include one crudely executed figure of Maitreya on grayish sandstone, a basalt sculpture of a Bodhisatwa, a two-armed seated image of Bodhisatwa in lalitasana, two images of Ganesha and some fragmentary figures and plaques of males and females crudely executed by the artist (Fuhrerr, 1972 : 53). In these two figures have got clear-cut pale influence, denoting that executed in the Pala period. The two images of the site, one belonging to a Budhisatwa and the other to a devotee, although of the Kushana period, are very crude in workmanship (Mitra 1972: 200-201).

Of the several terracotta figures of the Lumbini Garden, one Buddha head, set within an architectural frame, is quite beautiful. The open eyes with prominently arched eye-brows and stylized daksinavarta curls, covering the head and the usnisa of the head point that this terracotta is a work of the seventh century A D. itself. The other important terracotta is the head of an old man with a prominent nose. The head of very individualistic speaks the hands of a skilled artist in its making. The third head with spiral curls and open mouth displaying the upper row of teeth is ascribable to the Gupta period on the basis of the plastic qualities. Another terracotta of the Gupta period is fine head with half close meditative eyes; a crown is also giving to it by the modeler (Adhikari, 1986 : 57). Among the other terracotta's, the defaced head of the woman showing fairly good workmanship, the laughing face with open eyes and a mark in the form of a circlet on the forehead, the bust of the female with a necklace in the form of a row of impressed roundels, the lower part of a figure wearing a frilled skirt (antaravasaka) and scarf and the leaf-shaped plaque Impressed with the figure of Manjushree Bodhisatwa on a double-petalled lotus in the maharaja-lilasana inscribed with the characters of late ninth century A D.

In the three lines on the dexter and one line on the Sinister" are quite notable specimens at this place (Bidary, 2001: 21). Last decade Mr B. K Rijal excavated three terracotta human heads and the upper-half of a figure of a bodhisatwa of the Gupta period. Among the three heads, one illustrated on the top of the plate, is crudely moulded and datable to the Kushana period It is 3 1/2" on size and balky damaged on the left side of the face. The other two heads belong to the Gupta period. The hair-dressing of one of them is on the style to deep curls called Dhupida Kuntala. "Its thick lips without any bold depression at the two corners of the lips and in the middle of the chin can be seen as evidence of the transitional phase", although the facial details of the other figure is worn out, its "turban-like hair-dressing is noticeable" (Rijal, 1983 : 32).

The terracotta sculpture of the Bodhisatwa is "endowed with real grace and elegance of the Gupta period". Only the bust of the sculpture is available. Rijal has

written that the figure is slim, dressed transparent, the right hand is raised in protection pose. The facial expression reveals spiritual contentment and celestial happiness. The face is elongated with straight nose, smooth cheeks and thin lips, with depression at the corners. The two sides of the chin are separated in the middle. The eye-brows take a sharp curve. The forehead is bright and prominent, and the crown with one crest is decorated with dotted design in a technique of oblique. Thus it is a beautiful terracotta figure of the site. The terracotta Dharmachakra with 32 spokes was found in the excavation on the eastern side of the Mayadevi temple. The piece seems to be the part of a big panel of Dharmachakra sculpture which was worshipped there by the devotees in the past. Among the other associates of this panel are the two animals, possibly representing a bull and a deer (Rijal, 1983 : 33).

The most important discovery of Mr. Rijal at Lumbini are the fragments of the gorse-capital mentioned earlier in this paper. A short report which he published from the Lumbini Development Project contains illustrations of 41 chips of this gorse-capital. One of them is quite big and bears distinctive Mauryan polish.

6. Miscellaneous Remains

Lumbini has provided us with many other assets in its various explorations and excavations by the archaeologists. The most notable among them is a Kushana coin of copper, published by Mrs. D. Mitra in her report. The obverse of the coin depicts the King facing on the left side and bearing a long coat. With his raised left hand he is offering something on the altar. The deity standing on the obverse is too far to be faced and be identified correctly. "The diameter of the coin is 2.5 cm, the thickness being 6.3 cm. Two copper coins of Lumbini are preserved in the personal collection of Mr. Surendra Singh, a pleader of Kapilavastu" (Mitra, 1972 : 203). Although several kinds of objects have been found in the excavations of Lumbini after 1970, nothing is mentioned in the report which came out from the Department of archaeology and Lumbini Development Project Only.

Mrs. D. Mitra has given details and illustrations of a few such antiquities from the site. Of the five beads referred to by Mrs. Mitra, one, long and barrel-shaped, is of semi-precious stone, while the rest of terracotta, "stimulating the shape of areca-nut". One cylindrical ear-stud of jasper was also found at Lumbini. A large number of decorated bricks and tiles have been found in the excavations of Lumbini. Designs of lotus-petals, chaitya-windows, grid, floral, plant motifs and stepped patterns, as on the bricks of Kutan, are very commonly seen impressed on them.

The monuments and antiquities reveal that Lumbini was under continuous habitation till the fourteenth century since the sixth century B.C. This fact is elucidated by the shreds of the degenerate Grey ware, N.B.P. ware and several

varieties of red wares also. The pottery of Lumbini, as the author said earlier, is comparable to the pottery-types of Tilaurakot, (Kapilvastu) and Kudan in Nepal and periods III and IV of Hastinapur in India (Cunningham, 1996 : 476). Recently a large number of spotted vessels have been found deposited in a well, their ceremonial use is clear from their shapes. The surface finds of the site include some beads of terracotta and semi-precious stones, mullers, flesh rubbers, fragments of iron nails and small bits of bronze objects (Mitra 1972 : 206). A large portion of Lumbini remains unexcavated. Yet the author of this paper is sure on excavation for many important and interesting antiquities will be discovered and they will be of great help in revealing the ancient history and grandeur of the site.

7. Conclusion

Since early 1968 various phases of development work have been carried out both by the Government of Nepal and the United Nations Organizations according to the master plan of the Lumbini Development Project. The Master plan comprises three main elements, namely-the Lumbini Village, the Monastic Enclave and the Sacred garden Emphasis has been given under the master plan to create an atmosphere of tranquility, universality and clarity in consistent with the idea of serene environment of the time of the birth of Lord Buddha. It's a spiritual place not only for the believers of Buddhist philosophy but also for other religious followers, pilgrims, travelers and tourists who believe in nobility and social harmony of Lumbini.

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Green Marketing in India : Need and Challenges

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The term green marketing is the buzzword used in industry which is used to describe business activities which attempt to reduce the negative effect of the products/services offered by the company to make it environmentally friendly. Increasing awareness on various environmental problems has led a shift in the way consumers go about their life. There has been a change in consumer attitude towards a green lifestyle people are actively trying to reduce their impact on the environment. A number of environmental laws have been promulgated in the country to prevent environmental degradation. Both Govt. and Non-Govt. Organizations have floated green companies to combat the ever increasing problems of pollution and fast depletion of natural resources. Additionally the development of green marketing has opened the door of opportunity for companies to co-brand their products into separate line; such marketing techniques will be explained as a direct result of movement in the minds of the consumer market. However, this is not widespread and is still in its infancy. In this research paper the main emphasis has been made on concept, need & importance of green marketing and discusses its practice in the Indian context. The study concludes that green marketing is something that is continuously growing in both practice and demand.

[Keywords : Green Marketing, Green Products, Eco friendly, Environmentally safe, Recyclable]

1. Introduction and Evolution of Green Marketing

According to American Marketing association, green marketing is the marketing of products that are presumed to be environmentally safe. Thus green

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marketing incorporates a broad range of activities, including product modification, changes to the production process, packaging changes as well as modifying advertising. Green marketing refers to holistic marketing concept wherein the product, marketing consumption on disposal of products and services happen in a manner that is less detrimental to the environment with growing awareness about the implications of global warming, non-biodegradable solid waste, harmful impact of pollutants etc., both marketers and consumers are becoming increasingly sensitive to the need for switch into green products and services. While the shift to “Green” may appear to be expensive in the short-term, it will definitely prove to be indispensable and advantageous, cost-wise too, in the long run.

Yes, green marketing is a golden goose. As per Mr. J. Polonsky, green marketing can be defined as “All activities designed to generate and facilitate any exchange intended to satisfy human needs or wants such that satisfying of their needs and wants occur with minimal detrimental input on the national environment.” Green Marketing also alternatively known as environmental marketing and sustainable marketing/ecological marketing. As resources are limited and human wants are unlimited it is important for marketers to utilize the resources efficiently without waste as well as to achieve the Organization’s objective. So green marketing is inevitable.

Green Marketing was given prominence in the late 1980s and 1990s after the proceedings of the first workshop on Ecological marketing held in Austin, Texas (US), in 1975. According to the Joel makeover (a writer, speaker and strategist on clean technology and green marketing) green marketing faces a lot of challenges because of lack of standards and public consensus to what constitute “Green”.

The green marketing has evolved over a period of time. Accordingly to Peattie (2001), the evolution of green marketing has three phases :

- » First phase was termed as “Ecological” green marketing, and during this period all marketing activities were concerned to help environment problems and provide remedies for environmental problems.
- » Second phase was “Environmental” green marketing and the focus shifted to clean technology that involved designing of innovative new products, which take care of pollution and waste issues.
- » Third phase was “Sustainable” green marketing. It came into prominence in the late 1990s and early 2000 concerned with developing good quality products which can meet consumers need by focusing on the quality, performance, pricing and convenience in an environment friendly way.

2. Green Products and their Characteristics

The products those are manufactured through green technology and that caused no environmental hazards are called green products. Promotion of green

technology and green products are necessary for conservation of natural resources and sustainable development. We can define green products by following measures :

- Products those are originally grown.
- Products those are recyclable, reusable and bio degradable.
- Product that do not harm or pollute the environment.
- Products contents under approved chemical.
- Products that will not be tested on animals.
- Products that have eco-friendly packaging i.e. reusable, refillable containers etc.
- Products containing recycled, reusable contents, non-toxic chemicals.

3. Review of Literature

Elkington (1994), defines green consumer as one who avoids products that are likely to endanger the health of the consumers or others, cause significant damage to the environment during manufacture, use or disposal, consume a disproportionate amount of energy, cause unnecessary waste, usage materials derived from threatened species or environments, involve cruelty to animals, adversely affect other countries.

Kilbourne, W.E. (1998), discussed the failure of green marketing to move beyond the limitations of the prevailing paradigm. The author identified areas that must be examined for their effect in the marketing/environment relationship, namely economic, political and technological dimensions of the cultural frame of reference.

Prothero, A. (1998), introduced several papers discussed in the July 1998 issue of 'Journal of Marketing Management' focusing on green marketing. This included a citation of the need to review existing literature on green marketing, an empirical study of United States and Australian marketing managers, a description of what a green alliance look like in practice in Great Britain, ecotourism and definitions of green marketing.

Oyewole, P. (2001), in his paper presented a conceptual link among green marketing, environmental justice and industrial ecology. It argues for greater awareness of environmental justice in the practice for green marketing. A research agenda is finally suggested to determine consumers' awareness of environmental justice, and their willingness to bear the costs associated with it.

A. Sanjay L. Jain & Gurmeet Kaur (2004), in their study of environmentalism which had fast emerged as a worldwide phenomenon discussed business firms too have risen to the occasion and have started responding to environmental challenges by practicing green marketing strategies. Green consumerism has played a catalytic role in ushering corporate environmentalism and making

business firms green marketing oriented. Based on the data collected through a field survey, the paper made an assessment of the extent of environmental awareness, attitude and behaviour prevalent among consumers in India.

Donaldson (2005), in his study realized in the Great Britain that in general the ecological attitude of consumers changed positively. This study reported the strong faith of consumers in the known commercial brands and the feeble behaviour referring to the “green” claims, which was the main cause behind the consuming failure to interpret their concerns beyond the environment in their behaviour.

Brahma, M. & Dande, R. (2008), The Economic Times, Mumbai, had an article which stated that, Green Ventures India is a subsidiary of New York based asset management firm Green Ventures International. The latter recently announced a \$300 million India focused fund aimed at renewable energy products and supporting trading in carbon credits.

4. Need for Green Marketing

The mankind has limited resources on the earth to satisfy their unlimited wants. As firms face limited natural resources, they must develop new or alternative ways of satisfying these unlimited wants. Green marketing looks at how marketing activities utilize these limited resources. Different groups of consumers have different levels of environmental concerns and thus different attitude towards green marketing. There are several suggested reasons for firms increased use of Green Marketing. Some possible reasons cited are :

Opportunity : It appears that all types of consumers, both individual and industrial are becoming more concerned and aware about the natural environment. In India, around 25% of the consumers prefer environment friendly products, and around 28% may be considered health conscious. Therefore, green marketers have diversified to fairly sizeable segment of consumers to cater to.

Social Responsibility : Many firms may have started realizing that they must behave in an environmentally friendly fashion. This translates into firms that they must achieve environmental objectives as well as profit related objectives respecting the principle of Extended Producer Responsibility (EPR).

Competitive Pressure : Another major force in the environmental marketing area has been firms’ desire to maintain their competitive position. In many cases firms observe competitors promoting their environmental behaviours. In some instances this competitive pressure has caused an entire industry to modify and thus reduce its detrimental environmental behaviour.

Government Pressure : Various regulations are framed by the Government to protect the consumers and society at large e.g. the ban of plastic bags, prohibition of smoking in public areas etc. The Indian Government too has developed a framework of legislations to protect consumers in several ways :

- To reduce production of harmful goods or by-products.
- To ensure that the consumers have the ability to evaluate the environmental composition of goods.
- To modify industry's consumption of harmful goods.
- Introduction of voluntary recycling programs.

Cost or Profit Issues : Firms may also use green marketing in an attempt to address cost of profit related issues. Firms that can reduce harmful wastes may incur substantial cost savings. When attempting to minimize waste, firms are often forced to re-examine their production processes. In these cases they often develop more effective production processes that not only reduce waste, but reduce the need for some raw materials. This serves as a double cost savings, since both waste and raw materials are reduced.

5. Golden Rules of Green Marketing

- **Know your Customer :** Make sure that the consumer is aware of and concerned about the issues that your product attempts to address.
- **Educating your Customers :** It is not just a matter of letting people know, whatever you are doing is to protect the environment, but also a matter of letting them know why it matters.
- **Being Genuine & Transparent :** It means that (i) you are actually doing what you claim to be doing in your green marketing campaign and (ii) The rest of your business policies are consistent with whatever you are doing that's environment friendly.
- **Reassure the Buyer :** Consumers must be made to believe that the product performs the job, in this firm should not forget product quality in the name of the environment.
- **Consider your Pricing :** If you are charging a premium for your product and many environmentally preferable products cost more due to economies of scale and use of higher quality ingredients make sure those consumers can afford the premium and feels it's worth it.

6. Green Initiatives taken by some Companies in India

Indusind Bank installed the country's first solar-powered ATM and thus brought about an eco-savvy change in the Indian banking sector.

Oil and Natural Gas Corporation Ltd. (ONGC) India's largest oil company has introduced energy-efficient Mokshada Green Crematorium, which saves 60% to 70% of wood and a fourth of the burning time per cremation.

IBM is selling green solutions to corporate data centres where energy constraints and costs are limiting their ability to grow with the promise that the energy costs would be reduced by half.

Suzlon Energy manufactures and markets wind turbines, which provide an alternative source of energy based on wind power. This green initiative taken by company is extremely important for reducing the carbon footprint.

Wipro Infotech (Green It) was Indian's first company to launch environment friendly computer peripherals. These products are ROHS (Restriction of Hazardous Substances) compliant thus reducing e-waste in the environment.

ITC has introduced paper craft, a premium range of eco-friendly business paper. The company's social and farm forestry initiative has greened over 80,000 hectares of arid land.

Samsung, in fact offers a host of eco-friendly products. It was the first to launch eco friendly mobile handsets (made of renewable materials) W510 and F268 in India.

Honda India introduced its Civic Hybrid car.

7. Green Marketing Challenges

Although a large number of firms are practicing green marketing. It is not an easy job as there are a number of problems which need to be addressed while implementing Green marketing. The major challenges which Green marketing have to be faced are :

- **New Concept :** Indian literate and urban consumer is getting more aware about the merits of Green products. But it is still a new concept for the masses. The consumer needs to be educated and made aware of the environmental threats. The new green movements need to reach the masses and that will take a lot of time and effort.
- **Cost Factor :** Green marketing involves marketing of green products/services, green technology, green power/energy for which a lot of money has to be spent on R & D programmes for their development and subsequent promotional programs which ultimately may lead to increased costs.
- **Non Cooperation :** The firms practicing green marketing have to strive hard in convincing the stakeholders and many a times it may fail to convince them about the long term benefits of green marketing as compared to short term expenses.
- **Sustainability :** Initially the profits are very low since renewable and recyclable products and green technologies are more expensive. Green marketing will be successful only in long run. Hence the business needs to plan for long term rather than short term strategy and prepare for the same, at the same time it should avoid falling into lure of unethical practices to make profits in the short term.

- **Convincing Customers :** The customers may not believe in the firm's strategy of green marketing, the firm therefore should ensure that they undertake all possible measures to convince the customer about their green products, the best possible option is by implementing Eco-labelling schemes. Sometimes the customers may also not be willing to pay the extra price for the products.
- **Avoiding Green Myopia :** Green marketing must satisfy two objectives: improved environmental quality and customer satisfaction. Misjudging either or overemphasizing the former at the expense of the latter can be termed green marketing myopia.

8. Conclusion

Green marketing is a tool for protecting the environment for future generation. Its not going to be an easy concept. The consumers today are much more concerned about climate changes. Moreover, they are expecting their favourite brands not only to share their concern but to take action to mitigate it. Adoption of green marketing may not be easy in the short run, but in the long run it will definitely have a positive impact on the firm. Now this is the right time to select "Green Marketing" globally. It will come with drastic change in the world of business, if all nations will make strict roles because green marketing is essential to save world from pollution. From the business point of view because a clever marketer is one who not only involves the consumer in marketing his product. Green Marketing should not be considered as just one approach to, Marketing but has to be pursued with much greater vigour, as it has an environmental and social dimension of it. It is extremely important that green marketing becomes the norm rather than an exceptioner just a fad. Recycling of paper, metals, plastic etc. In a safe and environmentally harmless manner should become much more systematized and universal. Green marketing methods produce highly effective results. Green marketing should not neglect the economic aspect of marketing. Marketers need to understand the implications of green marketing as the Indian market customers too are ready to pay premium price for green products. Therefore there is a need for a shift in the consumer's behaviour and attitude towards more environment friendly life styles. Final customers and industrial buyers also have the ability to pressure organizations to integrate the environment into their corporate culture and thus ensure all organizations minimize the detrimental environmental impact of their activities.

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Origin and Characteristics of Ancient Nepalese Society

Badri Narayan Gautam*

Nepal is the cradle of one of the ancient civilizations of the world, which is shown by the discovery of ancient artifacts. The tectonic movements of the earth led to the rise of this land from Tethys Sea that made Nepal geographically diverse where the Himalaya in the north and dense forest in the south made it like a fort. The study of history indicates that various groups that came as traders, nomads, refugees from both Tibet, inhabited this country and India leading to the development of a unique form of society where socio-cultural harmony and co-operation among the various groups has always prevailed that is an example of unity in diversity. Owing to the co-ordination among different groups, there are no class and caste discriminations among the people, which make Nepal the multi-cultural garden of its citizens. This paper is based on the nationalist perspective that traces the development of Nepali society from pre-historic age to the Kirata age. It argues that Nepal was a melting pot for all the immigrants from north and south who developed the culture of collectivism and harmony until the Kirata age. Owing to the constraints of time and funds, this mini-research is based on secondary sources and interviews of eminent historians mainly Tulsi Ram Vaidya, Raja Ram Subedi, Sri Ram Prasad Upadhyaya, Dilli Raj Sharma, and Tek Bahadur Shrestha.

[**Keywords :** Diversity, Co-ordination, Culture, Development, Caste]

1. Background

Nepal is located in the lap of the Himalaya between China in the north and India in the east, west and south. It is known for the majestic Himalaya-the abode of snow, and the messenger of peace - the Sakya Muni Buddha. Moreover, the

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mythical Himalayan being Yeti also lives in Nepal. Nepal has existed since the ancient times in the light of ancient texts, Puranas, and the Vamshavalis - the genealogies of its kings. Most of the Himalayan region in South Asia comprises the country of Nepal running from west to east in rectangular shape that has the area of 147,181sq. km. The country is divided into Himal, Pahad and Tarai having different climatic conditions from tropical climate of Tarai, sub-tropical climate of Pahad to cold arid climate of Himal. The world highest peak Mount Everest lies in eastern Himal of Solu Khumbu district in the Kosi province of Nepal. Whereas the lowest elevated land from sea level is situated in the Tarai region known as Musaharnia located in Dhanusha district of Janakpur province. The second lowest elevated land from sea level is found in Jhapa district called Kechua Kaval, which lies in Koshi province. Most of the fertile land is found in the Tarai, and the valleys in the Pahad region irrigated by rivers flowing from the Himalayas. The capital city Kathmandu valley attracts migrants from all over the country. All the major religions such as Hinduism, Buddhism, Islam and Christianity are found in Nepal.

2. Social formation of Early Nepali Society

Nepal is mentioned in the Arthavaparisishta along with Kamrupa, Videha, Udumbar, Avanti, and Kaikeya, etc. In Vinaya sangraha, a Buddhist text, in the time of god Buddha, his disciples entered Nepal with the merchants. In the Mahabharata, Nepal is called Visaya, similarly, in the Jaina texts and Arthashastra of Kautilya, Nepal is mentioned that proves that it has existence since ancient times. Nepal was the centre of Hindu religion that is proved by Himavatkhandha puran, Nepal Mahtmya and the Vamsavalis (Pandey and Regmi, 1997 : 71). The beautiful lakes and ponds, the Himalaya, the hot water springs and the medicinal herbs of the country may have attracted migrants who mostly came as refugees, wanderers, ascetics, and traders. The main groups of Nepal are divided into Indo-European speaking Khasas and Brahmans, and the Sino-Tibetan Speaking Mongoloid groups who formed many castes in Nepal. The Khasas came in the past from western Kyber pass while the Brahmans came to Nepal from Kanyakubja (Kanauj), Sarya region of Uttar Pradesh, Kanya Kumari region of south India, and Jalandhar (Punjab) of India. The Thakuris having thirty-six clans came from Indian regions of Rajputana, Maharashtra, Chittorgarh, and Kartikeyapur of India. Similarly, the Newars migrated from Karanataka, and Myanmar to Nepal in different periods of history (Subedi, 2004 : 8-9). All of these different groups co-ordinated to form a society in Nepal in the ancient times.

An eminent scholar, Toni Hagen views that Nepali society is the fruit of rugged geography. It is formed by the groups who came from northern valleys and passes, and those who came from hills and plains of east, west and south. Their activities resulted in the human garden of Nepal (Hagen, 1970 : 75). These various groups did not come as invaders but as refugees, and traders (Chhetri and Rayamajhi, 2003 : 19-20). In the process of coming of the refugees from north and

south, the Mongolians and Aryans, in course of time intermixed their blood giving birth to many castes among the people (Upadhyaya, 1998 : 7-8). In the pre-historic times, people used to live struggling with the forces of nature, so they make caves in the Rocky Mountains using these as their homes (Sharma, 1985 : 6-13). From Ganga to Volga, there were cultures based on agriculture so ascetics, old aged men, and seekers of salvation came for spiritual purposes in the Himalayan region of Nepal (Vaidya, 29 January 2019). Protected by high mountains in the north and dense forests in the south, the society could peacefully develop in Nepal. Life was indeed hard in the past; people used to gather roots and fruits, and hunt to survive before the learning of agriculture.

Nepalese history indicates that the earliest settlers of Nepal were the Nagas who came to Nepal in the pre-historic age. They were hunters and food gatherers who lived near rivers in the Himalayan foot hill (Upadhyaya, 1998 : 86). Nepalese historian, Sri Ram Prasad Upadhyaya told this author that these Nagas were the first group to create the state in Nepal for protection against possible invaders (Upadhyaya, 24 November 2018). Such a foundation of state attracted migrants from the north who came during summer through the thirty-seven Himalayan passes to Nepal (Subedi, 2004: 9). Subedi says that the Kirat-Khumbus came from Assam-Kamarup through Kasi to Nepal while the Gurungs and Sherpas came from Tibet and settled in western Nepal (Subedi, 2004 : 9). According to another view, the Kirats came from Hwangho and Ansicon river valleys to Kailash and from there to Nepal in ancient times in search of good climate (nepath.blogpost.com 2016). After the discovery of fire, and the transition from pastoralism to agriculture, the Kirats became permanent settlers of Nepal. Baburam Acharya says that the Austro-Asiatic people and the people who carried fire with them came from Irawati river region of Myanmar to Nepal through Assam and met the people here up to Sutlej River (Acharya, 2006 : 1-3). The interaction of these groups with the earlier settlers led to the creation of Newars, Magars, Gurungs, Tamangs, and Sherpa and Ider languages, and culture changed (Acharya, 1997: 10-11). Around this time, Tek Bahadur Shrestha says that the Gopalis came to Kathmandu valley from south crossing the dense forests through Chisapani to Kulekhani crossing Chandragiri hill and settled in Macchegaun, Thankot, Matathirtha, Panga, Naguan, and Kirtipur, etc. They were cow herders (Shrestha, 10 April 2019). Dilli Raj Sharma says that the pastoralism of the Gopalis influenced other groups and they adopted it as a means of livelihood that led to the formation of society. The Gopalis had prestige in the society (Sharma, 10 April 2019).

Baburam Acharya says that the Khasa Arya came to Nepal from Kashmir, and the Arya vartiya Aryas came from Sind to Nepal through Ganga valley and these people started agriculture and pastoralism in Nepal. The Kiratas who also practiced agriculture and pastoralism reached the Kathmandu Valley. These groups spread the Arya culture among the Newars of Kathmandu valley that led to

the contact with Indian culture (Acharya, 1997 : 11-15, Acharya, 2006 : 3-6). This created an environment for the establishment of prosperous society and monarchy. There was no discrimination in society; everyone was devoted to the welfare of the country as there was a system of collectivism. The state, which was founded by Nagas in Nepal, remained largely inclusive and tolerant in nature but the addition of different immigrant groups to society led to the power struggle among the political leaders. Consequently, we find after the Nagas, various dynasties ruling one after another in Nepal : Gauda, Gopalas, Mahispalas, and Kiratas-during the ancient times.

3. Characteristics of Social Formation

The rugged landscape of Nepal attracted the immigrants from north and the south that developed the harmony and co-ordination in society. Man is a social animal; he cannot remain isolated from social process because he is influenced by norms and values of the society, as there is interdependence for survival. Therefore, here it is important to present an analytical picture of the salient features of ancient Nepalese society.

3.1 Topography

Social formation in early Nepal before the age of Lichhhavis is largely determined by the topography of the country. The Himalaya in the north made it difficult for the invaders from Tibet to intrude into Nepal, however, during summer few groups could come as traders or hunters. The cold wind blowing from the north and lakes and ponds in the hills made it possible for huge vegetation in the Pahad and Tarai (Acharya, 2006 : 1). For the migrants, there was ample grass and animals in forests to hunt, so, the rise of pastoralism among them led to their permanent settlement in Nepal (Sharma, 10 April 2019). Various groups began to settle near river valleys or near river banks as there were river systems since ancient times (Vaidya, 29 January 2019). Ancient settlement during the Paleolithic age is attested by the discovery of the molar tooth of *Ramepithecus* in Butwal, and some skeletons in Mustang and Khasa region (Bharadwaj, April 2016 : 18-19, and Sharma, 10 April 2019). The invaders who came to Nepal could not settle due to rugged landscape of cold climate. Even if some small groups invaded, they assimilated into the existing society of harmony. Hagen says that topography made it possible for Nepal to develop diverse culture, and it is a garden of different groups (Hagen, 1970 : 75).

3.2 A Land of Melting Pot

Since various diverse groups starting from the Nagas came to Nepal, the society took the course of melting pot or the intermixing and exchanges of ideas, as it was a small region with difficult geography. Some may have come fearing from enemies as Nepal provided secure place for them. Gradually, all traders, refugees,

and wanderers, etc, developed a common culture and society through intermixing of blood. There are legends both Hindu and Buddhist about the settlement in Nepal. For instance, the Buddhist legend says that Vipaswi Buddha planted the first lotus in Nepal. From that supernatural lotus, a light of god Swayambhu took incarnation that attracted the great devotees from north and south among whom was great Manjushree coming from Mahachina (great China) and established two powers in Phulocha and Dhanwocha giris, and he drained the water from the lake so the dry land became inhabitable for human beings (Sharma, 1976 : 55-56; Sharma, 10 April 2019). After that a city was founded from Padmagiri to Guheswari and state was also formed.

In the fertile land of Tarai, there arose republics in Mithila, Kapilvastu, and Ramagrama, etc, having features of collectivism and harmony. For instance, in Videha (Mithila) agriculture flourished along with vedic culture where even the rulers and nobles were educated, and every one followed the profession according to his choice (Thakur, 1956 : 2-5; Jha, 1983 : 4; Pndey and Regmi, 1997 : 55-62). In the Kausiki region of the Pahad, the Kirats who came from Myanmar intermixed their blood with the people (Nepal, 1983 : 168-172; Koirala, 1989 : 54-61). In the western Tarai region, Kapilvastu was founded by prince, and princess from Kosala, they spread vedic Arya culture and it became prosperous republic (Rijal, 1996 : 21; Mishra, 1978 : 1-3). Later on the invasion from Kosala led to the migration of Sakyas to Kathmandu valley who contributed in art and architecture as well as Buddhism in Nepal. Thus in Nepal, various groups such as Nagas, Khasas, Kirats, Sakyas, and Newars who came in different times all underwent the intermixing of blood that led to the formation of common society and culture till the Kirata age.

3.3 Formation of Common Culture

In the ancient times, there were large cities in the south (India) mainly Vaishali, Sravasti, Magadha, and Kosala. Various traders from these cities came to Nepal to exchange or sell their goods. From Nepal, woolen blankets and herbal medicines also went to these cities. Some of these traders attracted by beautiful land and prospects of trade settled here. In the Arthasastra of Kautilya, and Manu Smriti, Nepal blanket has been praised for religious occasions. In the Kirata age, Kathmandu valley emerged as a transit point for north-south trade (Upreti and Thapa, 1993 : 12-14). Earlier, India's trade with China was through the Hindukush Mountain, but Nepal provided a shorter distance to China, so, Nepal benefitted from such trade until recently. Ramesh Dhungel views that the trade starting from north through Nepal went from India to Java, Sumatra, Myanmar, Malaya, Middle East and Europe (Dhungel, 1983 : 183-185). This led to discovery of new passes to Tibet along the Himalayas. For instance, the route from Beni of Myagdi to Tibet, from Chhinasim of Jumla to Tibet, the Rasuwa-Kerung route, Listi-Kuti-Lhasa route, and Dolakha-Lamabagar-Digarcha route, etc, (Bajracharya and Shrestha, 1975 : 98; Dhungel, 1983 : 192). The wild animals and difficult passes led to the

formation of groups among traders to travel in small band of forty-fifty people to hundred to two hundred people (Shrestha, 10 April 2019). They constructed inns and rest houses along the trade route, and the people lived near such routes in villages (Sharma, 10 April 2019). This also encouraged agriculture and pastoralism among the people along with commerce. In the hilltops, there were forts and near these lived the Brahmans, and the nobles whereas the artisans: Damai, Kami and Sarki lived at the distance from the settlement of Brahmans and nobles. While the peasants lived near rivers to irrigate their lands (Subedi, 1997 : 27).

3-4 Community Feeling

The different groups such as traders, hunters and pastoralists, priests, ascetics, etc, came to live in Nepal, so they learnt from each other and helped to form a society developing a community co-ordination and we feeling. The Naga and Kirata rulers also treated the people equally as agriculture, and trade was valuable to the country's development. This led to the religious tolerance between Hindus and Buddhists, and a culture of coordination was strengthened. Nepal was free from Varna or caste divided, and class divided society as prevailed in India among the Aryans (Acharya, 2006 : 7). However, Nepali rulers encouraged the settlement of skilled artisans and traders from India in Nepal (Subedi, 24 November 2018). Similarly, the religious tolerance enabled the coming of ascetics and priests to Nepal like Manjushri from China. The coming of Sakyas from Kapilavastu led to the foundation of cities from Keltol to Bungmati. Thus, Nepal was a melting pot where religious tolerance and community feeling of co-ordination developed, and Nepal was a prosperous country in the Kirata age.

4. Conclusion

The formation of Nepali society came to its fruition during the Kirata age that started from the age of Nagas. Agriculture, pastoralism, and trade developed in Nepal, which became a basis for the golden age of Nepal during the Lichhavi period. In this paper, it has attempted to sketch the social formation of Nepal until the Kirata age when Nepal was secure from foreign invaders and trade flourished. This land was inhabited by Sino-Tibetans from North and east and by Indo-Aryans from South. The contribution of this age is religious tolerance and collective culture where social harmony was valued. There was no caste system and class discrimination, and everyone was free to choose his occupation. The republican culture of the Tarai also contributed in this process before the idea of republic came from the Europeans. Such is the lesson from history for the present democratic Nepal. Even today, there are little or no communal tensions in Nepal as compared to India and China, which can be the influence from the ancient past in Nepal. Nepalis generally are straightforward, liberal and pleasant people who do not tolerate injustice and exploitation.

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Adoptive Motherhood in India : State Intervention for Empowerment and Equality

Mahima Varma*

Child adoption under constitutional law marks recognition of non-biological parenthood by the state as equal to biological parenthood. Adoptive motherhood and fatherhood, however, have been granted an equal pedestal not simultaneously, but gradually with amendments in laws that have strengthened the standing of the adoptive mother. State efforts in securing women rights as adoptive mothers have been both progressive and degenerative. Adoption has been susceptible to the influence of changes in economy, polity, family, marriage and kinship. With gender being the overarching thread running through each of these social institutions, access to parenthood with different allowances for men and women and contention in ranking biological and non-biological basis must be checked. This article analyses the rationality of associating a sense of achievement with adoptive motherhood. This is done keeping in mind the background of the status of women in India and the trajectory of state laws formulated for women in the colonial period, the Independence and the contemporary period.

[**Keywords** : Adoptive motherhood, Biological motherhood, Empowerment, Equality, Patriarchy]

1. Introduction

Motherhood assessed from the viewpoint of adoption seems hierarchised. The primary source of this is the prioritization of biological reproduction over adoption. However, inequality exists even within adoption itself. The differentiation between adoption of children of relatives or step-children as

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compared to adoption of orphans found abandoned, lost or surrendered with no knowledge of the background of birth parents is ranked based on adoption from within or outside the family. The stigma associated often with the latter extends to both the birth parents and the adopted child.

Adoption holds different meaning and implication for rebuke and stigma for the adoptive and birth mothers. This is because, in gender terms, societal expectations of women's reproductive role are revealed in adoption as conditional upon the question of legitimacy with respect to the birth mother in the adoption scenario. A shared biological connect may not necessarily be acceptable if lacking in legitimacy. In this case, the child stigmatizes the birth mother, showing her failure to conform to societal norms. It exalts the status of the adoptive mother sheltering a non-biological child. In case of adoption from within the family for reason of allowing a childless relative or close acquaintance a chance at parenthood, the birth parents acquire a high status. State laws allowing adoption by women independently show recognition of their assertion in spheres such as property, inheritance and access to education and jobs which lower their economic dependence on men and render them capable of being both nurturers and breadwinners for their children. How adoptive mothers in India are faring can be understood only through an examination of gender norms and changes therein from the colonial to the contemporary period.

2. Exalted Motherhood and Women's Agency in India

Patriarchy rests on defined notions of masculine and feminine, is held in place by sexual and property arrangements that privilege men's choices, desires and interests over and above those of women in their lives and is sustained by social relationships and cultural practices that celebrate heterosexuality, female fertility and motherhood and valorize female subordination to masculine authority (V. Geetha, 2007 : 8).

Preference for biological progeny has coloured perception of adoption as an unconventional and secondary parental choice. Cultural norms constraining women drew a correlation between their sexual vulnerability and fertility with fear of stigma in event of sexual transgressions that threatened family and community honour. This was used to justify male control over women due to interest in legitimate progeny to cater to the patrilineality in inheritance, descent and residence. It resulted in emphasis on motherhood as women's key identity. Prioritization of biological parenthood was found in cultural practices prior to colonial administration in the nineteenth century and these continue today despite state laws to curb their discriminatory agenda. These include early marriage, characterized by denial of consent to women and imposition of endogamy in terms of caste, class and religious exclusiveness with honour killings at times being the answer to transgressions (Chowdhry, 1998). Motherhood has also had limited acceptability in terms of sex of the offspring. While female foeticide and infanticide

were practiced by rudimentary methods earlier, with technology, and despite state law relating to the Pre-Natal Diagnostic Techniques (PNDT) Act 1994¹ elimination of the girl child through sex detection tests continues. Otherwise, the alternative is to abandon the female infant to adoption. The skewed sex ration in India is telling of this fact, as is the practice of across region marriages whereby men from Uttar Pradesh, Haryana, Punjab, and Rajasthan are marrying women from West Bengal, Bihar, Andhra Pradesh and Tamil Nadu (Kaur, 2004). This growing trend of buying girls for marriage is directed towards fulfilling productive and reproductive purposes in areas exhibiting a dearth of marriageable girls due to the problem of a low sex ratio. Forced cohabitation of widows from the lower castes for use of their productive and reproductive labour took the form of levirate (Chowdhry, 1998). This was, sanctioned by the colonial state as well as the Government of India after independence which made pension available to a soldier's widow only if she agreed to levirate marriage (Chowdhry, 1994). Levirate meant forced cohabitation and remarriage, an unmatched and undesirable alliance, sexual exploitation, polygamy and the status of a co-wife (Chowdhry, 1998). Levirate was forced by the deceased husband's kin to maintain hold over women's sexuality and reproduction. The stronghold to the idea of widow remarriage in North India came from the Arya Samaj (ibid). in countering the deplorable conditions of upper caste widows due to ban on widow remarriage, the Samaj cited the Vedas to show that widow remarriage, called *niyog*, was sanctioned as a legitimate custom Dayanand Saraswati emphasized motherhood as women's identity. Remarriage would put their reproductive ability to use which had been cut short due to their husband's demise (ibid : 22). Thus, social reforms did not necessarily work in women's favour. Reformers often employed women's reproductive role to push for change. This relegated women's primary identity to the rigid circle of child bearing and child rearing.

The brutal practice of elimination of widows through sati has been contained by the British administration, although in 1987, Roop Kanwal in Rajasthan was forced to become a sati (Kumar, 1993 : 174). The deplorable condition of widows in Vrindavan, Mathura and Banaras is witness of state failure to provide for their rights on property, residence in the marital home (Viswanath, 1997, Chakravarti and Gill, 2001). It seems to reinstate their worthlessness as reproducers. The Widow Remarriage Act 1856 legalized marriage of upper caste Hindu widows in all jurisdictions of India under the East India Company. Here too a gender bias remained--- the Act protected men from loss of certain forms of inheritance for marrying a widow but forced the widow to forsake any inheritance she was entitled to receive as her husband's share of family property were she to remarry.

3. Adoption in the Colonial Period

British policy of non-interference had arrested evolutionary growth of Hindu law (Som, 2007 : 247).

The colonial rulers in India largely resorted to a policy of selective non-interference in personal laws in India. Their aim was to appease the native population to accept their presence amicably and to establish allegiance with Indian social reformer by portraying themselves in a light of benevolence in attempting to civilize the people of India (Chaudhuri, 1993).

... Between 1772 and 1947, the British introduced nine major laws liberalizing women's legal position in British India, including those forbidding female infanticide, sati and child marriage, and those raising the age of consent, allowing widow remarriage and improving women's inheritance rights (Liddle and Joshi, 1986 : 26).

In the Presidential address to the All-India Depressed Classes Congress, Dr. B. R. Ambedkar stated that the British chose to advertise the unfortunate conditions of India, not with the objective of removing them, but only because such a course served them well as an excuse for retarding the political progress of India.

Laws were codified by the British in consultation with Brahminical scholars. A text view thus emerged as the 'law' of all Indians. The practices and views of the dominant castes and groups were understood to be the norms of all people, which was not the case. The biases of the ruling British and the prejudices of the dominant sections of Indian society played a key role in redefining traditions of a group as traditions of all Indians. This in essence comprised of an upper caste, upper class male centric view of laws on caste and gender norms.

Legitimization of the *shastras* as the ultimate arbiter if customs and codification of customary law by the British courts brought the bulk of the Hindu population under the aegis of rigid codes so far restricted to the twice born castes (Chaudhuri, 1993 : 32).

Due to emphasis on biological motherhood, the adoptive mother was accorded minimal recognition in comparison to the adoptive father in customary Hindu law. Customary laws did not allow married women to adopt independently. A widow could adopt only if she did not have a biological son and if she acquired consent from the deceased husband's undivided coparceners. Thus, adoption by women was dependent on support from their husband or other male members of the family.

Women lost out as prospective adopters with respect to the purpose for which adoption was undertaken. Within the patriarchal system, the purpose of adoption was driven less by altruism and more by materialistic concerns of the patriarchal family. This compromised the exalted status of motherhood. Adoption was viewed as a means of fulfilling the familial need for inheritor and care giver in the absence of a biological child. Moreover, since patrilineal system of inheritance was followed, only adoption of male children was undertaken to the extent that Hindu law did not mention provision for adoption of girls.

Families almost invariably hope for a son: producing a male heir is enjoined on the father as a religious and economic necessity... A son guarantees the continuation of the generations and he will perform the last rights after the father's death to ensure a peaceful departure to the world of the ancestors. The word *putra*, son, means 'he who protects from going to hell'. Having a son not only assures a man social dignity and status, but through their functional solidarity father and son are jointly and successively responsible for the maintenance of all other members of the family (Lannoy, 1974 : 100).

Thus, despite possibility of choice of sex of the child in adoption, with lack of biological constraints of conception of a male or female child, customary law on adoption reinstated gender bias and son preference. Adoption of sons assuaged the fathers' concern for maintaining hold over family property, carrying on of family name and performance of rituals ceremonies at the death of the adopter. In keeping with son preference as applicable for every Hindu family, specific rules were to be followed to adopt a boy. Care had to be taken not to deprive anyone of an only son. For this, adoption was allowed only if the adopter had no son and if the birth parents themselves were not be left without a son post adoption (HAMA, 1956). According to Ahmed (1975), adoption was parent-centric rather than child centric as it catered to materialistic interests of men in property and retention of power in the family.

Hindu law forbade adoption of orphans (Mayne, 1892 : xii). Such practice emphasized caste, class and religion demarcations. Additionally, restriction on adoption of orphans had roots in stigmatizing connotations accrued upon the birth mother and the adopted child emanating from the possibly immoral circumstances of the birth mother resulting in her relinquishing the child and foregoing her 'natural' maternal instinct. The adopted son was to preferably have a close kinship relation with the adopter, like his brother's son (Goody, 1969 : 64). Although the British did not make sense of Hindu law not allowing adoption of orphans, they made no effort to change Hindu law on adoption.

4. Post Independence Efforts in Adoption Laws

During the Independence movement, according to Som (2007), Indian motherhood defined as passive, pure and persevering in the face of conflict was used to build on the idea of India's moral superiority over the British. This was claimed by Gandhi who saw motherhood as imperative to nurturance and socialization of the next generation, thus contributing to the cause of freedom of the nation (Sinha, 2007). He did not promote women's progress in spheres of competence in the public sphere. Women's organizations too reiterated women's role allocation to the domestic sphere, shifting emphasis from only keeping house to socializing children, that is, 'mothering' for the sake of the nation.

These organizations stressed the complimentary roles of men and women and adopted the nationalist symbol of self-sacrificing motherhood as a means to surmount boundaries between the private and public realms, since public

roles for women were defended as extensions of their maternal roles (Whitehead, 1996 : 191).

Making women the point of reference with nation constrained their freedom to societal expectations of their primary role as mothers emphasizing their role in child-rearing and care-giving (Chaudhuri, 1996 : 233). Even education avenues for women were meant to make them more competent mothers to fulfil their socializing role towards their children. This was particularly applicable to the middle class. Lower class women were valued only for their productive output, not as nurturer of the next generation. Thus, the national agenda of motherhood created divisiveness among women in class terms. State reforms and laws catered to the offspring that women were to bear rather than at women's welfare and health directly. The emphasis on biological motherhood was not to be missed.

The health of each nation became associated with increasing the physical strength and the purity of the 'race', scientifically brought up by hygienically enlightened mothers and uninfected by miscegenation with outsiders. As the family and the home were symbolized as microcosms of the nation, the domestic role of women were absorbed into various nationalist debates concerning the progress of nations and 'races' (Whitehead, 1996 : 194).

The emphasis on motherhood, created an image of women's place in the domestic realm and rendered bringing reforms in personal laws concerning women's rights and equality difficult. This was apparent in debates surrounding the passing of the Hindu Code Bill which proved revealing of the patriarchal character of top nationalist leaders including conservatives within the Congress Party such as Dr. Rajendra Prasad, Vallabhbhai Patel and J. P. Kripalani, Hindu fundamentalists within the Congress Party supporting polygamy, the Hindu Mahasabha and its women's wing, Sikh and Muslim groups and women Parliamentarians. They accepted changes in political and economic spheres such as suffrage and employment because they viewed it as undermining Britain's position of power. However, they opposed changes in marriage, divorce, inheritance and property rights for women. Making excuses of these rights threatening religious personal law and destroying the family, they were more concerned about their own privileges as men within the family (Liddle and Joshi, 1986 : 36). Post independence, Nehru appointed Law Minister Dr. B. R. Ambedkar as Chairman to rework the Hindu Code Bill in 1948. Important changes were introduced covering spheres of marriage, succession, divorce, maintenance, inheritance, adoption and guardianship (Som, 2007). Of these, Hindu Adoption and Maintenance Act (HAMA) 1956 was the first formal law on adoption. It had positive and negative outcomes.

In positive terms, it introduced gender equality to some extent. Under the HAMA, the husband could no longer adopt without the consent of his wife. He required consent of all family members (including his multiple wives) before he could adopt a child. This served to safeguard the child since even one family member's disapproval of the adoption could affect the child's future.

he HAMA immediately rectified Hindu Minority and Guardianship act 1956 (HMGA) by recognizing adoption of daughters as well as sons if they were Hindu and had not already been adopted. In doing so, HAMA challenged the ideology of son preference in matters of property, care in old age and for performance of last rites (Dhanda, 2008 : 95).

HAMA was not necessarily uniformly helpful to all seeking to adopt. For instance, it differentiated the chances of adoption for unmarried, married and widowed women (Basu, 1999). A married Hindu woman could not adopt without the consent of their husband. A married Hindu woman could adopt directly without her husband's consent only if she was unmarried or married in the sense that her husband was dead, had renounced the world, ceased to be a Hindu, declared by court to be of unsound mind or the marriage has been dissolved. A good instance of the gender biased stand taken by the state is seen in the case of *Lalitha Ubhaykar vs, Union of India*.² In contrast, a single or widowed woman could adopt in their own name.

5. Adoption in the Contemporary Period

Reservation about adoption of a child whose birth origins are unknown remains a challenge even today. For the adoptive mother, choosing motherhood outside of genetic relation and gaining societal acceptance for the same is possible only when the state, community and the family ceases to judge her by her marital status associated with good mothering capabilities and the possibility of her choice being driven by infertility. For the birth mother, legitimate motherhood forces compromise of the otherwise coveted male child. This was reflected in the fact that both male and female children were found relinquished to adoption. The skewed sex ratio reflects son preference, with cases of girls abandoned being more frequent than boys.³

The stigma levied on adoption seems baseless when reasons for adoption other than infertility are examined. With advancements in medical research, prior knowledge of the threat of genetically passing on a disease to a biological child dissuades couples from conceiving a child. In the Adoption Guidelines 2011, a key provision was removing marital status as a parameter to judge the eligibility of Prospective Adoptive Parents (PAPs)⁴. It also allowed PAPs to adopt a child of the same sex as their biological child, which was not allowed earlier by the HAMA 1956.⁵

The Adoption Guidelines in 2011 made the home study report (HSR)⁶ mandatory. This was prepared by the social worker prior to adoption and rode on consent from both parents. This meant that the state took cognizance of both prospective father and mother equally.

At times laws passed by the state faced roadblocks from the very functionaries working in adoption related fields at the ground level. For instance, studies showed that agencies were discriminatory towards single persons wanting

to adopt (Bhargava, 2005). Adoption guidelines in 2015 made online registration of all PAPs mandatory with the Central Adoption Resource Authority (CARA)⁷, the nodal agency overseeing in-country and inter-country adoptions in India. Through the guidelines issued and monitored by CARA, close checks were maintained on agencies handing on adoption cases and their interaction with PAPs. It became difficult for adoption agencies to discriminate against and deny prospective single parents adoption opportunities since adoption decisions were removed from the hands of the agency by putting an end to direct contact with PAPs for matching of children. Despite state initiative, some agencies showed reluctance to accommodate and accept single adoptive parents at par with couples. When discrimination based on marital status was checked by the state through the Adoption Guidelines 2015⁸ that wanted treatment of PAPs who were singles at par with couples, some agencies reacted to this with reservation because this meant close inspection of any ignorance of prospective single adoptive parent through the online registration system. It removed adoption decisions from the hands of the agency by putting an end to direct contact with PAPs for matching of children. Among the more prominent agencies, was the much reputed Missionaries of Charity (MoC), who refused to allow single, separated or divorced persons to adopt a child. In an article in *The Times of India* newspaper⁹, Trinamool Congress Parliamentary Party leader Derek O'Brien wrote in support of the MoC upholding their insistence on prioritizing married and childless couples. These views reiterate the heterogenous marital union as the ideal acceptable form of family.

On its part, MoC is not against the right of single people to adopt, but argues the needs of married and childless couples to be met first, and gives preference to them...Also untenable for MoC is the provision in the new guidelines that allows prospective parents to choose from up to six children. In the case of NRIs, OCIs and foreigner adoptive parents, there is a choice from up to two children. MoC finds this rule abhorrent and, as a conscientious objector, has simply walked away.

So strong was their stand against the new ruling that they preferred to apply to the government for de-recognition of their 16 adoption centres across the country rather than comply with the new adoption guidelines of CARA. Since they are a voluntary organization, the law cannot force Missionaries of Charity to continue work in the arena of adoption. In October 2018, the Ministry of Women and Child Development was in talks with the MoC to request their return to adoption related work.¹⁰

Although adoption by single women is allowed by law, but the social expectations they had to meet could make adoption seem like a daunting decision. their eligibility as mothers is conditional upon their financial independence and support from their extended family as security for the child's welfare. Their income and occupational choices are scrutinized by adoption agencies to ensure their competence at meeting the expected standard of economic standing to support the

child till adulthood. Ability to manage rearing a child single-handedly finds mention as a query in the questionnaire for the HSR prior to adoption. This dilemma is however missing in the case of widowed women with young children.

Adoption law in 2011 put men and women on an equal pedestal by not granting eligibility for adoptive parenthood to live-in couple.¹¹ This was to prioritising giving a child the safety of a stable family. Absence of marital backing could lead to problems of pinning responsibility, security and custody of an adopted child in case the couple chose to separate.

A positive change in state law accommodating to changes on family was consideration of adoption by a step parent. This was allowed in the 2017 adoption guidelines. It showed a new form of family with biological link with only one parent and acceptance of second marriage for both step mother and step father.

Certain state laws faced a challenge from petition for change by citizens. On several contentious points, HAMA had remained silent. It applied only to Hindus, Sikhs, Jains and Buddhists, leaving Muslims, Christians and Parsis with caring for child only under the Guardianship and Wards Act 1890 (GAWA). This has two disadvantages in comparison to legal adoption. Firstly, a child under guardianship did not have rights to inherited property belonging to the guardian. Whatever the adoptive parent left in for the adopted child could be contested by a 'blood' relative. Secondly, the child remained a ward. The guardianship extended only till the period the child attained the age of 18 years, after which the guardians had no rights over the child. The child was free to choose to even leave them. Thirdly, during the period of guardianship, the birth parents held rights over the child and could demand that the child be returned to them at any time during this period. The provisions of the HAMA put the welfare of the child as a priority. It also brought about important changes in gender aspects of adoption.

Relief to this was brought in through amendment made in the JJ Act 2000 in 2014. This was based on the PIL filed by Shabnam Hashmi to plead for a uniform law on adoption to prevail over all religious prohibitions. She sought to be allowed adoption rather than only guardianship of her daughter. Hashmi's petition was viewed by some members of the Muslim community as an attack on Muslim personal law and shariat application act and went against upholding the fundamental rights guaranteed in Article 25 of the Constitution allowing freedom to practice one's own religion. The Muslim Personal Law Board also cited arguments saying that Islam did not permit equating an adopted child with a biological child.

...Islamic law professes 'Kafila' system under which a child is placed under 'Kafil' who provides for the well-being of the child including financial support and this is legally allowed to take care of the child though the child remains the true descendant of his biological parents and not that of the adoptive parents.¹²

However, in keeping with Hashmi's petition, the Supreme Court declared that the personal law board could not stop a Muslim from adopting a child if he or she chose to adopt under the Juvenile Justice (Care and Protection of Children) Act 2000. This case showed how civil society can influence the state to bring about changes in existing laws to remove hurdles in adoption of children. This case showed how civil society had the power to initiate change in existing laws to remove hurdles in adoption of children. It exposed the injustice of depriving parents of adoption rights and the child of adoption related safeguards based on their religious affiliation. Hashmi's case showed assertion of a mother's right to adoption of the child in her care, irrespective of religion. It highlighted women's agency to initiate change if empowered with education and awareness. This was a reason behind Hashmi's relentless pursuit of amendment on law to allow her adoption rather than only guardianship of her daughter.

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Discrepancy in biological and adoptive parenthood was legitimized by state law in relation to the Maternity Benefit (Amendment) Act 2017. This allowed maternity benefit of 26 weeks to the biological mother and only 12 weeks to adoptive mothers and commissioning mothers, for a child below three months. Smriti Gupta, an adoptive mother of two, started an online petition, bringing to light this discriminatory law, and seeking revisions from the government of India.¹³ Speaking from personal experience, Gupta cited valid reasons for concern regarding the discrepancy in maternity leave for adoptive and biological mothers. An adopted child, irrespective of age needed intensive attention, time and care to help him/her adjust to the adoptive home and family. The 2017 maternity law would discourage PAPs from considering adoption of older children. The Act seems to imply that only parents of a new born deserved government support. This Act clashes with CARA's requirements that expect PAPs to take out time to bond with the child. They have to give in writing how they plan to create time away from work and other commitments to care for the child. This is shared with the social worker during the home study visit and with the orphanage. Single parents as sole providers would be the worst hit. It reinforces the view that adoption is secondary to biological parenthood in the eyes of the state.

In recent years, the preoccupation with biological child is emphasized through the innovation and use of new reproductive technology in India. While state policies have empowered the adoptive mother, there is concern that adoption

must contend with advancement in new reproductive technology such as in-vitro Fertilization (IVF) and surrogacy. However, here too the path to attaining motherhood was subject to scrutiny. Commercial surrogacy raised debates about objectification of the body, commercialization of motherhood, harmful side effects and exploitation of the poor by the richer both at the national and global level. This forced the state to ban commercial surrogacy through the Surrogacy (Regulation) Bill, 2016 (Majumdar, 2017; Gupta, 2010; Pande, 2014). The Bill was critiqued for excluding single persons, live-in couples and same-sex couples as well as NRIs and PIOs. It remains to be seen whether this will bring adoption numbers up. Use of technology in reproduction is catering to the obsession with biologically related progeny. However, that such procedures emphasize women's vulnerability as parents, the expense involved, the side effects on health of women undergoing these treatments and the lack of assurance of success gives adoption hope.

6. Conclusion

In a scenario of binding pressure of women to primarily adhere to biological motherhood, adoption has had to face challenges of which several arise from inherent gender inequality. Where Hindu law followed during the colonial period gave no recognition to the adoptive mother, despite the exalted status of motherhood in India, to arrive at the stage where the adoptive mother enjoys equal status as the adoptive father was a commendable achievement. It was the result of state initiatives in adoption laws in the period post Independence to consciously impart the girl child and women a stake in adoption. Contemporary law on adoption has brought the adoptive mother and father on an equal footing. Both adoptive parents resume their experience of parenting only after the child is legally acquired without involving the biological procreative abilities of either. Adoption did away with the myth of the biological mother bonding with the child prior to the father as happens in biological childbirth wherein it is believed that during pregnancy the mother forms a bond with the child. In adoption, participation of both parents in rearing the child begins at the same time. The number of Prospective Adoptive Parents (PAPs) registered for adoption has multiplied, As data on adoption from CARA shows, 1991 children were made available for adoption to 20,000 adoptive parents in the year 2017-18.¹⁴ This means that lack of biological connect between the parent and child in an adoptive familial relationship does not necessarily deter adoption as a parental choice. With awareness, education and the will to contribute to society, the negativity surrounding adoption seems to be lifting away as is the stigmatizing of the woman unable to bear a child.

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Endnotes

1. <https://www.ncbi.nlm.nih.gov/pmc/articles> (Accessed on 16th June 2019)
2. In the case of Lalitha Ubhaykar vs, Union of India, Ubhaykar wanted to adopt a child in her own name rather than through seeking permission from her husband. She challenged the state of Karnataka regarding the discriminatory stance of HAMA 1956 towards adoption by a married woman. She lost the case despite enjoying international renown as a singer, having class privilege, already having an adopted child, a long record in public service showing her altruistic bent of mind, voluntary public service and contribution to charities. This case showed judicial support of a law that was disadvantageous to women in comparison to men as well in comparison between married and unmarried women, since HAMA allowed single and widowed women to adopt (Basu, 1999).
3. Of the 11 million children reported to be abandoned in India, 90 per cent are girls. Few of them end up at adoption homes, others become victims of trafficking, abuse or are simply declared missing. Thus, statistics depicting an increase in the number of girls as compared to boys do not necessarily indicate a positive mindset towards the girl child in India. <https://www.scoopwhoop.com/60-percent-children-adopted-in-india-are-girls/> (accessed on 15th September 2019).
4. *Adoption Guidelines 2011* : 5 Person Competent to Adopt : 5 (a) to an individual irrespective of his or her marital status
5. HAMA 1956 : 11. Other conditions for a valid adoption—In every adoption, the following conditions must be complied with : (i) if the adoption is of a son, the adoptive father or mother by whom the adoption is made must not have a Hindu son, son's son or son's son's son (whether by legitimate blood relationship or by adoption) living at the same time of the adoption; (ii) if the adoption is of a daughter, the adoptive father or mother by whom the adoption is made must not have a Hindu daughter or son's daughter (whether by legitimate blood or by adoption) living at the time of adoption.
6. Home Study Report (HSR) containing details of the Adoptive parents' social and economic status; family background; description of home; standard of living; relationship with spouse, if any, and other family members; health status and the like (Adoption Guidelines 2011).
7. CARA, established in 1990 under the Ministry of Welfare coordinates both in-country and inter-country adoptions for India, the latter in adherence with the Hague Convention on Protection of Children and Cooperation (1993). In 2006, CARA was transferred to the Ministry of Women and Child Development
8. *The Gazette of India*, New Delhi Friday January 1, 2016.
9. <https://timesofindia.indiatimes.com/blogs/toi-edit-page/be-fair-to-the-sisters-new-a-doption-guidelines-are-being-slyly-used-to-beat-the-legacy-of-mother-teresa/> (Accessed on 2nd September 2019).

10. <https://www.ucanews.com/news/mother-teresa-nuns-back-in-indias-adoption-system> (Accessed on 30th June, 2019).
11. http://www.wbja.nic.in/wbja_adm/files/Cara_Guidelines.pdf 6 (2) Additional Eligibility Criteria for Prospective Adoptive Parents (PAPs). -(2) Couples in live-in relationship are not eligible to adopt a child (Accessed on 15th September 2019)
12. <https://timesofindia.indiatimes.com/india/Personal-law-cant-curtail-a-Muslims-right-to-adopt-SC/articleshow/30690907.cms> (accessed on 2nd September 2019)
13. <https://.change.org/p/government-of-india-ministry-of-women-and-child-development-provide-equal-rights-to-adoptive-mothers-under-indias-maternity-benefits> (Accessed on 15th September 2019)
14. <https://economictimes.indiatimes.com/news/politics-and-nation/just-one-child-available-for-every-nine-adoptive-parents-carings/articleshow/65278454.cms> (Accessed on 15th September 2019).

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Information Source by Rural Youth in India

Sachin Goel* and Abhishek Kumar**

The information procuring and the technology have become the most trusted weapons of this battle. The time wheel is moving so fast that a delay of single day can make you wait for a long time. Therefore, it is well accepted here that without a proper mechanism of information dispensing and gathering, no youth whether in rural areas or in urban areas can progress and be prosper further without adequate and timely information management. There are a lot of information and news available to youth through different mediums. Every youth mainly, the rural youth needs easy, effective and handy methods of gathering information. Because, the rural youth is not so much adroit that it could solve complicated processes. On the other hand, rural female youth has other handicaps and hurdles in accessing information. This has also affected the behaviour of rural youth. Whereas, this new source of information and news gathering and disseminating has put a big question mark on the existence of traditional media. This study gives a good point if technology is made more-cheap, it will give more access to every person.

[**Keywords :** Information, Development, Social Media, Internet]

1. Introduction

Since the inception of new 'Modi Government' in 2014, the pressure on the development of rural areas and overall development of rural youth is mounting. In this reference, it is true that the development of India cannot be achieved by sparing the development of rural areas and the rural youth aside.

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The information procuring and the technology have become the most trusted weapons of this battle. The time wheel is moving so fast that a delay of single day can make you wait for a long time. Therefore, it is well accepted here that without a proper mechanism of information dispensing and gathering, no youth whether in rural areas or in urban areas can progress and be prosper further without adequate and timely information management. There are a lot of information and news available to youth through different mediums. Every youth mainly, the rural youth needs easy, effective and handy methods of gathering information. Because, the rural youth is not so much adroit that it could solve complicated processes. On the other hand, rural female youth has other handicaps and hurdles in accessing information.

With the high growth and development of information and communication technology, the gathering of required and relevant information has become very easy even through mobile phones. A number of manual and electronic platforms to cater and gather news and information is also available - viz., newspapers, television, online newspaper sites, radio, e-newspaper, blogs and social media platforms like Whatsapp, Facebook, Twitter and many others. The information gathering has become two way :

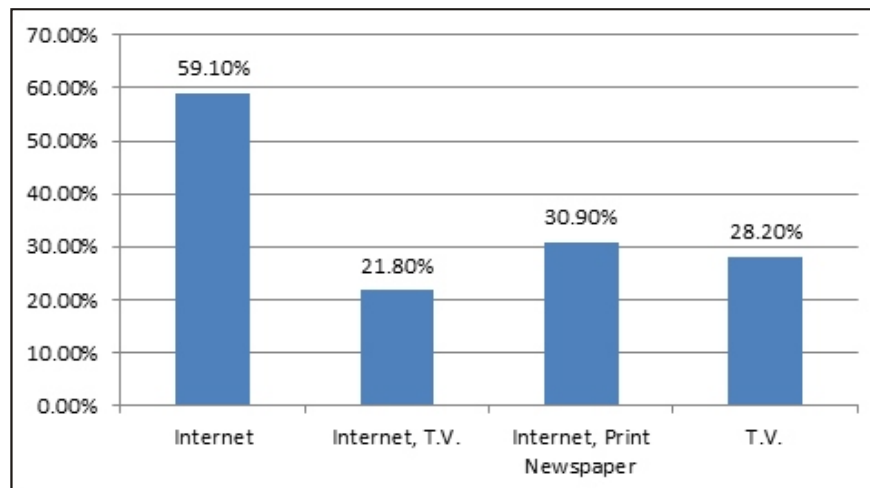
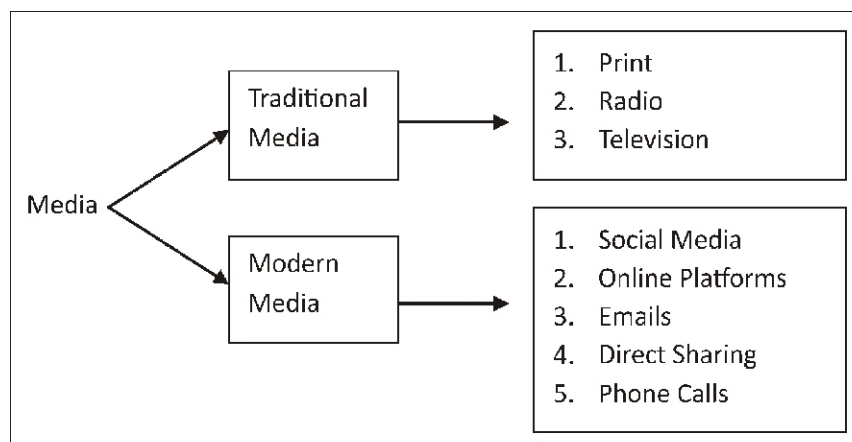


Figure-1 : Sources of Relevant Information



This new technological innovations in this sector has maximally benefitted the rural youth. It is evident through studies, news papers and television that in the last couples of years, the rural youth has bubbled up on the surface very quickly from the down trodden areas of rural vicinity.

This has also affected the behavior of rural youth. Whereas, this new source of information and news gathering and disseminating has put a big question mark on the existence of traditional media.

2. Review of Literature

Miller and Kurpius (2010) stated television is the main source of news for 48.3% with 30.7% watching news every night. The second most used source of news was the internet with 30.2%. News seeking behavior among young adults, ages 18 to 25, was investigated through an interview process (Qayyum, Williamson, Liu & Hider, 2010). The study found that participants used a variety of sources to obtain various kinds of news and online news sources played a minor role in news seeking behavior for this study (Qayyum et al., 2010). Instead, participants fumbled across interesting news stories that popped up online when doing other things such as checking their emails (Qayyum et al., 2010.) the study found that participants did not find it particularly important to gather news from a certain source, but just to gather the news (Qayyum et al 2010). According to the Pew Research Centre found that although there are various ways to obtain news, 34% of young people get no news on a typical day compared to only 25% getting no news in 1998.

Metz (2009) a decreasing number of people in the USA are accessing news services via traditional media. In the US, newspaper circulation and readership decline is accelerating with a 7.1% drop from the previous year for the period of Oct-March of 2007-08 and the audience for evening television news declined from approximately 53 million viewers in 1980 to 28 million viewers in 2004.

Ahlers (2006) argued that most people access online news “as a complement rather than a supplement” to of in media. He said that only 18 percent of eighteen to twenty-nine year-old adults watch the nightly network news, and only 23 percent of them have read a newspaper within the past day. This led him to conclude that print media is losing younger readers because they are not being catered for, as confirmed by the trend of publishers to direct youth related investment into online services.

Huang (2009) claimed that young people wanted news on demand and to customize what information they received and how, when and where they received it. This is in keeping with findings as to how young people use new media in general.

Zaphiris and Sarwar (2006) stated that the use of US-based newsgroups by teenagers was characterized by decentralized, peer-to-peer communication, while seniors accepted dissemination of information by a small number of more knowledgeable contributors.

Armstrong and Collins (2009) reported that people between the ages of 15 and 30, Huang (2009) found to be most interested in reading sports (46%), world news (43%), local news (43%), and entertainment news (34%). Related to relevance is the notion that newspapers require more background knowledge to be understood, compared to other media (Racymacckers (2004). Finding that his participants were interested in being informed citizens, Huang (2009) suggested that, as young people mature, their choice could change in favor of print media.

Williams (2012) new consumption patterns may be influenced by source credibility.

Maier (2010) stated news seeking audiences may be attracted to a particular media outlet to consume their news for a number of various reasons. A reason news seeking audiences may be more interested in one news outlet over another is the content of news offered.

However, research has showed that the content among various news outlets are more similar than one would assume. The study sought to identify the differences of news content between online sources and mainstream media such as radio, television, and newspapers through content analysis. The study found that online news media content were similar to mainstream news media. For example, about six in ten of the top stories online were consistent with the leading stories in newspapers, on television, or on radio. Online news services did not just reflect the news stories in print and broadcast. For example, online news sources could be updated immediately as news happens. Online news sources also offered interactive videos, audio and more photos. News seeking audiences that turn to online news sites found dominant daily stories, and news that offered perspectives on events related to the nation and the world.

The above review of literature tells about the previous studies that have been done on the changing sources of news and information. This present study will give more research data to the studies done before. The change in accessing information has shifted from papers to internet. Everyone is now getting aware of the technicalities and the technology.

3. Research Objectives

- a) To study the information gathering pattern of rural youth.
- b) To know the benefits of such information on their life.

4. Research Design

For this study, the youth of the age between 21 to 25 years studying in rural areas colleges are used as a sample in Meerut region. A total of 50 such respondents filled the questionnaire. There was no demarcation as male and female youth in rural areas. The sample was surveyed administering the random sampling method.

5. Analysis, Discussion and Findings

5.1 Source of Relevant Information

The respondents were asked to select a single source or a bunch of sources of information, whatever was applicable. The most of the respondents said that popular source of information was the combination of Print Media Internet (31 per cent). The second- most popular option was Internet (59 per cent and television with 22 per cent). Rest 28 per cent belong to other sources.

5.2 Frequency of Information Gathering

Around 37.8 per cent of the respondents said that they accessed information more than two times in a day and 24.6 per cent respondents said that they access information at least once in a day. Rest 37.6% rarely accessed the information.

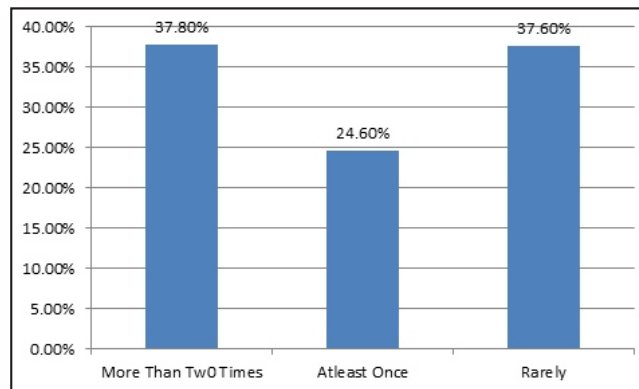


Figure-2 : Frequency of Information Gathering

5.3 Location of Information

Most people (44 per cent) said that they access information through social media platforms like Facebook, WhatsApp, Twitter and Instagram. A considerable population said that they access information from the websites (15 per cent). Rest of the respondents (41 per cent) reported that they use other resources.

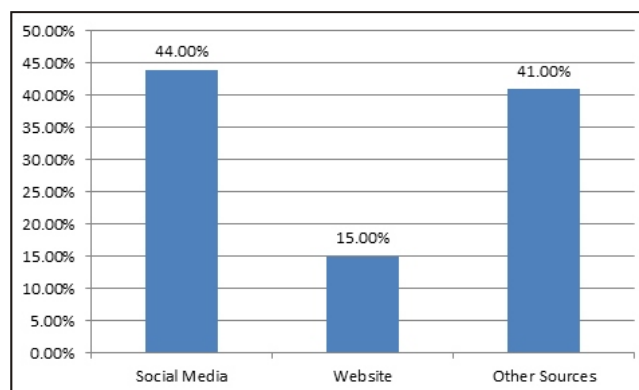


Figure-3 : Location of Information

5.4 Choice between Online and Printed Media

A majority of people (83.5 per cent) youngsters preferred online news to printed newspaper. This is a big issue to survey now-a-days. There is a divide in the population vertically as well as Horizontally on this issue. The young population relies upon online information gathering (78 per cent) whereas rest 22 per cent thinks that print media is more trusted.

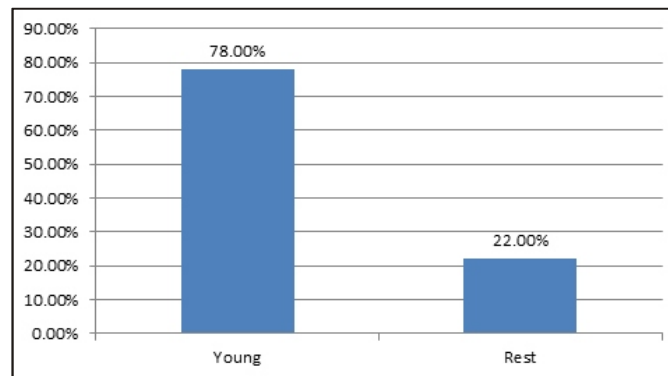


Figure-4 : Choice Between : Online or Television

6. Conclusion

From the previous discussions and the data representations, it is evident that Internet or Online resource has become the most popular and most used source of gathering information. And, it has also come to the surface through the survey that the awareness and the dependency on internet based information gathering whether it is a news or any other information by the rural youth is increased in a tremendous way.

But, in the research area the old population and the middle age population have trust in print media rather than in online information dissemination. The updating and user friendly technology is the main reason of such change. Moreover, other factors are also found in the fast popularity of internet access are :

1. Economic smart phone availability.
2. Cross-culture and inter-language adaptability of technology.
3. Easy access.
4. Cheap internet tariffs.
5. Overall good index of national economic development.

This study gives a good point if technology is made more-cheap, it will give more access to every person.

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Stumbling Transhumance Pastoralism in the Shadow of Globalization and the State

*Dil Bahadur Gurung**

Pastoralism used to be one of the most lucrative livelihood and a high status profession in human society. However, after industrialization and establishment of markets, people's livelihood option has also shifted from traditional to market base. In such, the livelihood of transhumance pastoralist¹ have also shifted from traditional such as sheep herding to market based occupation. The main stirring factor for such change is globalization and state policies, almost in every country. On the one hand, grazing land is shrinking as the state introduced community forest program and sedentarization program. Later, the impact of such shrinking in grazing land led to decreasing transhumance pastoralism. On the other hand, globalization is presenting diverse livelihood options to such pastoralist and dragging them away from their traditional profession. This paper details on how once the most dominant transhumance pastoralism is shrinking in the shadow of greenery project, sedentary community and globalization.

[**Keywords** : Transhumance Pastoralism, Globalization, State policies, Sedentarization]

1. The Dominant Transhumance Pastoralism

In hunting and gathering society, people used to move from one place to another in search of food and animal to make their living. Lenski (2005) argues that after an introduction of certain tools and technology, human society advanced from hunting and gathering society to three types of societies namely fishing,

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horticulture and herding. Further, Lenski (2005) adds that the environmental variation also played a crucial role to determine the next society after hunting and gathering society. Those living in semiarid, arid and desert environments advanced to herding society, those living in cultivable land advanced to horticultural society and those having marine environments advanced to fishing society.

Herding society was most dominant among other societies because they were mobile than other static societies. The mobility of people in herding society were determined by the types of animals they kept. Those who kept a slow moving animal had slow mobility and those who herded fast moving animal had high mobility. The transhumance pastoralism falls in highly mobile group where the people and herd travel a long distance together and through geographical variability to find fresh pasture and water. According to Lenski (2005), 'as early as the eighteenth century B.C., some herding societies had developed the technology required to harness horses to chariots...[which]...gave them an important military advantage over less mobile agrarian neighbors and enabled them to win control of much of the Middle East.' Such superiority over another static group continued and herding societies keep attacking the '...agrarian societies from China to Europe...[but] despite frequent military victories, herding societies were never able to displace agrarian societies...' (Lenski, 2005).

But still, the pastoralism is alive in many parts of the world but mobile pastoralism or transhumance pastoralism is bit different than static one. It is a specialized form of pastoralism based on settlements, but involves seasonal movement of the herd between pastures with some use of campsites (Abdi, 2003). According to Dong et al. (2016), it has occurred '...throughout the pastoral world, particularly in the pastoral regions of Europe, Asia, Africa, and South America.' It is a subsistence pattern where people make their living by domesticating large herds of animals (Chakrabati, 2011) and move their livestock between fixed points to utilize the seasonal availability of grazing resources (Ayantunde et al., 2011). It is also an economic activity where herds and herdsman together form a symbiotic community and depend on the nature or more precisely on pasture. Dong (2016), in the same line, writes that it is '...a production system and livelihood strategy that is based on extensive livestock grazing on rangelands/grasslands and often some form of herd mobility, which has been practiced in many regions of the world for centuries'. This is different than agro-pastoralism and nomadic pastoralism because agro-pastoralism is practiced by '...settled pastoralists who cultivate sufficient areas to feed their family and graze livestock within a finite area' (Jones, 2005) whereas in nomadic pastoralism, pastoralist '...have no fixed residence and their movements are more opportunistic based on the availability of pasture resources that may vary from year to year' (Aryal, 2015). That is, pastoral nomads and their family move with their animal constantly (Evans, 1940; Salzman, 1967) in search of pasture (Koocheki & Gliessman, 2005; Salzman, 1995).

Transhumance pastoralism has a unique grazing cycle at different places i.e. '...regularity and mobility combined with a sedentary base' (Koocheki & Gliessman, 2005; Salzman, 1995) and in such, they stay nearly six months at different rangelands, away from their main settlement. There are nearly 60% of rangelands in Himalaya landscapes (Yi and Sharma, 2009; ICIMOD, 2012) however, despite having such areas, mountainous transhumance pastoralism is declining everywhere. Rangelands are considered as common pool resources (CPR) and major livelihood strategy for many locals where they bring their herd for grazing and also collect medicinal plants (Miller, 1997; Dong et al., 2009). However, increasing number of household and herding system in the past have placed CPR in conflicting situation. It is also an areas '...of forage for free-ranching native and domestic animals, as well as a source of wood products, water and wildlife' (Stoddard et al., 1975). These rangelands provide various ecosystem services that support the livelihoods of local people and environmental benefits such as watershed protection, biodiversity conservation and eco-tourism promotion (ICIMOD, 2012). Ngaido et al. (1998) states three benefits of rangeland, firstly, it is a base of survival for local communities; secondly, feed source for livestock production and thirdly, it avoids/minimize conflicts between herders and farmers as transhumance pastoralist do not required to depend on sedentary community always.

On the one hand, it is believed that an increase in trade and commerce has diversified people's livelihood and; this gradually reduced the number of transhumance pastoralism. Indeed, pastoralist's involvement in market based occupation and labour migration is causing gradual fall in the number of transhumance pastoralist. On the other hand, expansion of agricultural production has also shifted the boundaries of rangelands (Ngaido et al., 1998) and such has helped to shrink the number of transhumance pastoralist in many countries. For instance, the government of Mashreq and Maghreb '...encouraged staple food crops and small ruminants even in high-risk areas...for the pursuit of food self-sufficiency...' (Gintzburger and Bayoumi, 1977; Oram and Haywar, 1992; Barghouti and Hayward, 1992; Bedrani, 1993) and such policy ultimately confined transhumance pastoralist in the limited grazing land and thus forced them to opt other professions than the pastoralism. In Nepal as well, agricultural development programs and forest protection program were rigorously emphasized by the government for GDP growth and poverty reduction. But inversely, this has led to availability of less grazing land and many pastoralist are unwarily forced to leave their traditional herding profession. However, this might not be the case always. Referring to the Langtang Valley, McVeigh (2004) writes that herding system in north-central Nepal is still very much alive and although tourism has remained an essential form of livelihood there, it does not offer a viable alternative to pastoralism per se and this led them to continue with their traditional transhumance pastoralism. But in general, Lenski (2005) argues that it was

pastoralists who changed their mode of life as economic surplus that could be produced by agriculture was much greater than herding.

2. The Issue of Globalization on Transhumance Pastoralism

Among different types of globalization, such as economic, political and cultural; environmental globalization is the oldest form (Keohane and Nye, 2000 : 3). Climate change is a part of environmental globalization, which is firing back of nature against the human activities.² Few major reasons for increasing climate change are escalating industrialization, growing population and urbanization and; leading to deforestation. In the same vein, Pandey (2003) writes that 'human actions have brought many regions of the world to suffer from deforestation, overgrazing, soil loss, flood and other natural hazards'. We know, climate change affects both the rural and urban set up, however, its impacts are greater and visible in rural settings than in urban. Some visible impacts of climate change are drying of water sources, increasing temperature, sporadic flood incidents, soil erosion, landslide and undoubtedly escalating forceful human migration.

In terms of Green House Gases (GHG), Nepal emits only 0.02% GHG of the total global share, however, despite of such insignificant emission, Nepal is facing almost equal or higher environmental problems and challenges in compare to other developed and industrialized countries that are emitting high amount of GHG. In such, '...Himalaya region will be facing multiple challenges' (Karki et al., 2009) and this is because, developing Himalaya country like Nepal has less or no coping measures against climate change and its associated hazards. These impacts become even greater in the harsh mountainous regions where population is ceaselessly increasing and sustainable livelihood, arable land and production are decreasing and insufficient. In this regard, Jodha (1996) must have noted correctly that, 'lands in Nepal's Middle Mountains are under stress due to pressure of growing population on small farm holdings'. But transhumance pastoralist have many other challenges including the land size. They have less or no access to the government facilities, less access to the markets and they mostly face conflicting situation with sedentary communities at lower hills during seasonal move.

Moreover, Tiwari and Dhakal (2017) writes, Nepal as a whole has a feed shortage of 20-36 percent; and the problem is more acute in the hills and mountains due to which livestock is generally underfed to the extent of one third of the required amount. Decreasing green vegetation is galloping with the climate change and this has decreased the sheep herding number specifically at high altitude regions. Further, Chaulagain and Rajbhandari (2017) writes that the source of livestock diet is usually of traditional types and mostly composed of green grasses, crop residues, crop byproducts and tree foliage with little or no concentrate feed and without or least supply of dietary requirements. This is another viable reason for declining transhumance pastoralism in Nepal.

Skawinski (2014) writes that ‘...the high mountain pastures would revert to forest with a significant loss of local biodiversity, as well as deterioration of the landscape’. Such deterioration would ultimately affect the people inhabiting closely to such pastures and their livelihood. This is the case happening in Nepal with alarming rate which can lead to complete extinction of transhumance pastoralism in the future. It is also because of different policies that are against the pastoralist. For instance, though these pastoralist were the user of same grazing land at lower hills, the condition-decision power devolved only to community forest user groups, restricted pastoralist to bring their herd inside such grazing areas. In many societies, pastoralist were also ‘...accused of overgrazing and desertification ...responsible for methane emissions and low feed conversion rates.’ Blench (2001 : 46).

3. The State Policy and its impact on Transhumance Pastoralism

The rapid socio-economic and environmental transition in recent years has brought newer opportunities and challenges for rural livelihoods (Blaikie, Cameron and Seddon, 2002; Byg and Herslund, 2016) and due to which pastoralist are gradually losing their foothold on sheep herding. Also, fairly small parcels of per capita arable land holding³ and declining farm productivity has triggered poverty in the rural areas of mountain and hills of Nepal due to which pastoralist have diverted their livelihood from pastoralism to other.

The state have always been biased in terms of transhumance pastoralist in most of the countries. In Nepal, no separate livestock census has been conducted so far (MoLD⁴, 2017) hence livestock data (livestock heads per household) were collected by CBS during the National Population and Housing Census in 2011(AICC, 2012). Livestock population in Nepal (Table-1), retrieved from the Statistical Information on Nepalese Agriculture (2015) evidently shows that population of cattle, buffaloes and goat are continuously inclining in each subsequent surveyed years, however, population of sheep is gradually declining up to 2013/14 and remain almost steady in the subsequent surveyed year. This data is vivacious to confirm the gradual decline of sheep and its herding system in Nepal.

Table-1 : Livestock Population: 2001/02 - 2014/15

Category	2001/02	2005/06	2009/10	2013/14	2014/15
Cattle	6,978,690	7,002,916	7,199,260	7,243,916	7,241,743
Buffaloes	3,700,864	4,204,886	4,836,984	5,178,612	5,167,737
Sheep	840,141	812,085	801,371	789,216	789,292
goat	6,606,85	7,421,624	8,844,172	10,177,531	10,251,569

Source : Statistical Information on Nepalese Agriculture (2015/16).

One of the reason for declining transhumance pastoralism in Nepal is due to development agencies and their intervention in terms of grazing land and forest. In this, Acharya and Baral (2017) write,

‘Once the community forest (CF) took momentum in the mid-1990s, most of the HA (high altitude) forests and pastures were continually handed over to upper Mid-hill communities as CF’s by neither developing any separate strategy for HA rangeland management nor considering the need of secondary users, particularly the transhumance herders’ (p.111).

This statement evidently describes that the state policy is the main reason for declining transhumance pastoralism. The state, without analyzing the root cause of climate change, promulgated different laws and implemented policies in the name of economic development, favoring only certain group of people in Nepal. It was a good initiation from the government to protect the forest but how transhumance pastoralism system is balancing the biodiversity of hills and mountain have been overlooked.

In one of the studies conducted by Sendyka and Makovicky (2017) in Poland, massive decline in the number of sheep observed between 1980-2010. The main reason for such decline is due to ‘...end of the centrally planned economy...forcing shepherds to engage more directly with the developing market economy to reach a new, private clientele’ (Sendyka and Makovicky, 2017). But on the other hand, the state and its policies are much shaped by global market and capitalism too. The reason for declining sheep numbers in Poland and decreasing wool price by half in response to the Australian wool reserve price scheme (Gorzalak, 2010) was due to global economic integration.

Banjade and Paudel (2008) claim that declining transhumance pastoralism is largely because of the state policies. In this, Pandey (2003 : 25) undoubtedly believes that the state is powerful enough to overarching rural livelihood efforts and community based resources. In terms of Nepal, there are number of goat research centers around the country, but very less or inactive sheep research center. This scenario indicates that the state has its own strategy and interest in what to focus on. The state imposes policies of its own interest to make it happen. Giving much priority to goat development and less to sheep must be a religious interest of Nepal because there are over 80% Hindu followers who offer goat to their deities, rather than sheep. Also, sheep are herded at high and hardy terrains and; state may not be interested to fund on such activities that are difficult to monitor. The state interventions are also guided by political priorities...leading to a decline in production, saving and investment...and ultimately, blocks the growth of people’s employment opportunities (Pandey, 2003 : 27).

In Nepal, the state nationalized almost all of the forest during Panchyat regime. The authorities allegedly declared protected areas, restricting native inhabitants in it, and often removed them from their place against their will, making them worse off afterwards (Agrawal & Redford, 2009; Dhakal, Nelson, & Smith,

2011; McLean & Straede, 2003). But later these nationalized forests were handed over to local communities (community forest user group) and operationalized them with international aid concepts. The state strengthened these user groups by gearing them with full and ultimate legal authority to have decision power in order to maintain and develop the community forests. Such unequal devolution of power to only group, later excluded the herders to bring their sheep at grazing lands at lower hills which finally decreased the number of transhumance pastoralism and a lasting impact upon people's tradition, culture and local practices is a burning issue.

Like in Nepal, many countries in the world created national parks and people are encouraged in agriculture but such state policies largely '...reduced the grazing areas of pastoralists...' (Gerber et al, 2010; Maitima, Rakotoarisoa, & Kang'ethe, 2010; West, Igoe, & Brockington, 2006). In Tanzania, according to Lane (1994), more than 40,000 hectares of land lost to wheat growing project funded by the Canadian government. Such vanishing grazing land has multiple factors such as expansion of crop cultivation, growing number of hydroelectricity projects, introduction of community forest, sanctuary and sedentarization of transhumance pastoralist.

4. The Way Forward

In Nepal, there are five to ten percent of exotic sheep and rest are indigenous (Anon, 2004). The population of indigenous sheep⁵ produce 2720 metric tons of mutton and 587,017kg wool per annum (Tiwari and Dhakal, 2017). This production are still insufficient for domestic need so huge volume of products are imported from neighbouring countries. In the meantime, due to unavailability of standardized policy in terms of collection, marketing and distribution of such domestic products, the rural and highland herders are in state of muddle. Due to such, some highland herders sell these raw materials (wool and hides) at local level or to Tibetan market when possible.⁶

The state has remained as a main obstacle for an overall development of transhumance pastoralism, almost in every country. In terms of Nepal, though transhumance pastoralism holds numerous potentials for economic growth, this traditional system has been kept in a shadow of greenery projects and religious importance. With no doubt, Nepal have been sustaining on foreign aid and remittances. These aids were focused on infrastructure development before 1990 however, these aids are now more focused on software development such as empowerment, skill development, orientation and rights. Both the aid providers and the Nepal government seems aloof to invest on livestock development in Nepal which can lead to a chaos situation for transhumance pastoralism, despite their numerous potentialities on overall economic and ecological development.

Endnotes

1. Transhumance pastoralist are those sheep herders who shifts their livestock from highland grazing area to lowland grazing area and vice-a-versa according to the season.

2. Urbanization, deforestation, industrialization and excess releasing of carbon, excess use of polythene.
3. Average of 0.9 ha in 2010 as per World Bank 2016.
4. Ministry of Livestock Development.
5. *Bhyanglung, Baruwal, Kage and Lampuchhre* are estimated to be 4%, 63%, 21% and 12 % respectively.
6. Locals inhabiting near Tibet border are eligible to travel up to 30 kilometers toward the Tibetan side.

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From Apartheid to Democracy in South Africa : A Historical Dimension

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South Africa has a long history of apartheid and its struggle for democracy has been quite exemplary. The ending of segregation opened the way for the rapid growth of South Africa' hitherto small black middle class in business and the vote could not remove apartheid's legacy of profound economic and social deprivation. The present paper aims to give a historical account of South Africa from apartheid to democracy. The ending of segregation opened the way for the rapid growth of South Africa' hitherto small black middle class in business.

[**Keywords :** Apartheid, Democracy, Black and white, Total strategy]

1. Introduction

South Africa has had such a dreadful history and suffered devastating evil. Yet now the nightmare of apartheid is over the country has shown a great capacity for good (Archbishop Desmond Tutu, 1999).

The San (Bushmen) communities occupied most of the Southern African region. They were short in stature and lived a hunter-gatherer lifestyle. The San were displaced by the Khoikhoi (Hottentots) communities, who were nomadic pastoralists. The Khoikhoi had developed a pastoral culture by the time of European contact. In the Iron Age and until the 15th century AD, Bantu speaking people migrated southwards, developing more complex community structures. In 1652, Jan van Riebeeck established a colony at the Cape of Good Hope to serve as a shipping port for the Dutch East India Company. The colonialist was initially

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known as Bores and latterly Afrikaners. Interbreeding occurred between the San, Khoikhoi, and Afrikaners, which led to the formation of the new ethnic group known as Cap coloreds. Indians were brought to the country as indentured workers. The racial categories Black Africans, colored, Indian and white are still used today as a way of distinguishing different groups.

2. South Africa under British Regime

Britishers controlled over the cap Colony of South Africa in 1795 and same was given to the Dutch in 1803 but soon after in 1806 Britishers hold the controlled over it. Due to treaty regarding this matter held in 1814 confirmed the ownership of Britain over this Cap Colony of South Africa. Grahams town was founded by the Britishers in 1812, and by the Great Fish River provided land to approx 4,000 Britons. The British Rule rented in South Africa by the Boers (Dutch settlers), and in 1838 between at the battle of Blood River the Boers fought and defeated the Zulus which founded two republics away from the British known as Orange Free State and Transvaal and same was given reorganization by the British in the 1850s. But in 1867 the situation was changed because of the in Northern Cape, diamonds were found in large scale. Similarly in 1871 diamonds and 1886 gold were also found at Kimberley.

Meanwhile, British settlers had moved into the Transvaal Republic, and they were called Uitlanders (foreigners). "In South Africa, the war began between the Boers, and in October 1899 the British and Boers were successful but in 1900 deployed new British army in South Africa resulted the Boers were pushed back forcefully. The Boers then changed their strategy and turned to guerrilla warfare. However, the British commander began Kitchener herding Boer women and children into concentration camps where more than 20,000 of them died due to of disease" (Local History, 2017).

3. 20th Century South Africa

With the surrender of the Boers in 1902 and the British rule annexed the Boer republics with the establishment of the constitution for United South Africa in 1910 and it was known as the Union of South Africa. Since the beginning in South Africa, blacks were treated as second-class citizens. Most of them lived in tribal reserves, and laws of 1913 and 1936 prevented them from owning land outside specific areas, and most blacks were not allowed to vote. The South African National Congress (later the ANC) was founded by the black South African in 1912 with the little achievement at the early stage. During the World wars, South Africa participated actively.

A strict policy of apartheid was implemented by the National Party in 1948 soon after came to power by which both communities namely Blacks and Whites were already segregated in no small extent. However in 1955 Congress Alliance was formed with the representation of the all groups such as black, white, coloreds

and Indians people with the adoption of the charter on Freedom at the Congress of the People, Kliptown, on 26 June 1955.

This freedom charter focused on the following demands :

“We, the People of South Africa, declare for all our country and the world to know: that South Africa belongs to all who live in it, black and white, and that no government can justly claim authority unless it is based on the will of all the people that our people have been robbed of their birthright to land, liberty, and peace by a form of government founded on injustice and inequality; that our country will never be prosperous or free until all our people live in brotherhood, enjoying equal rights and opportunities; that only a democratic state, based on the will of all the people, can secure to all their birthright without distinction of color, race, sex or belief; and therefore, we, the people of South Africa, black and white together equals, countrymen and brothers, adopt this Freedom Charter and we pledge ourselves to strive together, sparing neither strength nor courage, until the democratic changes here set out have been won.”

“These freedoms we will fight for, side by side, throughout our lives, until we have won our liberty” (Freedom Charter, 2017).

But due to the division within the alliance, the principles of the freedom charter could not achieve success. “In 1958 Congress alliance divided into two parts and one group of the blacks formed the separate organization known as pan Africanist Congress or PAC led by Robert Sobukwe. Both the ANC and the PAC planned demonstrations against the pass laws in 1960 of the government which limited the movements of black people. On 21 March 1960 Sobukwe led thousands of people in an event but the government banned the ANC, and the PAC and Nelson Mandela were sentenced to life imprisonment in 1963. South Africa disassociated with the Commonwealth of the independent states in 1961 and became a republic. Prime Minister Hendrik Verwoerd Rioting began in Soweto on 16 June 1976 and spread and they continued till 1977. P. W. Botha became prime minister in 1978, determined to in no small the policy of apartheid in South Africa. He introduced a new constitution in 1983 with the adoption of a tri-cameral parliament on the basis races such as houses for whites, coloreds, and Indians while no representation for blacks” (G. Leach, 1987 : 36). Due to the massive protest in South Africa in 1989 Botha was forced to quite an office. Finally, in 1990 and Willem de Klerk became ruler of South Africa and announced the end of long running the policy of apartheid and soon after Nelson Mandela was also free from the jail in the same year. De Klerk introduced a new constitution for South Africa, and in April 1994 elections were held, and after that, in May 1994 Nelson Mandela was elected president. He retired in 1999 but still, the ANC is continuing to keep power under the leadership of Mr. Jacob Zuma.

4. 21st Century South Africa

Since independent or 1994 the economic growth of South Africa is going very fast. Although South Africa has been suffered and affected by the problem of the worldwide economic crisis of 2009 but it was soon recovered. Today in South Africa tourism sector is booming and other industrial sector are performing very well and also contributing in economic development of the country. Today the population of South Africa is 49 million. "In South Africa, the child mortality rate is highest (48 per thousand for blacks) and lowest for Whites (7 per thousand) which mean national life expectancy at birth 62 years for men and 68 for women. However, life expectancy ranges from 59 for Colored males to 76 for White females" (HST, 2000 : 405).

World Bank has been classified South Africa as a middle-income country since 1994. "The economic growth rate in 1994 increased to 2.5%, still far from the 3.5% estimated by the International Monetary Fund as necessary to reduce unemployment. In 2000 the economy was expected to grow by 3.5%, but such forecasts have not materialized" (Whiteside & Sunter, 2000 : 378). According to the World bank Report, "GDP rate of South Africa is 3.2 in 2011 which gone down in 2014 is 1.5" (Worldbank, 2017). "Two-thirds of African households were estimated to live in poverty, compared to 6.7% of White households. These figures remained largely unchanged in 2001" (Scielosp, 2017).

NEPAD forum also firmly believes in the principles of good governance, democracy, human rights, conflict resolution and promote a good environment for investment and long-term economic growth. South Africa is the biggest and most advanced economy in Africa due to the more than 48 million populations, having the diversified market, an abundant supply of natural resources, excellent and established manufacturing sector, a well-developed financial services sector along with extensive transport infrastructure, good communications, and modern distribution facilities. But still, South Africa is facing a problem of HIV/AIDS, extreme poverty in the major part and deprivation, primarily in black communities. "South Africa is the highest number of HIV-infected people country in the world where one out of five adults is HIV positive. There are also about 1.2 million AIDS orphans, who are children whose parents have both died of HIV/AIDS" (International, 2017).

5. Origin of Anti-Apartheid Movement

The course of the late 1970s and the 1980s the National Party government experimented with some reforms related to the economic and social changes to overcome the problems emerged from the apartheid. But it is also fact the domination over the political power still remaining there. In the later 1980s civil war was occurred in many parts of South Africa where army controlled the black towns and substitute vigilante groups adding to the conflict. The state maintained

control over the military, detentions, and enlarged repression; but the vast majority of South Africa's population was alienated from the state to an unprecedented degree. Meanwhile, 'international condemnation grew, and economic sanctions began to bite. Although accompanied by violent conflict and widespread suspicion of state intentions was finally led to the creation of a new democratic constitution, and the election of an ANC-led government in 1994. The collapse of apartheid and the avoidance of a prolonged racial bloodbath was one of the major success stories of the late twentieth century, although economic and social problems remained overwhelming in magnitude' (Tutu, 2007 : 20).

6. Role of Total Strategy

The late 1970s some factors led to a change in the policy of the South African state. First, 'highly capitalized manufacturing industry now dominated the economy, using sophisticated technology. Afrikaner business interests were now fully integrated into the monopolistic structure of South Africa industry while full-scale mechanization of white agriculture produces the labor and public resistance of 1973-7 had caught the government unprepared. It became after Soweto that repression was not enough. Attempts were made to recapture the initiative through reform, particularly any by encouraging the development of a black middle class and attempting to win over township residents from African nationalist or radical sympathies' (Sparks. 1995 : 123). A final factor explaining the reforms was the adverse international reply and the threat of the sanctions in the aftermath of Soweto, as well as the change of government in states border area. South Africa joined interests to potentially hostile opponents: Mozambique, Angola, and Zimbabwe, with a similar threat in Namibia as the divergence grew between South African armed forces and rebel troops of South West African Peoples Organization (SWAPO). In these circumstances, the South African state needed to reassess its public image and its policy strategies.

'Due to Soweto uprising as powerful, the state broken down ruthlessly on protestors and started arrest of the freedom fighters like Nelson Mandela and killed leaders like Steve Biko. But in a reaction of this arrest and mass massacre at the grassroots level civic associations sprang up in black townships in the late 1970s and started a new way of activism that focused on community development, not on political action. The leader like Popo Molefe announced that the ongoing freedom movement should focus on the local issues' (Marx, Anthony W. 1993 : 168). The outcome was a series of developments between 1979 and 1984 which collectively formulated the policy that is known as the whole strategy.

'Total strategy' was thus as much a reformulation of reformulation of apartheid as a reform. Its purpose was to maintain white political while restructuring some aspects of the social and political order to counter the threat of radical opposition. This was abundantly clear to many of the state's opponents, who resisted 'total strategy' with renewed energy.

7. Resistance and Repression

'Total strategy' was intended to defuse protest outbreaks of the kind that had occurred in the 1970s and to bring economic and political stability to South Africa. It had precisely the opposite effect. The economy failed to recover the growth rates it had shown in the 1960s and early 1970s. Despite a brief recuperation between 1978 and 1980, subsequent Year in 1982 and 1984 saw a fall in the gold price, a balance of payments crisis, and dependence on loans from the International Monetary Fund and foreign bankers Inflation. The emergence of powering mechanisms led to a massive growth in membership, particularly among migrant workers hitherto excluded from union representation. 'In 1982, Spurred by the death in detention of Neil Aggett, the Transvaal organizer of the Food and Canning Workers' Union, many unions came together to organize campaigns which represented broader political interests and protested against state policies. Large-scale union affiliations were being formed with political allegiances. The largest was the Congress of South African Trade Unions (COSATU launched in 1985 and following a broadly charter position. The Azanian Confederation of Trade Unions (AZACTU) took a position more in tune with black consciousness lines and 1986 the federal Workers' Union of South Africa WUSA) was established that unions were now in the front of the political struggle' (Times, 1986).

Although local circumstances varied, a frequent focus of township resistance was the community Councils and those councilors who accepted office and were branded as collaborators in the apartheid system. Economic pressures also undermined the position of the councils, not only were they politically unacceptable but their dependence on local funding and their role as collectors of rents and unpopular service charges made them vulnerability protests of rents and unpopular service charges made them tensions were heightened by accusations of corruption. By 1985 township conflict had spread to the Orange Free State, the eastern cape and finally to Cape Town and Natal.

The popular resistance was spread in South Africa due to the conflicts of 1984-1986, started a new phase of the liberation movement. In many townships throughout the country, the civil government collapsed, to be replaced alternative, unofficial calling for people's power. More effective links were made between students and workers, particularly in the Val triangle and in the Eastern Cape streets committees organized coordinated actions such as rent boycotts and consumer boycotts of white businesses to persuade their owners to support calls for desegregation. Moreover, this happened in hitherto in politicized South Africa as much the large metropolitan townships. 'Major important development had been taken place which was massive increase in the exiled ANC in Eastern Cap, Transvaal and Western Cape and songs of praise to Tambo and Mandela were singing as per study found in underground literature done during this period' (G. Leach, 1987 : 143). 1985-6 Some delegations of South African business, student,

church and trade union leaders were visiting the ANC headquarter in Lusaka. The ANC was widely recognized as the South Africa government in exile.

By late 1985 the spiral of popular resistance and state repression had reached new heights. Violence in townships was directed not only against councilors but also against suspected informers. In some areas youth operated people's courts' to punish breakers of the consumer boycott and in some widely spread but mistaken belief that the state was about to collapse. Hence, the slogan among boycotting students of liberation before education only at the end of 1985 did the national education crisis committee, formed by parent-teacher and youth bodies change this call to one of demand for alternative people's education.

In the process, a high degree of militarization had taken place. Massive amounts of the state budget went on defense, most of it deployed internally. Conscripted whites fought a civil war in the townships. The security forces were deployed around the white schools, propaganda and military training and the State Security Council played an ever-increasing role in the formation of government policy the use of the military in civil action led to the heightened objection by some conscripted national servicemen. The (ECC) founded in 1983 gained broader support after the deployment of troops in townships, and although its impact was limited mainly to a few English speakers, it was sufficiently threatening to the state to be subject to harassment and final banning in 1988.

8. Civil War

The conflict in Natal grew in intensity when elsewhere it was suppressed. In 1987-8 civil war existed in the area around Pietermaritzburg, even encouraged by the police, while UDF activists were undoubtedly the cause of this with attacks and counter-attacks in whom the violence of Inkatha was offer ignored or even supported by the policy while UDF activists were detained. But the war also took place one of the most impoverished regions of the country and competition for scarce resources added to the problem. Complex local power and clientage relationships played a role, shown some private African freeholders in areas around Pietermaritzburg resisted Inkatha to assert their independence from Kwazulu government control over their lands. Generational conflicts and the weakening of the more traditional patriarchal ties in some parts of Natal played a role in the Inkatha/UDF divide. The UDF-ANC comrades were most often associated with the new kinds of community mobilization in the townships and village.

One thing about the Natal war was that it was not the ethnic clash of "Zulu" versus "Xhosa" as claimed by the state and the international media in its depiction of 'black' on black violence and increasingly, Allegations of state support for Inkatha gave rise to suspicion that the government was actively encouraging vigilante action.

9. 1987-1994 : Breakthrough End of Apartheid

It was not only the disenfranchised who rejected the government and its policies. 'By 1985 those business interests who had cautiously allied themselves with the reformist state in 1979 were now bitterly critical of it. A turning point came in August of that year when expectations raised by the foreign minister Pik Botha, of an imminent announcement of the fruitful reform to meet internal difficulty and stave off foreign sanctions were quashed by an angry and unrepentant P.W. Botha, Rubicon address delivered in the full glare of massive international publicity, firmly' (*The Los Angeles Times*, 1986).

The response was immediate Loans granted by foreign banks in 1982 were now called in with no facility for renewal. As a result, the rand collapsed and collapsed, and the Johannesburg Stock Exchange was temporarily closed. These events spurred South African business directors were visiting the ANC in Lusaka. 'Within a month leading business directors were visiting the ANC in international condemnation of South Africa grew even stronger in intensity with the united state and most Commonwealth and European Community nations speeding distilment and economic sanction only Thatcher's refusal to follow this trend gave continued openings for South African trade and communication links other critical props of in 1987, the South African political economy were speedily collapsing. During the period of mid-1980 the resistance in the central township areas was increasing because the opposition played an important role in the defeating government policies. In May 1986 a high ranking commonwealth delegation (a concession granted to Thatcher by commonwealth leaders) arrived in South Africa to investigate the situation and talk to the government' (*The Los Angeles Times*, 1988). But while the commission was still in the country, its visit was undermined by South African raids on supposed ANC bases in Harare, Lusaka, and Gaborone. International condemnation rose to still greater heights, and even Thatcher was appalled.

'Resistance to government had taken a new direction in 1989. In contrast to the confrontation of youth and other activists in the streets of the townships, the leaders of the UDF and COSATU, allied. It was known as the Mass Democratic Movement (MDM), called for a campaign of mass civil disobedience to challenge segregated facilities such as the hospital, schools, and beaches. Unlike the somewhat different defiance campaigns of the 1950s, the actions of 1989 were well coordination. They were also successful in bringing about desegregation. This may have been because the government was already planning desegregation on and such challenges were little threat to its authority' (Mnookin, 2010 : 176).

In the first session of the parliament on 2nd February, 1990, de Klerk announced lift ban on the ANC, PAC and South African Communist Party and Nelson Madela was released from the jail along with other activists. 'In 1991 apartheid legislation was repealed and other discriminatory act such as Group Areas Act and Land Act also repealed same year. Formal negotiations between the

government and ANC, CODESA, were held in the direction of committing to formation of the new constitution along with provision of democratic rights to all citizens in a single unitary state. Consequently, ANC accepted the government proposal of negotiation' (Mnookin, 2010 : 198).

'As a result, in March 1992, government lifted ban over the economic sanctioned, lifted sports boycotts, and South Africa's participation in the Barcelona Olympic Games, and political acceptance of South Africa also recognized by the international community for the first time since the mid-1970s. The effect of this was demonstrated by a white referendum in which 69 percent of voters support negotiations at CODESA Right wing that de-Klerk lacked white support was seen to be unfounded' (Seekings, 2000 : 89).

This new sense of urgency acted as a catalyst at Kempton Park. Act ate finally set or April 1994 and the National Party, alarmed at polls which showed a significant decrease in its support, conceded pointiest of a Transitional Executive Council to supervise the intervening period alongside the -alongside the government and also the election of a transitional government for five years without any minority or federal safeguards. As a result, Inkatha walked out of the negotiations Conservative Party and other right-wing movement's also boycotted Kempton Park and some right-wing extremists led by the Afrikaner W. Beweging (AWB), (African Resistance Movement) ARM which had been formed in 1973 under the fanatic Eugene Terre Blanche. It was now threatened civil war if majority rule was implemented although their actual power remained to be tested.

10. Outreach Activities

The other main players at Kempton Park nonetheless proceeded to draw up an interim constitution for five yes south to be ruled by a democratically elected Government of National Unity (GNU), Consisting of all parties who won enough votes under a pro proportional representation system for a place the -seat National Assembly. Those parties o taming over percent of the national Unity, Consisting of all parties who won enough votes under a proportional representation in the cabinet, which was tabled by an executive President elected by a majority of members and individual obtaining more than 80 seats were entitled to Deputy president. Such a system seemed likely to secure a deputy presidency for de-Klerk under Mandela's Presidency. Thus reconciling the interests of both key players, the right of veto in the cabinet or national assembly by minority patties was denied, but a permanent constitution was to be drawn up by the new government supported by at least 66 percent of its members. A Bill of Right guaranteed fundamental freedoms such as racial, gender and sexual Powers were vague and their funding dependent on the central government this fell far short of a federal system.

The election campaign focused primarily on the personalities of the party leaders, notably Mandela and de-Kierik both of who were more popular than their respective parties. Both the ANC and the NP consciously sought to present a new

to the electorate. The ANC plans for reconstruction and development to counteract accusations that its leaders were inexperienced in government. Although still broadly following the principle of the freedom charter, it also played down socialism and entertained free market ideas. The NP stressed de Klerk's role as South Africa's savior and the extent to which it had turned its back on apartheid. Other parties made little impact in the campaign. Disorganized and overshadowed by the ANC, whereas the DP found its role as a liberal opposition party increasingly irrelevant and its ideas took over by the more prominent NP voters as almost 20 million South Africans participated.

'62.6 % votes won by the ANC of the national vote, large enough to enough to give it a convincing majority but just short of the 66 percent resurrect for it unilaterally to write a new constitution. The NP scored 20.4 percent, ensuring de Klerk his position as one of the deputy presidents alongside the ANC's Thabo Mbeki and the IFP obtained 10.5 percent, giving Buthelezi a seat in the cabinet as minister of Home Affairs. Other parties fared less well. The Freedom Front captured 2.2 Percent, enough for it to win nine seats in the national assembly but failing to overcome the split within the white right wing whereas the DP and PAC each obtained less than 2 percent of the federal vote. The only party to gain enough votes for seats in parliament which was hastily formed fundamentalist Christian party' (Robinson, 1998 : 233).

11 Conclusion

The inauguration ceremony of Nelson Mandela in 1994 as South Africa's first Black President was attended by the U.S. vice president Al Gore, Prince of Britain, Cuba president Fidel Castro and other world leaders. The new South Africa was immediately accorded universal international acceptance and also became part of the (Organization of African Unity) OAU and remitted into the commonwealth and in Non Alignment Movement (NAM). Emphasis was on the building of a new nation out of wide political differences. The ending of segregation opened the way for the rapid growth of South Africa's hitherto small black middle class in business and the vote could not remove apartheid's legacy of profound economic and social deprivation. Legislation passed in 1994 enabled those dispossessed since the Land Act of 1913 and, but only with the agreement of its present owners few of whom were inclined to be cooperative. One of the few examples of successful restitution was in Cape Town's former District Six, where many plots had remained unoccupied, other immediate changes were affected. Such as the provision of free healthcare to liberal in the world, and set up commissions to safeguard gender and human rights, Rural Development Programme (RDP) aims to raise funds for local welfare projects, achieved notable success, such as the provision of water supplies in remote rural areas and the electrification of townships.

A significant concern for all South Africans, and a factor which at least partially inhibited outside investment was the high level of crime. This was not surprising in a society with such economic inequalities amongst its population. It

was particularly evident in the cities, where migration from impoverished rural areas continued unabated, and adult unemployment levels reached well over 40 percent. In part, the increasing crime rate was also a matter of visibility: with the removal of segregation, the violence that had been part of the politics of the 1980s in the townships now extended to the wealthier suburb. But also police focus on the where drug running gangs vied with aimed local vigilante groups such as PAGAD formed in 1995 as a predominantly Muslim organization. Conflicts between such rivals extended into the heart of the city and its suburbs. Else wise, the failure of the police to take action, either because of under-resourcing or corruption, led some communities to take the law into their own hands.

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Black-bee Sting to Sakambari, Critiques on Female Quest for Identity : Reading Parijat's Shirisko Phool (Blue Mimosa)

Mani Bhadra Gautam*

Black-bees are species in the genus Xylocopa of the sub family Xylocopinae among different kinds of bees that sting sharply for the sake of life and honey but in Parijat's Blue Mimosa Suyogbir's kiss to Sakambari proves black-bee sting that kills her. Reading Parijat's Blue Mimosa exposes a quest for identity from women-centered perspective refreshing a project to access her boldness from beginning to the nearly end of the novel but her silent acceptance to Suyog's kiss questions in her boldness. This article critiques on Bari's boldness and opens the door to immense possibilities for the alternative readings. It frees her novel, Blue Mimosa, from female centric pigeonholing. At the same time, it reveals how the pigeonholing a writer's products can be pushed to vulnerability and shifts to the violence. Sakambari's struggling contexts from garden to her rooms and conversation with Suyogbir prove her as bold, strong intellectual woman but the final episode of the novel when she almost paralyzes after Suyogbir's kiss shows her not as an insect killer orchid and strong-bold lady but it exposes her as a weak one to whom black-bees and hornets sting and kill. This article therefore exposes Sakambari's demise as black-bee sting and its result.

[Keywords : Black-bee sting, Identity, Paralyze, Trembling, Vibrating, Throat-catching reality]

1. Text, Context and Analysis:

In *Shirisko Phool* (1965), (trans. *Blue Mimosa*) (1972), Suyogbir, a retired subedar goes to Shivaraj's house in Vishalnagar. The house is very beautiful

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encircled by mimosa trees within compounded area and the real beauty shines, as there are Shivaraj's three sisters. Shivaraj introduces them to Suyogbir. Sakambari is nearby the door who greets him 'Namaste' and says, "My name is Sakambari" (Varya 3). Suyogbir observes her and says that she is in mid-twenties. He guesses her age to be twenty-four is a bold woman and he calls her, ".....twenty-four. She was about five-feet-three, fair with very large breasts on an extremely thin body. She wore gold-rimmed glasses on deep-set, sparkling black eyes. Her hair was cut very close to her head, in the style of ancient Hebrew soldiers....." (3). In Suyogbir's observation, Sakambari is strong, bold and unique woman. Shivaraj in addition to Sakambari observes to Mujura and Sanu, too.

Mujura, twenty-six, literate, is the eldest girl, unmarried, and at parental home. She presents a common Nepali silent natured girl whom Suyogbir, subedar returned experiencing the World War, her brother Shivaraj's friend appreciates but looks and judges with ill intentions as he says, "I saw a woman of twenty-six. Unnoticed by my friend, I studied her coloring, her clothes, her height and weight, her expression, the way she walked, everything" (Varya 1). He has a history of treating girls like objects to entertain sexually. When he looks at Mujura in the garden, first he guesses her age to be twenty-six. He is so particular about what clothes, what color she puts on and physically how she looks. He says Mujura does not seem/cannot be called "an ugly woman" (Parijat 1). He remarks Sakambari to be of twenty-four and for Sanu, the youngest one, he guesses to be at sixteen and calls her "dark-skinned, but attractive in her tight outfit" and his eyes "followed her attractive hips" (Varya 2). Suyogbir gives Mujura a symbolic name *blue mimosa* flower for when he comes in she is in the garden of mimosa flowers.

Sakambari as Suyogbir observes is a bold and strong woman as bullet, and Sanu, he titles is the half-window. These names, says Suyogbir, are very meaningful for the three because they speak out the petals of their woman persona. About Bari, he appears in very dominating and despising manner and makes critical remarks about her habits as, "If I asked you now to stop smoking, what would you do, Bari? I'd smoke ten with pleasure. I felt deeply wounded" (Varya 36-37). He claims that she is a chain smoker, rude and unsociable. He finds her eyes rather "mocking" and comparable to those of "a mischievous she-cat" (Parijat, 4). He calls Bari an absurd woman, but he never realizes how his World War II experience along Death Valley forest against the Japanese bombardment turned him a thorough absurd, and a nihilist as he says, ".....as a matter of fact, I was not even really honest" (Varya 5). The war nearly takes his life, turns him into isolation and skin disease, scabies, helps him to be an early pensioner to get relief from the war. He becomes more selfish and devalues the female identities. He loses his humanity and social-political values dishonoring the women.

Suyogbir prides over fighting and quick promotion as Subedar because of his good performance in the office works. He goes through meaningless fight and this lessons him that "All lives are meaningless" for suffering in life is a continuous

process until death (*Shirisko* 7). So, simply suffering does not reach anyone anywhere; it “does not make life meaningful” (7). With this view in mind, while in the flash back, Suyogbir remembers the days in war and expresses dissatisfaction :

In the war, there was always rum to drink and this is just a habit I can't get away from. You all think that you can have a good time in the army. But there the good time is only folk songs and rum. There isn't anything else. Oh the top officers have a lot of fun. All night they drink whisky in the canteen and dance. But there is no one to provide for the poor soldiers. Especially our soldiers, who in the name of their ancestors, have to wield their khukuris and jump around. It would be better not to be reminded of home (Varya, 7-8).

He does not satisfy about armed forces' activities. There is a big gap between officers and soldiers. Officers only command to fight, celebrate whisky parties, rape the girls and enjoy watching activities but the soldiers are certain to die at any time. Soldiers escape death with hairbreadth difference. About the wishes, dreams, desires and nature of soldiers he says, “everyone has a copy of ‘*Prem Lahari*’ in his bag. They pass around copies of ‘*Akbar Birbal*’ ‘*Tota Maina*’ and ‘*Koka Sastra*’. Do you see how war turns men into goats? British Soldiers can't look at a woman without getting excited.....But I didn't have a sweetheart” (Varya 9). He feels isolated; there is neither his sweetheart nor ‘*Prem Lahari*’. The war robbed him of everything; it sent him home empty-hand. He says that the war knows no love, no human language, it knows only killing, chopping up heads for medals. Suyogbir elucidates that many soldiers, especially the officers are selfish and the low rank soldiers feel no homage there but they have to fight to solve the hand to mouth problem.

He shares war experience with Shivaraj and says, “Soldiers are vulgar” (Parijat 9). This is his overriding persona-petal which he displeases with Bari's earlier statement on him that she does not like his idea of letting the orchid flower image “die fighting an assailant” with a black-bee soldier (Parijat 14). He feels upset from Bari's attitudes towards him and confuses on her quest and his love to her. He evaluates her, “she just says whatever comes into her head. She doesn't care how much she embarrasses someone. She is really an outspoken woman. How easily she calls me first ‘soldier’ and then ‘old man’” (Varya 17). He questions about her, “Is Sakambari's life empty, loveless? But if it is, what difference does it make to me? Here I am forty-five years old and what woman have I ever loved? Now that I am really old, what interest do I have in love or woman? What use?” (15-16). Again, he characterizes himself as “an empty man,” a man who has no problem, nothing to worry about, no riddle to solve and a man for whom life has a smooth course. Bari's behavior makes him unhappy to be “degrading” and without “respect or courtesy or affection” to him (Parijat 19) and so left visiting their house until Shivaraj came to invite him on Bari's birthday. From Bari, Suyogbir gets to know that he has earned so far these personas and Shivaraj's intimacy with him makes him easy to meeting and observing Bari frequently.

In Mujura he could picture “a home, a world, affection, and the existence of many living things” (31). Talking to her he says he felt like begging her for “some alms of life” and “happiness” (31), but he could not do all that. He goes too far in life and love issues. He conceives the idea of a life in Mujura without love. So he says, “What a lie love is. What a joke, what futility!” (39). The war absurd patriarch in him as he still finds it difficult to understand and accepts the interpretation that the orchid bud which symbolizes Bari has every right to choose to live its life on its own free will and in order to protect this right the bud can enclose any black-bee to sting and die. Suyogbir learns to honor the orchid and Bari’s right to her own way of living but he feels quite difficult to know as he behaves differently to the women in different times. He does not honor the life of an independent single woman and finally he victimizes Bari as black-bee sting.

Among his various observations, Suyogbir brings an example of sixteen year’s boy selling soda water and stall-keeper’s wife who is in sincere love for the boy, “his love for her is deep, though who knows from what greed or for what reason. This too is life; this too is love” (Varya 20). This observation of love between the boy and stall-keeper’s wife increases his desire to meet Bari. One evening, he gathers great courage to meet Bari in the garden amidst *blue mimosa*. Unlike in other occasions, this time he feels unable to control himself. He appears “trembling” and “impassioned” before Bari in the case of love this time as he says :

I had fallen in love with a girl twenty years younger than me, a woman who was living an absurd life. But what of that? An example of love’s blindness, I would go on saying, “Bari, I love you.” Love can exist between any two people, but why, my dear Sakambari, should you grant a place in your bosom for this old drunken soldier? Why make a home among the old bones which you yourself have labeled old? Why should you bother your head responding to the love of an old man? Some day I may come to you bringing my common place definition of love and blurt out my real feelings (Varya 46).

As the passion grows, Suyogbir cannot control him and rather unexpectedly “caught hold of her white neck and kissed her soft lips. Feeling no satisfaction, I lost my desire” (77). But in response she gave him a “bewildered” and “completely new” piercing look (77). Then in silence, if silence were her reaction, she left him in the garden and went into the house. This event creates long going ripples both in Bari and Suyog’s life. Suyog returns home with a bundle of conflicts and questions in his mind. Bari keeps silent and there is not any information in the text that whether she tells to Shivaraj about her feelings or not. He concludes, “It was certainly not approval, but it was not rebellion either, nor anger, nor shame. Perhaps she was trying to say ‘Suyogji’.....” (68). Behind these feelings, there was a more serious question, was the kiss-event a rejection or acceptance of Bari.

Prestige and self-esteem are very important things for Bari as other revolutionary and socially prestigious women. About his kiss to Bari Suyog questions himself, “Had I attacked a faith that she had preserved throughout her

life? Had I burned a pure and egotistical woman with my spirit when I tasted her with these blue lips? Had I once again committed a crime, a sin?" (78). He expects to fulfill his desire frequently, as he is faithful on her silence. He expects :

Perhaps Bari would not tell anyone and finding me alone would ask, Suyogji, "why did you do that the other day!" So frank at our first meeting and since then so straight forward, was it not possible that she would accept these events casually as part of life. Then I would bare my heart and say to her, I truly love you. I have no evil thought about you. For so many months, I have been suffering, trying to tell you this so that you will know how miserable I have become from wanting you, how helplessly I have been seeking refuge in you. It is your victory my defeat (78-9).

Suyogbir imagines well about his relationship with Bari but he doubts whether it would be meaningful or not to love and enjoy with Bari. Shivaraj knows that "Bari isn't feeling well" and Shivaraj's conveying it in a simple way that gives Suyogbir only a sort of relief from the tension of his killing Bari's self-esteem. In one layer of his mind, Suyogbir still holds that Bari is an insect-killer orchid and one day she will kill him as well. But the irony is that not Bari but Suyogbir is going to be an insect-killer whose kiss ultimately kills Bari and that black-bee sting arouses a great question on Bari's quest for female Identity.

Bari's death is the proof of representation of female suffering in weaknesses to oppose the male activities. Parijat's objective in *Blue Mimosa* is to expose the extent of the silent suffering as writes Rajendra Subedi, "Parijat's life is really like Bari of Shirishko Phool" (Prasai 11) Parijat stops Bari to take further steps to fight for her cause which exposes her as an weak to fight against the male dominance. Bari's death is a symbol of rendering and powerless women who are making their deaths at the hands of many symbolic war-bitten patriarch Suyogs. Bari's silence directs towards the subversion of Suyog's demonstration of patriarchal victimization of the women in either the peace or war. The roots of institutional pattern of the woman category's subordination and the lowering of their self-esteem and right to free-will are so deep down that any small or single effort of humanity to subvert them may almost look an absurd venture.

In the society, many Suyogs want to continue their stinging black-bee versions dismissing Bari's subversive orchid-flower versions simply calling them powerless, insensitive, passionless, absurd, hopeless, negative and destructive. For them the changing of the time sprits as modernism, postmodernism, and even post colonialism are simply empty words, not mindset or attitude or creation of Nepal's knowledge base. Suyogs should realize that Bari's freedom to live and to die in her own will is must. Bari comes from a middle class socio-economic background and represents the women's free mindset and the life style of then society in Darjeeling is different than in Kathmandu but it is a lesson for women's worldwide unities. She stands more as an individual woman of modernism who breaks the traditional value slated in the rulebook for the woman category in the Nepali culture, but as to

the solution to the conflict between patriarchal psyche and the new woman voice, she chooses to make only an indicative opposition, a voiceless opposition through her death. The work of substantive and collective voice for opposition seeks a new way for woman's freedom and quest for identity.

The theme of woman's identity in terms of gender opposition fight receives space in Parijat's *Blue Mimosa*. The woman protagonist, Sakambari, experiences sexual pleasure of Suyogbir across the social-cultural bar. Bari abuses with Suyog's kiss that is for her symbolic black-bee sting to the free-will image of orchid flower. Despite these bitter sexual experiences women are not united to reveal the suffer from different forms of violence, and exploitation across classes, casts and ethnicities as lower, middle and upper etc.. In fact, in lower class, women suffer at more levels than the men do and across the classes, their levels of suffering vary. The woman's conditions show their identification related to the institutions of family and marriage, and dependent upon which their identification in the nation-identity relates does not play a vital role to mitigate their pain and suffering.

The pattern of governance at the institutions finds playing a biased role for the construction of the women's agencies in free mindset. The assumption of the woman's liberation, freedom and independence fails to keep the women's unity and organize for their liberation from patriarchal hegemony and the infallible value system in intra-class and inter-class. So whether class or individual, the woman relegate to a life of systemic dependency as Bari does not oppose Suyog's kiss. She is helpless without identification politically and culturally in the family, love, work and nation-identity. At micro level, the woman is a great sufferer unless the philosophy of the socio-cultural value system and individual truth is broken down. The possibility of construction of several truths seems impossible there.

The physical sub-context of women investigation and exploration concentrates on what physical life-conditions the female protagonists or characters are in, such as in the health condition, the extent of availability and enjoyment of physical facilities, physical access to power, resources and positions, and free movements. How much the protagonist moves for whatever purpose out of home, to the neighborhoods, to the market, and to other functions. The intellectual sub-context concentrates on the intellectual position of the protagonist. The focus here is on the language of women's freedom, equal share of resources, power and positions as expressed in the protagonist, Bari's versions. Here this version analyses from the perspective of attitude, the mindset, the thinking shown to women's issues, women's condition and position, and women's rights. Questions go on the space given to women in canon, pedagogy, and theoretical approaches. A focus of this article is on how modernism and post-modernism perceive and how much they have been able to address the women's issues, aspirations, images and voices for their freedom.

The flower image Bari makes seem to have reached in the heart of Suyog, for he asks her, "How does your flower teach that lesson? Doesn't it teach you to live

alone and kill whatever touches you?" (Varya 15). She says yes that's, "But if someone comes to be killed, I've nothing to say about that" (15) but it results opposite and she dies herself in the end of the novel as an example of female victimization. Suyogbir thinks that she is "an absurd woman" who carries in her veins the "man-hating blood," but again he remembers she cares for her brother Shivaraj very much and because of that he too cares her much (15). Suyog reflects over the orchid image and remarks that her idea is not a womanly idea, and not applicable to herself; so she must separate the image from her life. The patriarch in him thinks he has the canon and pedagogy in his hand to decide what is and what is not a womanly idea. By this he communicates, it is not the substance of the orchid-image; rather it is a black-bee sting.

On her birthday, she serves him a cigarette and two bottles of Aristocrat, with a sharp remark, "Shiva's a drunkard and Shiva's friend's a drunkard" (25). From her, he has earned the personal identification of "Suyog Bir Singh, old man, drunkard, and soldier" (26). Against Shiva's birthday wish to her, "Long live Bari!," she asks him if he means "May Bari grow old!," then she says living for many years is useless. Her views on life and living seem rather isolated and wishes for timely death. She rephrases the wish as "Die in time!" and asks Shiva to pronounce it (26). Her frustration is that she does not see anything "really worth living for" (26). But why is she so frustrated? What are its reasons? Is she frustrated because of: her bad health, the patriarchal domination of women, the secondary position of women, no space for women and no process of their inclusion, identification in the nation-identity? She is not only a middle class Kathmandu woman, she is also a Darjeeling woman who is comparatively more gender conscious and matured in an environment of physical, intellectual, emotional, cross-cultural and political freedom so as she raises the issues for freedom, identification and equality.

The fact is that Parijat upholds the principle of woman's personal freedom and indicates that women have to fight for rights and she informs of the feminist experiences and movements going on in Europe and America, as writes Bhawani Pandey, "There are subjective differences but social realism exposing social norms and values, Personal dedications and philosophy differ" (Parijatka, 3). The socio-cultural, political and psychological exploration of her frustration theme can make a separate study through Bari. Bari lacks understanding the life from Nepali perspective. Before dismissing Bari's life and love stories, it would be wise to explore how deep it is in her with the feeling for and the thinking of woman's sovereign identity in the context of the woman's condition and, position in the then Nepali society and its culture. Here the concern is what Bari thinks of herself. Bari's Judgement base in Suyog's thinking of women freedom and love. He calls her "a hater of humanity" and himself "a lifeless coward who did not have the ability to love a woman. How well matched we were!" (26). Suyogbir sees a match between them, but it is his perception, not Bari's in the issues of life and love.

As they carry baggage of different cultural milieus, more than a “match,” they are creatures of conflict and gender opposition (26). Bari is a breakaway woman from the tendency of women ideologies, as they perceive as submissive, demure and docile. She is an intelligent and determined, bold and critical woman of her free will. She expresses her views on personal freedom, personal choice, personal likes and dislikes with no hesitation to talk about sex, marriage, and friendship. She is a disbeliever in living a long life through old age and she both believes and does not believe in god. For she says, “It’s only a stone. You can commit any crime in front of it and it won’t tell anyone. That is why I do believe. And in time of need you can shake it by the shoulders and it won’t say anything. That is why I don’t believe” it (35-36). She holds an existentialist view of life analyzing the difference between existential and non-existential perception of things, in answer to Suyog’s question she says in case of god she perceives it as an idea, as a concept because it cannot “be seen and touched,” and in her own case, the whole existence can “be seen and touched” (36). Bari’s standard, a single woman’s life too is a woman’s right to experience life; so “It is possible to live out one’s life alone.....alone” (15). And so she did remain an unmarried woman. At the same time, this poses a challenge to the nation to ensure a space for married or single woman to live out their life as they wish. Bari’s identity goes as a break-away woman from the tradition of a submissive, demure and docile woman. She is an intelligent, critical, bold and determined woman. Her personal likes and dislikes open the issues to talk about sex, marriage, and friendship about woman who believe shorter the life the better to make. Despite her long struggle to create a space and expose an identity her integrated inclusive identity frameworks the black-bee sting instead of recovery. Suyog’s kiss in the garden before the very orchid image ironies’ the referential image of a free woman. She only gave him a “bewildered” and “piercing look” (77). Right after, she feels sick for some months and this took her life. Relating *Shirisko Phool* with Bari’s life writes Shrestha, “..... she is in violent passion of wild flower, She picks it up, keeps inside the hand, closes her eyes and smells that kills her” (Garima, 15). However, the argument here is not the kiss, but the image of black-bee sting against the orchid’s right to bud for itself, and fall for itself. A soldier is exposing masculine in him could not stand as the insect-killer orchid before him, because his choice is either you kill your enemy or kills you.

In the end, Bari chooses silence as her voice, for her the physical voice means a compromise with “the sting of the black-bee” (88). Her value of a free woman and fights against the male-imposed value system as the society in masculine dogma of black-bee sting questions on her death. In this regard writes Simon Gautam, “.... the politics of patriarchy plays a dominant role in the Nepali literary criticism and it is difficult for any creative writer male or female writing from androgynous lens to escape being its victim” (*Nation Persona*, 17). The document of her death in silence in Nepali literature is a documentation of hundreds of women’s death in silence in quests of their right to free life in the society. About Parijat’s nature of writing

Narendra Prasai writes, "Parijat hits to the political and social issues in her writing. She exposes her own life's suffering; torture and collected feeling" (*Narichuli*, 237). The experiences of the woman's expedition for an overriding persona of a life of her own will and freedom go unfolded in *Blue Mimosa*.

2. Conclusion

Parijat's social, cultural and political dimensions of the women and nation imply more distinctly than group's identification. They seek for prestigious space in the text and its context. Parijat goes through her novel in different versions and contexts in identity issues. The quest of identity in her novel comes as the basis for rule implementation and the substance of the construction of new canon and production of pedagogy appear differently in the present Nepali academic culture. In *Shirisko Phool*, Bari creates a voice for woman's free will by questioning the traditional dominating value of black-sting to the orchid flower's will to bud and fall for itself, however it arouses some questions about her silence in front of Suyogbir and her own death. Still the black-bee patriarchy stings her to a voiceless death as other women going to accept the fate of the millions of women's experiences. In the end of *Shirisko Phool*, Bari chooses silence as a symbol for her physical value of a free woman and fights against the male-imposed value of black-bee sting symbolically in death. This article, therefore, critiques on black-bee sting of Bari and quest for Identities of women through Bari in *Shirisko Phool*.

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