JND

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Chief Editor
Dharam Vir

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Aims and Scope

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

Publication Schedule

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

Subscription and Business Correspondence

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Kumaoni Traditions in Transition : A Cultural Journey

Aparna Singh*

This research paper explores the time-honored traditions and their evolution in the face of modernization in Kumaon. Beginning with the 'Bhitauli' ritual, symbolizing the cherished bond between siblings, which has adapted to digital exchanges in contemporary times, it unfolds 'HudakiyaBaul', a fusion of labour and music rooted in mountain farming now facing extinction as agriculture gives way to modernization.'Aipan', an old art form, continues to thrive, finding new expressions in various aspects of modern Kumaoni life. Amidst the changing landscape, marriage rituals like 'AnchalVivah' persevere, though older customs like 'Ratyali' and 'Dur Koon' fade into memory. The paper also delves into enduring folk beliefs and superstitions, which continue to shape daily life, prompting a delicate balancing act between tradition and equality. As Kumaon marches toward a more equitable future, biased social rituals against women gradually yield to

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a spirit of gender equity, revealing the resilience of Kumaon's culture amidst the winds of change.

1.   Introduction

"Kumaoni Traditions in Transition : A Cultural Journey" embarks on an illuminating odyssey into the heart of Kumaon, unearthing the captivating evolution of its age-old traditions in the midst of modernization. From the digital adaptation of the cherished *'Bhitauli'* ritual, symbolizing sibling bonds, to the endangered fusion of labour and music in *'HudakiyaBaul'*, once deeply rooted in mountain farming, this article unveils how Kumaon's cultural tapestry is adapting to the currents of change. *'Aipan'*, an ancient art form, thrives in new expressions, while marriage customs persist, even as older traditions fade into memory. Exploring enduring folk beliefs and superstitions, the article reflects the delicate balance between tradition and equality as Kumaon journeys towards a more equitable future, shedding light on the resilience of its culture amid shifting paradigms.

2.   Bhitauli

The mountains become more accessible in the month of Chaitra, which coincides with the blooming of new flowers on trees and plants. During this delightful season of nature, the Kumaon region observes the traditional ritual known as *'Bhitauli'*.

A brother makes a journey to the residence of his wedded sister, bearing gifts that encompass a selection of dishes. Among these gifts are a pair of garments for his sister and a sweet *Khjoor* made of milk. In the gracious reception of her brother, the sister diligently prepares an array of delectable treats, including *savory Puris* made of *Maas dal*, delectable dishes made from rice flour, and a delectable serving of sweet *kheer*. Upon departing from his sister's abode, the brother tenderly places a sum of money into her hand as a token of his affection. Gift from brother is called *Bhitauli*. Sisters distribute *Bhitauli* in their neighbourhood.

After marriage, the first *Bhitauli* was given to the girl in the month of Baisakh or Phagun, and then from the next time it was given in the month of *Chaitra*.

There is a very interesting and tragic saga prevalent in this regard, which is recited as *Ritugan* in the beginning of *Chaitra* month by the Das, Dholi and Mirasis of this place. This saga of Goridhana is recited as *Ritugan* (Sharma, 2018).

In these old days, people used to walk for two to three days to meet their married daughters. After the daughter's marriage, these traditions were the only way to get the news of her. it was not very easy for girls to come to their maternal home after marriage, so daughters used to get the news about their maternal home through this tradition.

The advent of modern transportation, communication, and technology has exerted a notable influence on these time-honored traditions. In contemporary times, brothers have adopted new practices; they no longer make physical visits to their sisters' homes for *Bhitauli*. Instead, they choose to transmit tokens of affection through digital methods or alternative means. Nonetheless, this cherished tradition of brother-sister love, which has persevered throughout generations in Kumaon, persists vibrantly, even in the face of substantial transformation in its methods.

3.   HudakiyaBaul

In times gone by, agriculture reigned supreme as the primary source of income for the people of Kumaon. It's recounted that one family member would labour solely to secure the necessities of salt and clothing, while the remainder of the household toiled in the village fields, cultivating their crops. Farming in the challenging mountain terrain demanded relentless physical effort. To alleviate the strain of this demanding labour, the mountain dwellers turned to the solace of music. The tradition of HudakiyaBaul during the rice trans-plantation season stands as an unparalleled fusion of labour and musical artistry.

Hudki Baul is made up of two words, Hudki and Baul. Hudki is a special instrument whose shape is like the mouth of a cow. The word Baul means labour. Hudki Baul means the melodious songs sung while labouring with the Hudka (*Pokhariya, Kumauni Lok Saahity Evam Kumauni Sahity*, 1994.)

HudkiyaBaul commences with a prayer to God, unfolds stories of bravery in the midst, and concludes with heartfelt wishes for the well-being of all. These stories serve as a wellspring of inspiration for

those engaged in strenuous toil. Regrettably, the songs harmonized to the rhythmic cadence of the local musical instrument known as the 'Hudka', have become increasingly scarce in contemporary times.

The main singer of HudakiyaBaul predominantly hailing from the Shilpkar caste were relegated to the status of untouchables. However, the propagation of education among this Shilpkar caste awakened them to their rights, subsequently dissuading future generations from embracing this vocation. Additionally, the allure of monetary pursuits and the quest for an improved standard of living led to an uptick in migration to the mountains, thereby shifting the local economy from an agrarian to one based on Money order.

With the decline of agriculture, the tradition of HudkiyaBaul waned as well. Presently, this age-old tradition of singing HudkiyaBaul can still be glimpsed in certain pockets of Kumaon during the rice transplantation season. In this evolving milieu, individuals from diverse castes have also been seen participating in the rendition of HudkiyaBaul songs.

4.   Aipan

Aipan, a beautiful art form deeply rooted in the Kumaoni Alpana tradition, holds a place of utmost significance in the hearts of the people of Kumaon. As girls grow up in this enchanting region, they embrace the art of creating *Aipan* as a cherished legacy passed down through generations. Aipan may be considered as the carpet of the common man, spread to welcome the god and godess (Mathpal, 1998).

The womenfolk of Kumaon have played quite a role in perpetuating the tradition of folk art (Shah, 1981), who skillfully design geometric patterns and depict figures of gods, goddesses, and elements from nature. Aipan comes to life through the deft use of locally known materials : *Geru* (red soil) and *biswar* (rice paste), showcasing the deep connection between culture and nature.

In traditional Kumaoni households, women lovingly adorn the floors and walls with Aipan, using the last three fingers of their right hand. It's a practice that has transcended generations and continues to be a part of various auspicious occasions.

Religious *Chowki*, such as the *DhuliArghyaChowki, Saraswati-Chowki, Chamunda Hast Chowki*, and *JaneyuChowki*, are some of the popular platforms where *Aipan* finds its expression.

Additionally, *Aipan* decorates *Lakshmi Yantra, JyotiPatta*, and *DurgaThapa*, infusing spirituality into everyday life.

Even in modern homes, the tradition of *Aipan* endures. Nowdays individuals have begun affixing Aipan stickers to the entrances of their homes. Some people continue to create *Aipan* patterns on their doorsteps, albeit with a modern twist - using red and white oil paints. The new generation has found innovative ways to incorporate *Aipan* into their lives, using it as decorative patterns on doorways, bookmarks, cards, cushion covers, tablecloths, and even T-shirts.

In essence, *Aipan* has evolved from being solely a part of religious rituals to becoming a form of decoration and expression, reflecting the enduring cultural significance and adaptability of this beautiful art form in Kumaoni culture.

5.　Marriage Rituals

Kumaon is steeped in a rich tapestry of marriage rituals and customs, each bearing its unique significance. Many types of marriage practices have been prevalent in the Kumaoni society, among which Sarol marriage, Damtaro marriage, Danti marriage, Tekuva marriage, kidnapping marriage etc. are prominent (Bisht, 2009).

It should be noted that all from of marriage are equally legitimate, and there can no question of one being more or less legitimate then the other (Lal, 1920).

The most renowned and widely practiced is *AnchalVivah*, gracing the majority of weddings in the Kumaon division. This tradition is embellished with a series of essential customs, including *AbdevPurvang, Ganesh Pujan, SuwalPathai, Haldi, Dhuliarghya, GaduvekiDhar, Kanyadaan*, and *Saptapadi*, among others.

Before the nuptials, the *'Ganesh Puja'* ritual is performed in the homes of both the groom and the bride. *'SualPathai'* unfolds, accompanied by the harmonious strains of *Shagun* and *Mangal* songs. During the wedding day festivities, the groom dons a meticulously crafted crown atop his head, while his visage is adorned with white drops of rice flour from forehead to ears. Before the groom boards the *Doli* or the horse, the mother and the women of the family perform the ritual of *'AkshatParkhana'* around the groom's head, in which they offer water and grains of rice in all four directions. *Mangal* singers offer reminders to the groom of the cherished value of

mother's milk. The procession commences from the groom's residence, accompanied by the rhythmic beats of drums and the exquisite attire of Choliya dancers.

In days of yore, a unique tradition was upheld where a massive red-colored flag led the procession en route to the bride's house. The red flag bearer was followed by the instrumentalist, groom, *Barati*, and finally, the white flag bearer. However, this tradition is now a rarity in Kumaon weddings.

Historically, the wedding procession would arrive at the bride's residence in the evening. *'Dhuliarghya'* is the first ritual, at the bride's abode. Subsequently, as per the auspicious ascendant, other marriage rituals such as *Kanyadaan*, *Saptapadi*, and *Dhruvatara-Darshan* would be performed on a pavilion crafted from branches of the *Padma* tree. Before departing, the bride would pay homage to her family's threshold and the village temple threshold with *Akshatas*. As a farewell gesture, a *'Pitha' (Tilak)* would be applied to the wedding procession. Upon reaching the groom's house, the *'Gharpains'* rituals, marking the entry into the house, would take place, followed by the narration of the story of *Satyanarayan*. Traditionally, there was also a practice known as *'Durkoon'* a few days after the marriage.

In times past, wedding ceremonies would span two days. When the wedding procession reached the bride's house, women would organize a delightful event known as *'Ratyali'* at the groom's residence. Here, women would sing songs like Jhoda, Chanchari, and create various *'swangs'* or melodious compositions. However, due to better travel resources and modern life style, weddings are now typically arranged within a single day. One of the primary reasons behind this change was to minimize night-time altercations often fueled by alcohol consumption. Today, photographers hold a pivotal role in Kumaon weddings, with ceremonies becoming increasingly reliant on their choice of time. Traditions like *'Ratyali', 'Dur Koon'*, and *'DhruvataraDarshan'* have become names and memories of a bygone era.

In Kumaon, married women adhere to a tradition of wearing distinct marital symbols. Women have to compulsorily wear *Charayu* (black beads rosary) around their neck as a symbol of good luck,When it is broken, is it prohibited to consume food and water even swallow one's own spit (Sharma, 2018).

In the past, there existed a custom that may sound unusual today: if a couple had twenty-two children, it was deemed necessary for them to remarry.

In the end, Kumaon's marriage rituals are more than ceremonies; they are a living testament to the region's heritage. As these customs continue to evolve alongside modern life, they remain a cherished link between the past and the future, reminding us that traditions, like love, can be both timeless and adaptable.

6.   Folk Beliefs and Superstition

Folk beliefs encompass a wide array of perspectives, customs, and conduct within an individual or society. These encompass views on what is considered auspicious or inauspicious, conduct pertaining to both men and women, guidelines for travel, daily routines, understanding the structure and functions of different body parts, and practices associated with various elements of agriculture and everyday life. These traditions extend to encompass aspects related to vegetation, trees, domesticated and wild animals, birds, rituals, and social customs, as well as food habits, lifestyles, and even interpretations of dreams and thoughts. Here are some examples of such folk beliefs and superstition :

In the Kumaon region, people adhered closely to traditional beliefs related to *Tithi* and *Vaar* when venturing out of their homes or visiting relatives. It was believed that certain directions and days held auspicious or inauspicious significance. Mondays, Sundays, Wednesdays, and Fridays were considered auspicious days for visiting friends and relatives. Tuesday, Thursday, and Saturday are considered suitable days to go to express condolences on death (Bisht, 2009).

Activities such as cutting hair, shaving, and trimming nails were discouraged on Tuesday and Thursday.

Superstitions also surrounded daily routines, such as avoiding the sight of an inverted pan, broom, or encountering barren or widowed women in the morning. Inauspicious activities included sweeping, bathing, or combing women's hair in the evening. Women were advised against walking with long strides and watching confrontations between two women.

Certain physical traits were also associated with superstitions; women with thick black eyebrows, thin legs, long necks, and body hair were considered inauspicious. Twitching in the left body parts of

men and the right body parts of women was also considered inauspicious. Additionally, there was a belief that individuals with dimples in their cheeks would experience a shorter lifespan.

Numerous folk beliefs deeply influence the daily life of the Kumaoni people, shaped by the perceived necessity and significance of trees, plants, and vegetation. Certain flora, such as Mango, Banana, Belpatra, Tulsi, Amla, Kush-Kans, Barley, Sesame, Dadim, Peepal, and their seeds and fruits, hold a sacred and auspicious status. Conversely, bushy or thorny vegetation is deemed inauspicious, as is the presence of a tall tree, like a Tun, in front of one's home. To ward off malevolent forces and lightning, Hawthorn plants, and flint stones find their place atop house roofs. When traveling with young children, a thorny sprig of nettle or asparagus is clutched in hand as a protective talisman.

Within homes, it is considered auspicious to host hives of bees, swallows, and *surmali* (an insect) (Pokhariya, *Uttrakhand Lok Sanskriti Aur Sahitya*, 2011), birth of children in the field by creatures like *Ghughut* (mountain dove), cow, horse, dog, or in a molehill is deemed propitious. Conversely, certain occurrences, such as snake fights, cat battles, and jackal calls three times in the night are seen as omens of impending evil or misfortune. Soil collected from a place cast under the shadow of a flying eagle is believed to subjugate an individual. Abnormal behaviour exhibited by animals and birds can serve as harbingers of earthquakes or natural disasters.

Traditional beliefs also extend to pregnancy. It is believed that if the fetus resides on the left side of the mother's stomach, a son will be born; if on the right, a daughter is anticipated. After birth, the baby's umbilical cord is placed over the door. Custom dictates that anyone entering a house after evening should touch the fire for purity.

Prohibitions against bathing naked, looking into a broken mirror, accompanying a pregnant woman's husband in a funeral procession, visiting a pregnant lady before *Pachaul* (a five-day bath ritual), sleeping with the head towards the door, and wearing clothes inside out. carrying leather articles into temples, cooking, eating food, and engaging in sexual intercourse during solar and lunar eclipses, among other practices considered taboo. Sadly certain restrictions also apply to women and scheduled castes when entering temples.

Dreams hold significant meaning in Kumaoni culture. A dream featuring a wedding scene is believed to portend an impending death. Conversely, witnessing someone's death in a dream is seen as a protective sign that prolongs their life. People hold that dreams experienced in the fourth quarter of the night often prove true and are not to be shared. A variety of activities in dreams, such as filling water, plucking green grass and flowers, flying in the sky, planting trees, encountering animals, saints, or auspicious individuals, observing the deceased, cutting dry grass or wood, seeing buffaloes, lions, snakes, or wearing new clothes, are associated with inauspiciousness and superstition.

In the evolving landscape of changing times and the spread of education, certain modifications have occurred in these traditional beliefs and superstitions. However, it is evident that many of these age-old customs, particularly those associated with women and Scheduled Caste individuals, continue to persist. There remains a pressing need to steer the new generation away from these entrenched folk beliefs and superstitions, as they can inadvertently perpetuate caste and gender discrimination.

7.　Biased social Rituals for Women

In Kumaon, a long-standing tradition concerning cremation and funeral processions dictates that the husband or wife of the deceased should abstain from participating in their spouse's final rites (Sharma, 2018). This age-old custom deems it taboo for the married couple to witness the smoke rising from each other's funeral pyres.

Beyond this, Kumaon has harboured customs that not only contribute to increasing gender inequality but also seem inhumane. For instance, after the fifth month of pregnancy, it was considered inauspicious for a pregnant woman to offer water and food to men wearing *Yagyopavit* (sacred thread) and elderly women. Perhaps the initial intent behind this tradition was to provide rest for the expectant mother, but over time, it evolved into a practice that marginalized and stigmatized women, rendering them like untouchables within their own households.

In a patriarchal society, these biases don't end there. Women are often regarded as untouchable during menstruation and prohibited from entering the kitchen and touching drinking water. Menstruating women were even confined to the cowshed for five

days, only reentering the house after a cleansing bath on the fifth day. Although the practice of relegating women to the cowshed has largely faded, regrettably, many women are still denied the right to worship during these five days in their own homes.

Similarly, in accordance with traditional Kumaoni customs, women were barred from participating in funeral processions. This rule was rigidly upheld until the last decade, but now signs of change are emerging. Women are increasingly asserting their right to participate in funeral processions according to their wishes, challenging the long-held norms that denied them this role in bidding farewell to their loved ones.

In Kumaon, a region steeped in tradition, cultural norms held that the elder brother was strictly forbidden from catching even a fleeting glimpse of his younger brother's spouse. These customs were deeply ingrained, to the extent that a younger brother's wife would respectfully bow down to her husband's elder brother from a distance, adhering to these age-old protocols. The essence of this custom is encapsulated in a well-known Kumaoni proverb : *"BwariJaaiGaad Bagan Lagi Bhai ToKoJethiKoBwari"*, which essentially implies that when someone's life is at risk or in danger, one should prioritize the preservation of life over adherence to social traditions.

This proverb showcases the inherent flexibility within Kumaoni culture, indicating a willingness to embrace change. As Kumaon continues to evolve, these customs are gradually losing their grip, making way for a more inclusive and equitable society. The people of Kumaon are not merely bound by tradition; they are also forging a path toward a future where gender bias and discrimination have no place.

8.   Conclusion

"Kumaoni Traditions in Transition : A Cultural Journey" takes us on a captivating exploration of the rich and diverse cultural tapestry of Kumaon, a region deeply rooted in tradition yet evolving in the face of modernization. The article showcases the resilience of Kumaon's traditions as they adapt to the winds of change, revealing a culture that is both timeless and adaptable.

In the face of modernization and changing times, Kumaon's cultural journey is a testament to the enduring spirit of its people and their determination to preserve their heritage while embracing the

opportunities of the future. The traditions of Kumaon, as depicted in this article, serve as a shining example of how a culture can evolve without losing its identity, making the transition from the past to the present with grace and resilience.

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Revisiting "Anglo-Rajput Return to Bijnor" in 1857-58 through Sir Sayyid Ahmad Khan's Tarikh-i-Sarkashi-i-Zila Bijnor

*Vighnesh Kumar**

Quoting G. B. Malleson, Hafeez Malik mentions a term- 'Anglo-Rajput Return to Bijnor' to show the defeat of Nawab Mahmud Khan and his nephew Ahmad Allah Khan's Jehadi Party during Indian Revolution 1857-58 in Bijnor District of the Rohilkhand Division. The scholar has taken the Chaudharies i.e., the Hindu Chieftains mistakenly as Rajputs, though the fact is some different. The first and foremost among the energetic Hindu chieftains was Chaudhary Pratap Singh, who himself was not a Rajput. He belonged to Tyagi Brahmans. The Chaudhary of Nihtaur, Chaudhary of Seohara, Chaudharies of Ratangarh and Chandpur were all Tyagis. Chaudharies of Bijnor: Nain Singh and Jodh Singh belonged to Jat community while Chaudhary of Kanth was a Bishnoi. Chaudharies of

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Rajput origin were only those of Sherkot and Haldaur. In the light of these facts a suitable term may be "Anglo-Jehad Victims Return to Bijnor".

[**Keywords :** G.B. Malleson, Hafeez Malik, Sir Sayyid Ahmad Khan, *Tarikh-i-Sarkashi-i-Zila Bijnor*, Anglo-Rajput Return to Bijnor, Jehad, Mareh Khan, Ahmad Allah Khan, Tajpur, Haldaur, Bijnor, Sherkot, Kanth, Nehtaur, Seohara, Nagina, Najibabad, Chandpur, Ratangarh, Nawab Mahmud Khan, Bhambu Khan, Rohilkhand]

   Writing about Rohilkhand in "Introduction" of his trans-literation of Sir Sayyid Ahmad Khan's *Tarikh-i-Sarkashi-i-Zila Bijnor*, a book in Urdu, Hafeez Malik, quoting G. B. Malleson, throws light on the fact relating to Indian Revolution of 1857 categorizing it into 'Anlgo-Rajput Return to Bijnor'. He comments[1] :

> "Rohilkhand was the only region in Northern India where the British were routed during the Revolt. Again, while reading Sir Sayyid's pleas for help, one should recall that the British had postponed their assault on Rohilkhand purely for tactical reasons to concentrate their strength advantageously, they were obliged to give priority attention to the outbreaks in Oudh and in Delhi itself. The campaign to retake Rohilkhand, when it came in April 1858, was easy."

Again, he remarks[2] :

> "The British district officials returned to Bijnor for triumphal entry with the Hindu chiefs who had continued their struggle against the Pathan rebels. The spectacle of this joint Anglo-Rajput return to Bijnor was a detail which Sir Sayyid could not bring himself to record in his own book."

   In fact, historically it is not right to impose the postulate 'Anglo-Rajput return to Bijnor'. In the district of Bijnor, there were following most prominent Hindu chieftains, who, being pressurized by the *Jehad* of Mareh Khan and Ahmad Allah Khan, came forward with arms to resist them to save the general Hindu public.[3]

   The Chaudharies of the district of Bijnor, who tried their best in their different capacities to save the Hindus from the fury of *Jehad* during 1857-58 can be listed as follows :

Tajpur[4]	Chaudhary Partab [Pratap] Singh	Tyagi Brahman
Haldaur[5]	Chaudhary Randhir Singh	Rajput
	Chaudhary Budh Singh	Rajput
	Chaudhary Maharaj Singh	Rajput

Bijnor[6]	Chaudhary Nain Singh	Jat
	Chaudhary Jodh Singh	Jat
Sherkot[7]	Chaudhary Umrao Singh [Golden Bird]	Rajput
	Chaudhary Shivraj Singh	Rajput
	Chaudhary Basant Singh	Rajput
Kanth[8]	Chaudhary Narain Sahai*	Bisnoi
Nehtaur[9]	Chaudhary Laikhraj Singh	Tyagi Brahman
	Chaudhary Man Singh	Tyagi Brahman
Seohara[10]	Chaudhary of Seohara	Tyagi Brahman
Nagina[11]	Bishnois of Nagina	Bisnoi
Chandpur[12]	Chaudhary of Chandpur	Tyagi Brahman
Ratangarh[13]	Chaudhary Ummed Singh	Tyagi Brahman
	Chaudhary Sitaram	Tyagi Brahman

During Indian Revolution of 1857, the division of Rohilkhand, having its divisional headquarters at Bareilly was consisted of 6 districts named Bareilly, Shahjahanpur, Pilibhit, Badaun, Moradabad and Bijnor including Rampur District which was a princely state in this division.

The Bareilly District was the first to declare independence under the leadership of Khan Bahadur Khan. It was taken as a catalyst in the district of Bijnor by Mahmud Khan, the eldest son of Bhambu Khan[14]. The genealogical table is given below[15] :
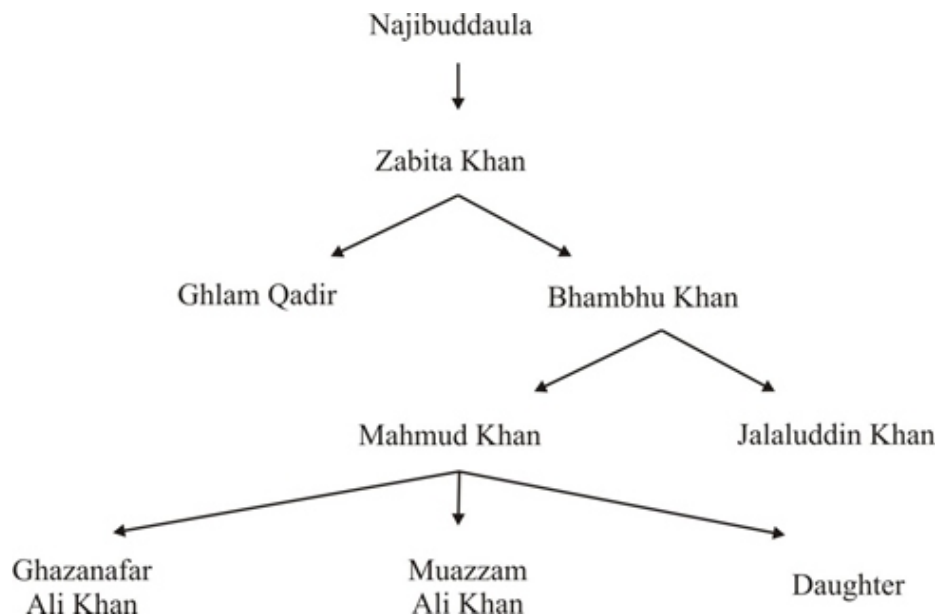
Under the newly founded Nawab's regime, the prominent personalities posted at the responsible positions for the district administration should also be looked upon as follows[16] :

Mahmud Khan	the Nawab
Azmat Allah Khan	the Nawab's Deputy
Ahmad Allah Khan	Joint Magistrate (Nawab's nephew)
Ahmad Yar Khan *alias* "Kallan Khan"	Commander-in-Chief
Habib Allah Khan	Paymaster
Muhammad Abd Allah Khan	*Tehsildar* of Nagina

During 1857, there were 62 Government employees in the district, among them 3 were Covenanted officers[17]:

Mr. Alexander Shakespear, Collector and District Magistrate (His wife and father were also there in his family at Bijnor).

Mr. George Palmer, Joint Magistrate and Mr. John Curie Crawford Wilson, Judge and Special Commissioner.

Among 5 Uncovenanted ones, the 'English writers', there were 4 Europeans named Lemaistre, Head Clerk in the Magistrate's office; Johnson, clerk; Murphy, clerk in the Prosecution Division (his wife and 4 sons); Hewitt (not a regular employee) and one Babu Kali Charan, English writer in the Collectorate. In the list of 'Infirmary', Dr. Knight, Civil Surgeon and Babu Tara Chandar Sen, Indian doctor at the infirmary are named.

Listed in the "Uncovenanted Indian Officers", there are 4 persons on a Serial nos. 11, 12, 13 and 14. On serial no. 11 is given the name of Muhammed Rahmat Allah Khan, Deputy Collector and Deputy Magistrate, on 12 is Sayyid Ahmad Khan, *Sadr Amin* [sub-judge], then on 13th and 14th are Pandit Kalka Prasad, *Munsif* of Nagina, and Imad Hussain, *Munsif* of Dhampur [belonging to the family of Hafiz Rahmat Khan of Bareilly] respectively.

Next, under the title of "(V) Tehisldars [a *tehsil* is a sub-district] there are 5 names. On Sr. no. 15 is mentioned the name of Turab Ali, *Tehsildar* of Bijnor, who was honorably reinstated to his position). On 16 is the name of Sayyid Qasim Ali, *Tehsildar* of Chandpur (was reinstated to his position), on Sr. No. 17 is Maulvi Sayyid Qadir Ali, *Tehsildar* of Nagina (was reinstated to his position); then on 18 is Sadiq Ali Khan, *Tehsildar* of Dhampur (absent); and on Sr. No. 19 is

mentioned the name of Ahmad Allah Khan, *Tehsildar* of Najibabad, a nephew of Nawab Mahmud Khan (a rebel).

It is a fact of greater historical value that in the beginning of Nawab's rule over the Bijnor District, Nawab Mahmud Khan and his nephew Ahmad Allah Khan, both, were eagerly waiting for the Hindu - support, though the representative of the Hindus at Bijnor were there in persons of Chaudhary Nain Singh and Chaudhary Jodh Singh. Both the Chaudharies were already suspicious to Nawab's intension. To bring these Hindu representatives in Bijnor, out of suspicion, firstly Ahmad Allah Khan went to the Chaudharies to make every assurance that the Nawab would remain unharmful to them. One more step ahead, Ahmad promised them to remain united against the British. He then got success in getting the Chaudharies' assurance. The Chaudharies came into alliance by taking oath on holy Ganga-water but they clearly refused to go to attend the Nawab at the Collectorate. Ahmad, then putting seal on the *Qur'an*[18] took oath of fidelity and mutual alliance in the ensuing war against the East India Company's rule. This worked in the right direction and both the Chaudharies agreed to go to Nawab alongwith him. Again, both the Nawab and Ahmad Allah Khan putting seal on the *Qur'an*[19], took oath for never to harm, but to support each other in the ensuing war of 1857 against the British forces.

Sir Sayyid Ahmad Khan, in the very starting of his book *Tarikh-i-Sarkashi-i-Zila Bijnor*, in its "Chapter I-Spread of the Mutiny" mentions one Chaudhary Pratab Singh *Rais* of Tajpur in the first line of third paragraph. Mentioning the date of 16th May, 1857 in second paragraph, he describes again in the para[20] :

> "On the same day [16th may, 1857] sixteen thousand rupees that Chaudhari Partab Singh, *Rais* of Tajpur had sent to Bijnor to meet his assessment was taken into treasury."

The aforesaid Chaudhary Partap Singh is not of a Rajput origin. He was the most leading Tyagi Brahman *jagirdar*[21] who belonged to the Kashyap *gotra* and had a graceful ancestory, relating to one Raja Bachhraj Tyagi, whose historical important as Governor of Amroha goes back to the Prathviraj III of the Chauhan dynasty of Ajmer-Delhi.

Undoubtedly Chaudhary Pratab Singh, *Rais* of Tajpur belonged to the Tyagi, a class having only limited higher gotras of the Brahmins.[22] He was a Tyagi and not of a Rajput origion.

In the same chapter, below just one paragraph, Sir Sayyid describes about the arrangement of the security of the city of Bijnor as follows[23] :

"The Magistrate had begun to make proper plans for the disturbances. Regular army sowars (troopers) on leave in Bijnor were called to duty; irregular troopers were also hired, while police officers were instructed in writing to increase the number of constables to an appropriate degree. To protect the city itself, Chaudhari Nain Singh, *Rais* of Bijnor, was authorized to maintain regular night patrolling."

About the night patrolling job assumed by Chaudhary Nain Singh, he further mentions[24] :

"Accordingly, he [Chaudhary Nain Singh of Bijnor city] was doing so; in addition, Mr. Alexander Shakespear, the Collector and Magistrate, and Mr. George Palmer shared in these night patrols and surveillance."

Throwing light in point no. 10, "Additional Plans for Bijnor and Bijnor District", he further writes about Chaudhary Nain Singh[25]:

"Rebelliousness grew in the District after the jailbreak... Accordingly the Collector, with the help of Chaudhari Nain Singh, hired two hundred [200] men to put up pickets in different places and block the roads about the city."

To meet out the challenge what a wise plan was selected by the Collector is thus described by Sir Sayyid[26] :

"Among those selected for this work were Shafi Allah Khan, brother of the wretch Ahmad Allah Khan and Sa'd Allah Khan *Rais* of Barhapur and also a former police deputy in Nagina. These men were honourable, and they had at their call many Pathan soldiers, companions, and members of their brother-hood. It also served a useful purpose for our weakened administration to take heed of them and win their gratitude. It could turn them into well-wishers of the authority and, in addition, divert the attention of those who might otherwise stir up trouble in the District... All the Hindu and Muslim *Rais* of Nagina issued a joint request that Nathe Khan, the wood merchant, should be put in charge of patrolling, with a suitable Company of men. Perhaps if they had not made this request, Nathe Khan would then, as a leader of ill-disposed, have

started to create trouble. This request was accordingly granted; and the order to petrol was given to Nathe Khan."

Appreciating Mr. Alexander Shakespear's vision, he further writes[27] :

"It is clear from this entire report that our District Magistrate was not deficient in foresight, that each and every plan he adopted was valid and popular. Indeed, a better plan than his could not be devised."

The last days of May came and went. The night patrol of the city of Bijnor was under the supervision of Chaudhary Nain Singh as well. On first day of June, Mahmud Khan, the Nawab came there from Najibabad. He was an uninvited guest. In the meantime, Chaudhary Pratap Singh had a long discussion with the District Magistrate.

Going through the "Chapter III Transfer of Power to Nawab Mahmud Khan", the starting heading is [Point no.] "I- Rejection of Administration by the Chaudharies". In it, he further mentions:

"At that time there was no way out except to hand over the District to that wretch Mahmud Khan, but our Collector, considering the need for prudence and perhaps for the sake of some indirect advantage, asked Chaudhari Randhir Singh, *Rais* of Haldaur, and Chaudhari Pratab Singh, *Rais* of Tajpur, if they would be able to carry on the administration. They had to admit their incapacity for this task."[28]

The District Gazetteer, in this episode, records[29] :

"He [Collector] had previously ascertained that the Chaudharis were utterly unable to hold the country against Mahmud Khan, and had consequently made over charge to the Nawab, enjoining him to protect all private and public property, and to keep an account of the money expanded, but not to collect revenue."

In the night of 6-7 June 1857, Mr. Alexander Shakespear, the Magistrate handed the charge of the district over to Nawab Mahmud Khan. Assuming the charge Mahmud Khan left the Collector's office at once. It was around 3:00 am. And surprisingly, before the dawn, the people of Bijnor heard the '*Munadi*' on cattle-drum to the effect[30] :

"Khalq Khuda ka, Mulk Badshah ka,
Huqam Nawab Mahmud Khan Bahadur ka".

But watching the movements of Nawab's men and their misdoings to several Hindu villages on the way from Najibabad to Bijnor, the Chaudharies were alarmed. In Point no. "13 Sending of the Treasure to Najibabad, the Treasurer under Guard, and Chaudhri Nain Singh's Resistance to the Nawab", Sir Sayyid describes[31]:

> "Ahmad Allah Khan began at this time to take out the balance of the official treasure from its hiding place in the well; he sent a part of the treasure to Najibabad. Now Mahmud Khan began to harry and oppose each of the landlords. He sent Sawai Singh Jat with a large detachment to the house of Jamiat Singh Brahman, *Rais* of Bijnor, to search for a lady called Panna Patthar. He also called Chaudhari Jodh Singh, *Rais* of Bijnor, who held on deposit the effects of Lamaistre, to come to him...."

From the start of these events, Chaudhary Nain Singh and Chaudhary Jodh Singh, *Raises* of Bijnor, determined to oppose the Nawab. They gathered men from the villages; thousands of villagers gathered in Bijnor.

Taking into notice the large number gathered under the leadership of the Chaudharies Nain Singh and Jodh Singh, Nawab Mahmud Khan and his nephew Ahmad Allah Khan took a diplomatic 'U' turn to keep the Chaudharies silent or supportive to the Nawab's cause until their full preparation would not kept secret.

Both of the uncle and nephew took a 'U' turn. It is thus recorded[32]:

> "The Nawab wanted to pacify the Chaudharies. They both came to the Nawab's residence one evening to discuss the settlement, but this meeting did not take place. After their departure from the residence, the two Chaudharies came to the *tehsil* to tell Sayyid Turab Ali and myself [Sir Sayyid Ahmad Khan] that they proposed to fight the Nawab and unseat him."

In the meantime, the arrival of a Kunjpura Pathan named Munir Khan *Jehadi* occurred at Bijnor. He, along with his 400 *jehadis*, suddenly had come there.

Bijnor was at a high risk as far as Nawab's position is concerned. And so Nawab's top officials left no stone unturned to bring the Chaudharies to honourable terms so that the local strength could unparallely be increased.

Under the subtitle "Arrival of Munir Khan *Jehadi* : Talks between Nawab and the Chaudharies", what Sir Sayyid writes is worth mentioning[33] :

"This emergency had not arisen when one Munir Khan, a resident of Kunjpura, suddenly came to Bijnor from Nagina; he came as a *jehadi* [a religious warrior] leading a party of 400 men. Upon receiving word of the trouble, Ahmad Allah Khan, who had gone to Najibabad, came to Bijnor. Ahmad Yar Khan *alias* Kallan Khan, Commander-in-Chief, and Nadir Shah Khan *Risaldars* on leave from Multan Regiment which had come to Bijnor, intervened and brought peace between the Chaudharies and the Nawab."

Giving few detail, he further writes[34] :

"On 23rd June, 1857 Ahmad Allah Khan and the two Chaudharies came to the *Cutcherry* [Court] for a long discussion. Afterwards peace prevailed. The two Chaudharies swore by Ganges water that they would obey the Nawab, Ahmad Allah Khan put a seal on the *Qur'an* that he would not mistreat the Chaudharies."

The drama was not ended here but it was played more than that. Now both the Nawab and his nephew took oath on the *Qur'an* before the Chaudharies to bring them to their trust[35] :

"For their [Nawab's as well as his nephew's] part, Mahmud Khan and Ahmad Allah Khan put a seal on the *Qur'an* at the Residence [of the Nawab], which they then handed over. Thus there was peace between the two sides."

This episode occurred on 23rd June, 1857.

Taking the ground thus strengthened, the Nawab and his nephew and their supporters like Mareh Khan of Sherkot started the *Jehad* through the beginning 'undeclared' but as they gained the ground with strength of men, arms and ammunition and ration supplies, they did not hesitate killing the Hindus, looting their property and female stock and ultimately the *Jehad* was declared by the aforesaid Ahmadaulla Khan on 22nd August, 1857. Nawab Mahmud Khan also followed the same path and he himself had declared *Jehad* against the Hindus 2 days later *i.e.*, on 24 August, 1857.

No doubt a number of battles were fought at Sherkot, Bijnor and Haldaur followed by several skirmishes and conflicts. At Sherkot and Haldaur, the Chaudharies were of Rajput origin but those of Tajpur, Bijnor, Nagina, Nihtaur and Ratangarh and Seohara were non-Rajputs. The Chaudharies of Tajpur, Nihtaur, Ratangarh, Seohara and few more were Tyagis, the Ayachak Brahmans having only higher *gotras* of Brahmans. That of Kanth was a Bisnoi and those of of Bijnor were Jats.

So, it seems unhistorical to term it "Anglo-Rajput return to Bijnor."[36] In the light of historical evidences, due to the *Jehad* operations against the general Hindus, the Hindu chieftains found no other way to save their co-religious brethren of all castes but to give armed resistance to the Nawab and his *Jehad* party. The first and foremost Hindu chieftain was Chaudhary Pratap Singh of Tajpur who belonged to the Tyagi Brahman stock of the Karyap *gotra*, The two Chaudharies of Bijnor : Chaudhary Nain Singh and Chaudhary Jodh Singh belonged to the Jat community. Chaudhary of Kanth being Bisnoi was again a non- Rajput chieftain. In the light of the above facts the proper term may be advised as "Anglo-*Jehad* Victim Return to Bijnor" instead of "Anglo-Rajput Return to Bijnor."

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Nepalese Society of Lichhavi Period (1-9th Century) : A Historical Study

Balaram Kayastha*

In the ancient history of Nepal, Licchavi period has an advanced condition from every point of view. The state was prosperous and developed from every aspects in the Licchavi period. In fact, it can be considered that the beginning of the historical era in the history of Nepal happened after the beginning of the rule of the Licchavis because for the first time in the history of Nepal, the Licchavis made a significant contribution to the development of every field, from disseminating inscriptions, issuing currency (copper coins), etc. to political system, economic development, language, literature, art, architecture, as well as foreign relations. When peace and stability is maintained internally, economic progress and prosperity will definitely happen and in that situation, the overall development of the state is not impossible. Therefore, it will not be an exaggeration to claim that the Licchavi

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era is considered a golden age in the history of Nepal based on the holistic development made by the Licchavis. It was found that Licchavi had a great contribution in providing an organized form to the Nepalese society as a whole by bringing changes in the traditional life-style of the tribal tribes who have been living here since time immemorial. In this article, an attempt has been made to highlight the various aspects of the Nepalese society. And it will not be an exaggeration to say that the main foundation stone of today's modern Nepalese society is the society of Licchavi period. The data are based on primary and secondary sources, both sources has been systematically analyzed and discussed in a descriptive manner and prepare following scientific research methodology.

1.   Background

From the historical point of view, the Nepalese society here were divided into various castes and religions since time immemorial. some historians believe that with the arrival of Licchavis of Vaishali, Vedic culture and caste system entered the society here. However to blame this would be turn a blind eye to the historical development of society brought by Licchavis. In fact, the caste system here is as old as the history of Nepal which is mentioned in chronicles, *Purans* and other source materials. However, the authenticate studies indicated that it is undeniable that the society here took a strong form after the entry of many civilized castees from North India into Nepal.

Due to the rise of the Magadha Empire in northern India around the seventh century BC, it became difficult for the Licchavi, Vrijika, Shakya, Koli and Malla rulers to survive in the plain areas. As a result, for self-defense, they started entering various hilly areas of Nepal. As a result, the entry of these various castes into Nepali soil proved to be important in giving solid shape to Nepali nationality, ethnicity and culture. The Licchavis were civilized and cultured. Therefore, the conservative traditions of the local tribes were taken to the struggle for change. And provided Nepali society with a separate and strong existence. Because the society before this did not take a clear form (S. Joshi, personal communication, July 27, 2018). Therefore, what can be said is that the Licchavi period has a special importance in providing an independent and organized form to the ancient Nepalese society.

2.   Methodology

This article is based on qualitative research. The research of various aspect of *Ancient Nepalese society of Licchavi Period* is conducted through primary and secondary sources. On-site study of the several ancient settlements of Kathmandu valley, interviews with local elders, direct interviews with relevant experts, and texts related to ancient inscriptions have been studied. Like-wise several books, journals, articles published about the ancient Nepalese society have been reviewed as secondary sources. The review of published as well as unpublished literatures have been doned.

The information collected from both the sources has been systematically analyzed and discussed in a descriptive manner. The references taken from secondary sources are mentioned in the content, as per rule of methodology of research along with bibliography. In this way this research article is prepared following scientific research methodology.

3.   Various Aspects of Licchavi Period

The ancient Nepalese society during the Kirat period and before that cannot be known due to the lack of archaeological evidence. But after the arrival of the Licchavis or when the Licchavis started to take over the government of Nepal, it seems that Nepalese society at that time got a new direction. Although the social policy rules may have changed from time to time, whether due to time, circumstances or due to the vested interests of the rulers, but speaking as a whole, Nepalese society has been following the path that the Licchavis have guided until today. Nepalese society at that time can be studied as follows.

3·1   Varna Vyavastha (Hindu Caste System)

Jayasthiti Malla, a famous ruler of the Malla period, is credited with introducing casteism and caste system in Nepalese society. On this basis, he is also called a great reformist ruler. But in fact, the castee system was prevalent in Nepali society long before that, i.e. during the Licchavi period. This is confirmed by king Mandeva's inscription of Changunarayan of 464 AD. (Vajracharya, 1973 : 28- 29). Which also mentions things related to varna system. During the Vedic period, the entire human community was divided into four varnas, namely, Brahmins, Kshatriyas, Vaishyas, and Shudras,

based on the Hindu scripture Manusmriti, which is called varna system. The main basis of caste system was profession. At that time, it was popular to believe that doing a profession according to one's caste would make people happy (Vajracharya, 1973 : 298). According to the Hindu scripture **Rigveda**, it is believed that Brahmins were born from Brahmaji's (a Creater god of Hindus) mouth, Kshatriyas from his hands, Vaishyas from his waist and Shudras from his feet. The society of Licchavi period was also based on caste system (T. R. Vaidya, personal communication, May 4, 2018).

As Brahmins originated from the mouth of Brahmaji, the main work of Brahmins was study, teaching, religious rituals, religious activities like reciting prayers in the temples of various gods and goddesses. Brahmins, considered the first of the four varnas, were given great importance in the scriptures. They had a reputation as a high class member of the society. As an intellectual class, they had influence in the political field as well.

At that time, after the fall of Mithila and Vaisali Kingdom, there were two types of Brahmins, Maithil Brahmins who entered Nepal from Mithila and Kanyakubji Brahmins who entered Nepal from Pawa, Kushinagar in North India (K. Tamot. Personal communication, March 24, 2017). Charity had an important place in society at that time. Most of the officials who took such donations were Brahmins. King Mandeva gave many donations to the Brahmins after suppressing the rebellious feudal lords of the east and west Nepal. King Narendradeva and Jayadeva II gave a great feast to please the Brahmins of Pashupati. Which is known from the study of the inscription of that time.

Kshatriyas were the second highest class in society after Brahmins. Originating from the hands of Brahmaji, the main duty of a Kshatriya is to display courage and bravery, i.e. fighting and protecting the state and people from external attacks was the main task of a Kshatriya. The Licchavis themselves were Kshatriyas of Suryavamshi. Apart from Licchavis, other castes like Shakyas, Kolis, Vrijiks, Mallas who came from India were also under the Kshatriyas. Kshatriyas were also divided into Suryavanshi and Chandravanshi (T.R. Vaidya, personal communication, May 4, 2018).

The class that earned their livelihood through business, farming, animal husbandry, etc. was called Vaishya. At that time business was very flourishing. The group of traders was called

Sartha and their leader was called Sarthabaha (Regmi, 1965 : 263). In the inscription of the Licchavi period, the discussion of traders is found in many places. Even in Chinese Tang Britanta, a Chinese chronicle, it is mentioned that there are more traders than farmers in Nepal (Chalise, 1991 : 144).

The lowest class of society was the Shudra, who served the class above them. The word "Chandaal" is mentioned in the inscription of Lichhavi period.

Brahmins and Kshatriyas are the most mentioned characters in the written inscription of Licchavi period. Traders are also mentioned a lot, may be they were Vaishyas. There is no clear mention of Shudras. The Chandaal caste below Shudra is mentioned only once. Among the tribes, Kirat is also mentioned only once. It cannot be clearly said that there were only so many castes in the society of that time. It can be assumed that there were other castes and social classes as well. A separate body called Bhattadhikaran was set up to ensure that the caste system remained stable. The head of this body was a well-educated Brahmin. Bhatta means well-educated Brahmin. So this body was called Bhattadhikaran. Anshuvarma, the famous ruler of Licchavi period, seems to have considered the cast system as the basis of the social structure of his kingdom. It is social duty for all classes to do their profession according to their caste. It seems that this body has been formed so that there is no kind of disturbance in it. In some particular place, the king himself used to look at such cases and give a decision (Regmi, 1996 : 107). Apart from Bhattadhikaran, there was also a court called Mapchok, which was important from a social point of view at that time. Named in a non-sanskrit language, it is known that this court probably used to regulate the social life of the non-Sanskrit population, i.e., the local ancient resident, who were excluded from the caste system (Regmi, 1987 : 25).

Slavery was also an aspect of the contemporary society. Ten Devadas and twenty Devadasis are mentioned in the Anantalin-geshwar inscription of King Narendradeva (Vajracharya, 1973 : 488). Also, the fact that one should not be born as a human being in the next generation also indicates that there is slavery in the society. But apart from the Anantalingeshwar inscription, there is no mention of slaves in other inscriptions. So it is known that the slavery system was carried on normally at that time.

Thus, this varna system, which is a major foundation of Hindu society, seems to play a major role in maintaining peace, stability and order in the society. But according to some critics, due to this Varna (caste) system, the rule of the upper two classes has remained over the lower two classes until today.

3·2 Joint Family Custom

Joint family custom was prevalent in Licchavi period society (Vajracharya, 1973 : 255). It seems that the concept of joint family has come into the vogue because it is beneficial and safe for the family to live together than to live separately or scattered. The ancient Newar settlements of Kathmandu valley also confirm this. Because the settlements are dense and crowded. That's why four or five generations lived together in one family at that time. The head of the family was called "Thakali". Thakali used to determine the responsibilities and duties of all family members. Thakali was respected by all the family members (information obtained from field studies). From the inscriptions of Bhimarjundeva and Vishnugupta's Yangalhiti and Patan Yagbahal of king Narendradeva, it seems that there is a practice of punishing the entire family of criminals, who commit the "Pancha Aparadha" (five crimes) of theft, murder, treason, abducting another's wife and accompanying the person involved in these crimes (Vajracharya, 1973 : 444 & 498). These five crimes were known as heinous crime at that time (Kayastha, 2001 : 39). What is known from this is that due to the priority of the joint family custom, the society at that time gave more importance to the family than to the individual. Therefore, it is understood that not only the offender but his entire family was punished.

3·3 Social Organization

At that time, "Panchali" was set up in every village to look after the issues of the village and to do development work, which was called Grampanchali, which was like the present Panchayat. In addition, Gosthis were also established through public participation at that time to perform religious, educational and health, sanitation, festival, and irrigation works. Village dignitaries used to be members of Grampanchali. In which there were also representatives of the king, who were called Dware, Pratidware. Although Panchali was a purely social institution, but later some administrative powers were given to this organization. For example, at that time the main body that dealt with land transaction was "Kuther Adhikaran", but in order to

facilitate the local people, the related authority was given to the Grampanchali. In the same way, cases related to Panchaparadha were handled by the Sholla Adhikaran (Judicial Court) at that time, but for the convenience of the people, the authority regarding this matter was also given to the Grampanchali. This is confirmed by king Shivadeva and Anshuvarma's 594 Bhaktapur Golmadhi tol inscription, 595 Tulachhe tol inscription, 595 Kathmandu Dharmasthali, Budhanilkanth, and Kavre Khopasi inscriptions (Vajracharya, 1973 : 251, 254, 258, 261 & 275). King Narendradeva also entrusted the authority of Mapchok Adhikaran, the main administrative body for social work such as marriage, divorce, remarriage, to the local Grampanchaali (village committee) . In addition, the Bhattadhikaran was the main body that inspected whether the occupation was done according to the caste. He also handed over the authority in this regard to the Grampanchaali (Vajracharya, 1973 : 460 & 465). It was such a social organization, which would had played an important role in organizing and strengthening the system of its village, which was also given some facilities and rights by the state. From this, it is seen that the central authority was gradually taken away from the local bodies, and the administration at that time was based on the decentralization principle.

The people of that time had the feeling of doing any social work together. This was the main basis of Gosthi tradition. Gathering of people who are similar in knowledge, wealth, manners, intelligence and age in one place is called Gosthi (Joshi, 2013 : 271-72). Many types of Gosthi were established to complete such social work. Gosthi means trust. So various rich people used to donate land as Akshaya Kosh (indecayable fund) for conducting such Gosthi. The regular income from land was the main source of Gosthi operation. Among these Gosthi, Mallayuddha (wrestling) Gosthi, Pravahan (transportation) Gosthi, Paneeya (water) Gosthi etc. were the main Gosthis. Malla Yuddha Gosthi used to teach wrestling, organize wrestling for the entertainment of the people. Paniya Gosthi used to manage water supply in their area. This Gosthi used to be active to feed water especially during large gatherings such as fairs and festivals etc. Pravahan Goshti used to manage the transportation of goods or people. Apart from this, there were Brahmin Goshti, Dhoop Goshti, Indra Goshti, Baditra Goshti, Archa Goshti, Dhwaj Goshti, etc (Vajracharya, 1973 : 286-87). In this way, this trend of organizing local people to complete social and religious work was an important

aspect of Licchavi period society. We can easily imagine how far this side had organized the society of that time. Because the different types of "Guthi" found in the Newar society of the Kathmandu valley can be considered as a representation of this Gosthi. Thus, at that time, Panchali (Panchayat) was formed in each village on the one hand to coordinate local administration and public interest matters, and on the other hand, Gosthis (Guthi) were established to handle religious, educational, health and other secular matters.

3·4   Lifestyle and Food Beverage

At that time rice and wheat dishes were the main food. There was no shortage of milk, curd and ghee as animal husbandry was very flourishing. The custom of eating fish and meat was also very popular. Since the climate here was very cold, the people of that time were very fond of alcohol. It is mentioned that Jogis, Sanyasis and Brahmins were given feast during religious rituals and other special occasions, but it is not possible to know what special dishes were included in the feast.

It seems that the Licchavi society is very attracted towards jewellery. According to the Tang Britanta (Chinese chronicle), King Narendradeva himself used to wear long clothes studded with various pearls, gems, and he used to tie a belt (armor) with a Buddha statue on his waist and coils in his ears. But it is not possible to know for sure about the costumes of common people. According to Chinese sources, common people used to cover their bodies with a single piece of cloth. And they used to wear bamboo, horn and simple metal ornaments (Regmi, 1982 : 25). But this description should be for the general poor community. The dress of wealthy people should be higher than this. Because during the time of Buddha, the trend of wearing quality colorful clothing had already started, it cannot be said that its influence did not reach here.

Based on the examples of three and four story houses that were built in the Middle Ages, most of the houses in the Licchavi period must have had the same form. The settlements at that time were scattered. Among the settlements, the trading centers were called Drang. The customs checking place was called Gulm. Among the famous settlements of that time were Khopu (Bhaktapur), Kurpasi (Khopasi), Tenkhu (Teku), koligram, south koligram (Kathmandu), yupagram(Lalitpur) etc. (Chalise, 1991 : 130).

3·5   Position of Women in the Society

At that time, serving the husband was the greatest religion for women, that is, "Patiparameshwar" was the greatest of all Gods for women. The main reason for this is that Nepali society at that time was Male dominated. However, there are examples of husbands respecting and loving their wives as well as women. It is known from the inscriptions of Licchavi period that the women of that time had many kinds of freedoms. When it comes to religious freedom, King Mandeva believed in Vaishnavism, while his queen and daughters believed in Shaivism. Due to the religious freedom, Licchavi women used to live in Buddhist monasteries as nuns and do religious work. When talking about political freedom, after the death of the king, all the rights of the state would go to the queen. King Mandeva ruled on the orders of his mother Rajyavati. At that time, it is understood that an attempt was made to make women dependent on the practice of giving "Pewa" (dowries) to their daughters. In the history, it is mentioned that King Mahideva gave land to his daughter Jayasundari as dowry. When it comes to women's freedom, the fact that "Sati custom" (it is a Hindu tradition that the living wife is also burnt on the same pyre as the dead husband) was prevalent but not mandatory was also an important aspect. This fact is confirmed by the fact that Mandeva's mother Rajyavati, Bhimagupta's mother Aabhari, Jayadeva's mother Vatsadevi did not go to *Sati* or they did not burn with the dead husband (Vajracharya, 1973 : 22).

From this, it is clear that the women of the Licchavi period were more independent than the women of other eras. But it is not clear whether the above mentioned freedom was only for upper class women or lower class women too. There are mentions of Devadasi and sweeper women in various inscription. The reference in the inscription of Chabahil (a Buddhist monasteries near Pashupati-nath) that the woman of its founder wished that the wife should not be a man in the next birth is very poignant (Chalise, 1991 : 134). Also, it is mentioned in the Pashupati inscription of King Narendradeva that the property, son and wife of a person who commits the Panchaparadha (the five crimes) of theft etc. will belong to the Arya Sangha. But the system of punishing even the wife for the crime committed by the husband makes it clear that women did not have an independent existence at that time. However, since divorce and widow marriage makes it obvious that women's right and authority were protected to some extent. In the Maligaon inscription of

Jishnugupta mentioned that women used to remarry in the society of that time. Although it is not clear which class of women in the society is described in this inscription (Regmi, 1969 : 345). But it should be considered positive for women's rights.

3·6 Marriage Customs

Marriage customs like monogamy, polygamy, remarriage, widow-marriage, Gandarva-marriage were prevalent in the society. But inter-caste marriage does not seem to work. The Licchavis were proud of their blood purity and their caste. Although the father of Anshuvarma of the Thakuri dynasty was married to a Licchavi princess and Anshuvarma married his daughter Bhrikuti to the Tibetan ruler Srangachanggampo, it seems that inter-caste marriage was also practiced here at that time. Polygamy was prevalent in the Lichhavi ruling family. Because of the Hindu belief that without children, all this world and the next world are meaningless, so polygamy was tolerated by the society at that time for the purpose of having children (Khatri, 1987 : 89). But monogamy was more popular among the common people (Jha, 1977 : 175). At that time, it was customary for the wealthy class to keep a concubine (kept wife). This matter is mentioned in the inscription of Patan Chapatol. In which a woman named Mrigini described herself as a "Bishista Dharmapal Bhogini" (concubine of special dharmapal). A Bishista (special) epithet for Dharmapal means that he belonged to the "wealthy class"(Regmi, 1969 : 344). A separate government body was established to deal with matters such as marriage and divorce, which was known as the Mapchok Tribunal.

3·7 Education

Education was popular among all sections of the society. This education was of two types - classical education and vocational education. Classical education was prevalent in the upper classes. Under this, Vedic literature like Vedas, Purans, Manusmriti, Ramayan, Mahabharata as well as philosophy, Yoga, Logic etc. were taught. Vocational education used to be related to business. This vocational education was more popular among the common people. Whatever profession or work the father, grandfather had been doing, the son and grandson had to follow the same profession. It is known from Pashupati Suryaghat inscription of 505 AD of king Mandeva's daughter Vijayvati that women's education was also prevalent in the society at that time. It is said that she is proficient in various subjects.

Agrahaar was arranged for education initiation (Regmi, 1965 : 184). Similarly, the main place where Buddhists received their education was the Buddhist monastery, from where they received Buddhist philosophy and related education initiation as monks and nuns.

3·8   Language and Literature

All the inscriptions obtained from the Licchavi period are written in pure Sanskrit language, it is known that the official language of that time was Sanskrit language, which means that Sanskrit language was given special protection by the state. Although the spoken language was local, the literate upper class had a special interest and respect for the Sanskrit language. Because the texts of Vedic period were written in Sanskrit language.

Like in the court of the Gupta emperors in India, poets and scholars were held in high esteem and respect here too. The kings themselves were scholars and produced standard texts in the Sanskrit language. Chinese traveler Huen Sang, who visited Nepal in the seventh century, mentioned that the rulers of Nepal were educated and the people were illiterate (Kayastha, 2020 : 52). Certainly, the Licchavi rulers had an immense love for education. They had a great inclination towards learning knowledge. It is known from his inscription that King Mandeva himself was a scholar. Similarly, Anshuvarma used to study various scriptures in the day and night to gain knowledge. A Chinese traveler has described that he wrote a treatise called "Shabdavidya" (Kayastha, 2020 : 52). King Jayadeva II of later Licchavi period was willing to associate with scholars and great poet himself, which is confirmed by his Pashupati inscription of 733 AD.

3·9   Religion

Buddhism was the folk religion of Nepal even before the arrival of Licchavis. Although Shaivism was also popular here since ancient times, but with the passage of time, various Hindus from India entered Nepal as refugees. Who propagated Hinduism, culture in Nepal. After that, Hinduism started to spread. Although there was a renaissance of Hinduism in India during the Gupta period and the Licchavis of Nepal, who himself was a Hindu, they also adopted Hinduism in Nepal, but even then this did not allow any impact on the folk religion of Nepal. Although Hinduism was the dominant religion, the Licchavis also took a sense of tolerance and generosity towards

Buddhism. A sense of harmony was always maintained between the followers of both religions. This is also confirmed by the examples of Buddha Viharas and Hindu temples built together. Because Chinese pilgrim Hu Yen Sang saw that a Hindu temple and a Buddhist monastery were built together in the same place at that time (Regmi, 1965 : 278). And to look after the orderliness of these temple and monastery, the state established a separate organization called Pashimaadhikaran (Regmi, 1996 : 109). Due to this religious tolerance, even today, we are able to see the famous temples and Buddhist Stupas of that time alive. Among them Pashupatinath, Swayambhunath, Bouddhanath, Changunarayan, Palanchok Bhagavati etc. are prominent.

3·10 Entertainment

There is no clear information about the state of entertainment here before Licchavis due to lack of evidence. But when it comes to the Licchavi period, it is known from the archival evidence that Jatra Parva (fair and festival), dancing and singing were the main means of entertainment of the society at that time. According to the information received, some of the Jatra parva were as follows - In the Anantalingeshwar inscription of King Narendradeva, there is a mention of the "Baraha Yatra" held on the day of Jeth Shukla Ekadashi. Culture expert Jagdishchandra Regmi speculated that this Baraha Yatra (Jatra) used to go to Bhaktapur (Regmi, 1969; 353). Kailash Yatra (Jatra) is mentioned in Khopasi inscription of Shivadeva and Anshuvarma. It is not clear where this Jatra took place. But some have speculated that it used to be held on a small hill called Kailash near Pashupatinath (Vajracharya, 1973 : 274). In the Balambu inscription of king Shivdeva II, it is mentioned that the king held a Yatra (Jatra) to offer umbrellas to Lord Pashupatinath every year for the purpose of attaining virtue. He donated a village in Balambu for conducting this Jatra (Regmi, 1969 : 353). Royal umbrella has an important place in Hindu society. In Nepal, Pashupatinath was also given the title of "Bhattarak" like Maharajadhiraj. Therefore, this Jatra (festival) is seen to give more importance to the deity by covering it with an umbrella like the king (S. Joshi, personal communication, July 27, 2018). Similarly, mention of "Lokapal Swami's Jatra", "Mandapiyatra", "Dwaro-dghatan Jatra" etc. is also found in the contemporary inscriptions. These Jatras seem to be directly related to various gods and

goddesses. However, it can be known that it indirectly provided entertainment to the locals due to the various activities performed during the Jatra. In addition to these religious Jatras, it can be known that the people of that time used to get entertainment through dancing, singing, wrestlers fighting, bullfighting, etc.

It is mentioned in the "Chinese Tang Britanta" a Chinese chronicle that Nepalese people are happy to sing and dance by playing Sanahi and Dholak (a kind of Nepali trumpet and drum) (Panta, 1986 : 512). Even today, there are many traditions of this kind of entertainment by singing and playing in various historical tribes of Nepal. The Lele inscription of king Shivadeva I and the Anantalingeshwar inscription of king Narendradeva mention the arrangements related to dance and songs. The Vaditra Goshti is discussed in the first inscription. It seems that there is a separate Gosthi (Vaditra Gosthi) only for the arrangement of playing instruments in the temples of goddesses, while in the second, ten Devdas and twenty Devdasi dances are mentioned. The main work of these Devadas Devadasis must be to please the respective deities by singing in various moods (Jha, 1977 : 191). Playing the instruments requires training. Regular time is required for training. Therefore, it is understood that the "Vaditra Goshti" has been arranged to pay more attention to the arrangement of the bajas (music instruments). Even now, in various historical temples, it is seen that there is a Guthi playing the instrument on a daily basis or on a special occasion (information obtained from field study). In this way, the society of that time used to get entertainment through dancing and singing.

In addition to these religious Jatra and singing-dancing, it is understood that at that time there was also a tradition of making people and animals fight for fun. In the Lele inscription of 469 AD, there is a discussion of the Mallayudha Goshti. It used to provide entertainment to the people by fighting wrestlers. Bhimarjunadeva and Jishnugupta's Thankot inscription mention the cow fight. From Narendradeva's Anantalingeshwar inscription, it is known that Pataka, i.e. flag, was also special when bulls were fought. From this, it seems that cow fighting was a very popular entertainment at that time. Currently, this tradition has disappeared, but instead of it, there is a custom of fighting the Rango (buffalo) (Regmi, 1969 : 351). The tradition of "Bhakkulai Rango dine" (killing of heavy buffalo by Bhakku) on the occasion of Indrajatra festival in Kathmandu is probably a modified form of cow fighting. Apart from this, the people of

that time used to entertain themselves by playing hunting, drinking alcohol, smoking hookah, playing dice, sculpture, painting etc.

4. Conclusion

The society of Licchavi period was based on Varna Vyavastha (caste system). This varna system was inspired by Sanatan Hinduism. People of those days had great trust and faith in God and Goddess, they had unwavering loyalty towards *dharam-karam* (religion-rite). All possible efforts were made for attaining religion and virtue. In this sense, happiness and a happy family life based on moral ideals and virtues became one of the main objectives of the society at that time. Because of this, the people were able to successfully fulfill many duties of their lives even after living a householder's life. It can be assumed that the family structure of the Buddhist people of here, who came into contact with Hindus and were bound by casteism, was also in line with this. In the society of that time, the love, affection, advice and favors of the elders to the younger ones and the younger ones also respect, honour and serve the elders. From this it can be seen that the society of that time was very ideal. Due to mutual intimacy, cordiality and cooperative feeling among people, the feeling that any work should be done together in the society grew. As a result of this, various types of meetings (guthi system) were established in the then society. Similarly, a Panchali (Panchayat) was established in each village to coordinate local administration and public welfare matters. Another thing is that due to the priority of the joint family system, it also indirectly helped to strengthen and organize the society at that time. Because the result of the work done by a person would suit the whole family, the person would always be responsible for his family and society. He couldn't do what he wanted.

Based on these illustrations mentioned above, it is clear that the ancient Nepalese society of Licchavi period was in a very civilized and advanced state. In this way, Licchavi society appears as an organized and progressive society that believes in collective self-interest, which played a major role in building the foundation of modern Nepalese society.

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Magnitude of Indebtedness Among Farmers in Rural Punjab : An Inter-regional Analysis

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The present study is an attempt to examine the magnitude of indebtedness among farmers across the regions in rural Punjab. The results of the study reveal that the percentage of indebted farm households is the highest (91.67) in the high productivity region, and the lowest (78.95) in the medium productivity region. The high productivity region has recorded the highest per owned and per operated acre debt. The relative share of debt incurred from institutional sources is the highest (91.51 per cent) in the medium productivity region, and the lowest (71.67 per cent) in the low productivity region. All the farm-size categories across the regions except the

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marginal farm-size category in the low productivity region have incurred a major proportion of debt from the institutional sources. The major proportion of debt is incurred for the purchase of farm inputs, machinery and implements, and this proportion is 48.94, 45.27, and 44.06 per cent in the medium, low, and high productivity regions respectively. All the farm-size categories in the low productivity region have incurred debt at relatively higher interest rates. The explanatory variables have explained 72.1, 76.5, and 76.7 per cent variation in the magnitude of indebtedness among the farm households in the high, medium, and low productivity regions respectively.

1.   Introduction

Punjab holds place of pride among the Indian states for its outstanding achievements in agricultural development. The state had witnessed tremendous increase in agriculture production after implementation of the New Agricultural Technology (Singh et al., 2012). The New Agricultural Technology (NAT) was accepted somewhat over-enthusiastically and un-critically in the state during the mid-sixties (Dhanagare, 1987) which was related to the package of high-yielding varieties of seeds, use of chemical fertilizers, insecticides, pesticides, herbicides, assured irrigation, machinery and modern agricultural practices (Kaur & Singh, 2014). The age-old techniques had been refined and sharpened, agricultural practices changed and adjusted to new innovations, thus improving production (Singh, 1974). The modern technology was expensive and conse-quently expenditure on crop production increased. Since most of the inputs used by the farmers were purchased from market, the farmers had to spend huge amounts of cash on purchasing market supplied farm inputs to carry out their production operations (Deogharia, 2016). In its initial phase, the significant increments in productivity and production led to higher and higher income benefitted to the farming community (Aggarwal, 1971). Since the area under wheat and paddy cultivation as well as the intensity of cropping have reached saturation levels, farmers' income from per unit area have almost totally stagnated. Due to low income and stagnant productivity, farmers had to borrow for their productive activities, consumption needs as well as social obligations. The small farmers are facing more financial crisis as compared to large farmers and hence rely on expensive borrowed funds which are usually expensive credit from non-institutional resources and are further dragged into

the financial crunch (Singh et al., 2014). Thus, the poor farmers found increasingly hard to sustain on farming, were getting pushed out from agriculture and the Green Revolution tend to monopolized by large commercial farmers (Maheshwari, 1998). In the present paper, an attempt has been made to examine indebtedness among farmers across the regions in Punjab.

2. Methodology

For the purpose of the present study, the whole Punjab state has been divided into high, medium, and low productivity regions on the basis of agricultural productivity which is the average of output of major ten crops for the year 2013-14. In order to avoid the geographical contiguity, Ludhiana, S.A.S. Nagar, and Mansa districts have been selected from the high, medium and low productivity regions respectively; and the respective districts represent the Central Plains, Shivalik Foothills, and South-West zones. All the twenty-one development blocks from the selected districts have been taken up; and one village from each development block has been chosen. As many as 10 per cent farm households out of the total farm households are selected randomly from the selected villages. Thus, a sample of 510 farm households from the different farm-size categories has been selected with the help of multi-stage sampling technique. Out of 510 farm households, 264, 114, and 132 farm households are from Ludhiana, S.A.S. Nagar, and Mansa districts respectively. The reference period of the present study relates to the agricultural year 2015-16. For analyzing the results, statistical tools such as averages and percentages have been used for tabular analysis; and multiple regression model has been applied to find out the determinants of indebtedness among the farm households across the regions.

3. Results and Discussion

3·1 Extent of Debt

The data exhibiting the extent of debt among the farm households across the regions are shown in Table-1. The table shows that the percentage of indebted farm households is the highest (91.67) in the high, followed by low (89.39) and medium (78.95) productivity regions. In the case of marginal and large farm-size categories, the proportion of indebted farm households is in the low productivity region, and the lowest in the medium productivity region. For the

marginal and large farm-size categories, the proportionate share of indebted farm households is the highest in the low productivity region. The highest proportion of the small and semi-medium farm-size category households under debt falls in the high productivity region. The medium productivity region has shown the highest proportion of farm households under debt for the medium farm-size category.

Table-1 : Extent of Debt among Farmers

Farm-size Categories	Indebted Households as Percentage of Sampled Households	Average amount of Debt (₹)		Debt Per Owned Acre	Debt Per Operated Acre
		Per Average Household	Per Indebted Household		
High Productivity Region					
Marginal Farmers	90.91	385147.73	423662.50	205412.12	49120.29
Small Farmers	90.79	519263.16	571942.03	134231.29	49176.32
Semi-medium Farmers	96.15	967423.08	1006120.00	123450.31	54384.86
Medium Farmers	94.12	949823.53	1009187.50	64717.43	35982.17
Large Farmers	78.57	569285.71	724545.45	18797.17	15094.70
All Sampled Farmers	91.67	620935.61	677384.30	91604.92	42656.00
Medium Productivity Region					
Marginal Farmers	71.15	312423.08	439081.08	153990.52	52918.57
Small Farmers	85.29	283382.35	332241.38	69411.76	37636.72
Semi-medium Farmers	83.33	540833.33	649000.00	68821.43	54309.62
Medium Farmers	100.00	673636.36	673636.36	42102.27	36683.17
Large Farmers	60.00	570000.00	950000.00	14467.01	14467.01
All Sampled Farmers	78.95	373956.14	473677.78	59875.00	39418.40

Low Productivity Region					
Marginal Farmers	91.67	208020.83	226931.82	104554.97	40507.10
Small Farmers	88.24	340117.65	385466.67	85659.26	46912.78
Semi-medium Farmers	87.50	610166.67	697333.33	79156.76	56980.54
Medium Farmers	88.89	602777.78	678125.00	42300.19	35986.73
Large Farmers	87.50	994375.00	1136428.57	28822.46	29794.01
All Sampled Farmers	89.39	416651.52	466084.75	58014.77	41712.55

Source : Field Survey, 2015-16.

The results further show that the amount of debt per average farm household is the highest (₹ 620935.61) in the high productivity region, and the lowest (₹ 373956.14) in the medium productivity region. The average amount of debt per average farm household for all the farm-size categories is the highest in the high productivity region except the large farm-size category. For the large farm-size category, it is the highest (₹ 994375.00) in the low productivity region. For the small, semi-medium and large farm-size categories, this amount is the lowest in the medium productivity region. For the marginal and medium farm-size categories, it is the lowest in the low productivity region. It is clear that the average amount of debt per indebted household is the highest (₹ 677384.30) in the high productivity region, followed by the medium productivity region (₹ 473677.78), whereas it is the lowest (₹ 466084.75) in the low productivity region. The small, semi-medium, and medium farm-size categories have the highest amount of debt per indebted household in the medium productivity region. For the marginal, and large farm-size categories, it is the highest in the medium, and low productivity regions respectively. All the farm-size categories except the marginal farm-size category have the lowest values in this regard in the medium productivity region.

The analysis further shows that the average amount of debt per owned acre is the highest (₹ 91604.92) in the high, followed by medium (₹ 59875.00) and low (₹ 58014.77) productivity regions. The average amount of debt per owned acre is inversely related with the farm size across all the regions. The marginal, small, semi-medium, and medium farm-size categories have the highest amount of debt per owned acre in the high productivity region. For the large

farm-size category, it is the highest in the low productivity region. The average amount of debt per operated acre is ₹ 42656.00, ₹ 39418.40, and ₹ 41712.55 in the high, medium, and low productivity regions respectively. For the marginal, and medium farm-size categories, the amount of debt per operated acre is the highest in the medium productivity region; and for the small farm-size category, it is the highest in the high productivity region. For the semi-medium and large farm-size categories, this amount is the highest in the low productivity region, and the lowest in the medium productivity region. The high productivity region has recorded the highest per owned and per operated acre debt. It is due to the adoption of latest agricultural technology on a large scale in this region. The field survey has brought out that the burden of debt per operated acre is relatively high among the marginal, small and semi-medium farm-size categories across all the regions. These farm-size categories are unable to invest in farm activities from their income as a consequence of high cost of cultivation and stagnant agricultural income after the Green Revolution. Thus, they have availed relatively large amount of loans for farm operations and their daily requirements.

3·2   Debt according to Sources of Credit

The data relating to the region-wise debt incurred from the different sources of credit are presented in Table-2. The table shows that an average farm household has incurred a major proportion of debt through institutional sources across all the regions. The average amount of debt incurred from institutional sources is the highest (₹ 487685.61) in the high, followed by medium (₹ 342201.76) and low (₹ 298590.91) productivity regions. The average amount of debt incurred from non-institutional sources is ₹ 133250.00, ₹ 31754.38 and ₹ 118060.61 in the high, medium, and low productivity regions respectively. All the farm-size categories across the regions except the marginal farm-size category in the low productivity region, have incurred a major proportion of debt from the institutional sources. The field survey shows that the marginal farm-size category farmers in the low productivity region are facing financial crisis due to cotton crop-failure, and they had to borrow money from the non-institutional sources at exorbitant rates of interest, which further deepens their financial crisis.

Table-2 : Debt Incurred from Different Sources of Credit

(Mean Values in ₹)

Sources of Debt	Farm-size Categories					
	Marginal Farmers	Small Farmers	Semi-medium Farmers	Medium Farmers	Large Farmers	All Sampled Farmers
High Productivity Region						
Institutional Sources						
Primary agricultural co-operative societies/ co-operative banks	53477.28 (13.88)	58355.26 (11.24)	119923.08 (12.40)	168588.24 (17.75)	147857.14 (25.97)	87799.24 (14.14)
Commercial banks	216477.27 (56.21)	289473.68 (55.75)	656153.85 (67.83)	600000.00 (63.17)	342857.14 (60.23)	380189.39 (61.23)
Regional rural banks	6818.18 (1.77)	21710.54 (4.18)	13461.54 (1.39)	0.00 (0.00)	21428.57 (3.76)	12310.61 (1.97)
Land development banks	2272.73 (0.59)	4605.26 (0.88)	26923.08 (2.78)	0.00 (0.00)	0.00 (0.00)	7386.36 (1.19)
Sub-total	**279045.46 (72.45)**	**374144.75 (72.05)**	**816461.55 (84.40)**	**768588.24 (80.92)**	**512142.85 (89.96)**	**487685.61 (78.53)**
Non-institutional Sources						
Commission agents	83636.36 (21.72)	106105.26 (20.43)	126250.00 (13.05)	173882.35 (18.31)	53571.43 (9.41)	108526.52 (17.48)
Money-lenders	9431.82 (2.45)	13026.32 (2.51)	10576.92 (1.09)	5882.35 (0.62)	3571.43 (0.63)	9924.24 (1.60)
Large farmers/ landlords	9090.91 (2.36)	13947.37 (2.69)	12692.31 (1.31)	0.00 (0.00)	0.00 (0.00)	9545.45 (1.54)
Traders	1136.36 (0.30)	2697.37 (0.52)	1250.00 (0.13)	1470.59 (0.15)	0.00 (0.00)	1590.91 (0.26)
Relatives & friends	2806.82 (0.72)	9342.11 (1.80)	192.31 (0.02)	0.00 (0.00)	0.00 (0.00)	3662.88 (0.59)
Sub-total	**106102.27 (27.55)**	**145118.42 (27.95)**	**150961.54 (15.60)**	**181235.29 (19.08)**	**57142.86 (10.04)**	**133250.00 (21.47)**
Total	**385147.73 (100.00)**	**519263.17 (100.00)**	**967423.09 (100.00)**	**949823.53 (100.00)**	**569285.71 (100.00)**	**620935.61 (100.00)**

Medium Productivity Region						
Institutional Sources						
Primary agricultural co-operative societies/ co-operative banks	80692.31 (25.83)	48529.41 (17.13)	82500.00 (15.25)	64545.45 (9.58)	200000.00 (35.09)	74964.91 (20.06)
Commercial banks	116538.46 (37.30)	121764.71 (42.97)	433333.33 (80.13)	436363.64 (64.78)	330000.00 (57.89)	191666.67 (51.25)
Regional rural banks	75865.38 (24.28)	74117.65 (26.15)	0.00 (0.00)	150000.00 (22.27)	40000.00 (7.02)	72938.60 (19.50)
Land development banks	5769.23 (1.85)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	2631.58 (0.70)
Sub-total	**278865.38 (89.26)**	**244411.77 (86.25)**	**515833.33 (95.38)**	**650909.09 (96.63)**	**570000.00 (100.00)**	**342201.76 (91.51)**
Non-institutional Sources						
Commission agents	17884.62 (5.72)	16176.47 (5.71)	16666.67 (3.08)	18181.82 (2.70)	0.00 (0.00)	16491.23 (4.41)
Money-lenders	5961.54 (1.91)	8823.53 (3.11)	0.00 (0.00)	4545.45 (0.67)	0.00 (0.00)	5789.47 (1.55)
Large farmers/ landlords	7692.31 (2.46)	10882.35 (3.84)	8333.33 (1.54)	0.00 (0.00)	0.00 (0.00)	7631.58 (2.04)
Traders	769.23 (0.25)	1617.65 (0.57)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	833.33 (0.22)
Relatives & friends	1250.00 (0.40)	1470.59 (0.52)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	1008.77 (0.27)
Sub-total	**33557.70 (10.74)**	**38970.59 (13.75)**	**25000.00 (4.62)**	**22727.27 (3.37)**	**0.00 (0.00)**	**31754.38 (8.49)**
Total	**312423.08 (100.00)**	**283382.36 (100.00)**	**540833.33 (100.00)**	**673636.36 (100.00)**	**570000.00 (100.00)**	**373956.14 (100.00)**
Low Productivity Region						
Institutional Sources						
Primary agricultural co-operative societies/ co-operative banks	21145.83 (10.17)	32323.54 (9.51)	43708.33 (7.16)	40000.00 (6.64)	63125.00 (6.35)	33242.43 (7.98)

Commercial banks	65791.67 (31.63)	187352.94 (55.08)	348750.00 (57.16)	476666.67 (79.08)	837500.00 (84.220	251348.48 (60.33)
Regional rural banks	14541.67 (6.98)	14705.88 (4.32)	16666.67 (2.73)	13888.89 (2.30)	0.00 (0.000	14000.00 (3.36)
Land development banks	0.00 (0.00)	0.00 (0.00)	(0.00) (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)
Sub-total	101479.17 (48.78)	234382.36 (68.91)	409128.52 (67.05)	530555.56 (88.02)	900625.00 (90.57)	298590.91 (71.67)
Non-institutional Sources						
Commission agents	70937.50 (34.10)	83676.47 (24.60)	156250.00 (25.61)	66666.67 (11.06)	93750.00 (9.430	90530.31 (21.73)
Money-lenders	10500.00 (5.05)	10000.00 (2.94)	28125.00 (4.61)	5555.56 (0.92)	0.00 (0.000	12265.15 (2.94)
Large farmers/ landlords	10937.50 (5.26)	8823.53 (2.59)	12500.00 (2.05)	0.00 (0.00)	0.00 (0.000	8522.73 (2.05)
Traders	3333.33 (1.60)	1176.47 (0.35)	2083.33 (0.34)	0.00 (0.00)	0.00 (0.00)	1893.94 (0.45)
Relatives & friends	10833.33 (5.21)	2058.82 (0.61)	2083.33 (0.34)	0.00 (0.00)	0.00 (0.00)	4848.48 (1.16)
Sub-total	**106541.66 (51.22)**	**105735.29 (31.09)**	**201042.32 (32.95)**	**72222.22 (11.98)**	**93750.00 (9.43)**	**118060.61 (28.33)**
Total	**208020.83 (100.00)**	**340117.65 (100.00)**	**610166.67 (100.00)**	**60277.78 (100.00)**	**994375.00 (100.00)**	**416651.52 (100.00)**

Source : Field Survey, 2015-16.
Note : The figures given in brackets indicate percentages.

The table further shows that the relative share of debt incurred from institutional sources is the highest (91.51 per cent) in the medium productivity region, followed by the high productivity region (78.53 per cent), whereas it is the lowest (71.67 per cent) in the low productivity region. Among the institutional sources, commercial banks are the most important source of advancing loans. The relative share of debt advanced by commercial banks is 61.23, 51.25, and 60.33 per cent in the high, medium, and low productivity regions respectively. The relative share of debt advanced by primary agricultural co-operative societies/co-operative banks is the highest (20.06 per cent) in the medium, followed by high (14.14 per cent) and low (7.98 per cent) productivity regions. The regional rural banks are contributing 19.50, 3.36, and 1.97 per cent to the total debt in the medium, low, and high productivity regions respectively. Land

development banks contribute only 1.19, and 0.70 per cent in the high, and medium productivity regions respectively.

The relative share of debt from non-institutional sources is the highest (28.33 per cent) in the low, followed by high (21.47 per cent) and medium (8.49 per cent) productivity regions. Commission agents are contributing 21.73, 17.48, and 4.41 per cent of the total debt in the low, high, and medium productivity regions respectively. All the farm-size categories in the low productivity region have incurred the highest percentage of debt from this source. The field survey has revealed a disturbing fact that keeping in view the low repaying capacity of the marginal farmers from the low productivity region, the commission agents generally hesitate to advance loans to them. As a result, some of them have to mortgage or sell their land. The percentage share of debt incurred from money-lenders is the highest (2.94) in the low, followed by high (1.60) and medium (1.55) productivity regions. The percentage of debt incurred from large farmers/landlords is the highest (2.05) in the low, followed by medium (2.04) and high (1.54) productivity regions. The filed survey has shown that the proportionate share of debt from the institutional sources is relatively high in the medium productivity region because the farmers in this region are more educated and aware about the banking system. In the low productivity region, farmers have low access to the institutional sources due to high level of illiteracy and ignorance. Even they are not much aware about the terms and conditions of the non-institutional sources such as commission agents under which the loan is advanced to them.

3·3   Debt according to Purpose

The data regarding debt incurred for the different purposes across the regions are presented in Table-3. The table shows that all the farm-size categories across the regions spend a major proportion of the total debt for the purpose of purchase of farm inputs, machinery and implements across all the regions. An average farm household has incurred 48.94, 45.27, and 44.06 per cent of the total debt for this purpose in the medium, low, and high productivity regions respectively. The average amount and relative share of debt incurred for this purpose is positively related with the farm size across all the regions. The payment of rent of leased in land has appeared at the second rank in the high and low productivity regions. The proportionate share of debt incurred for this purpose is the

highest (22.63 per cent) in the high, followed by low (11.55 per cent) and medium (6.51 per cent) productivity regions. The field survey has highlighted the fact that due to lack of non-farm employment opportunities, farmers in the high and low productivity regions have leased in land for cultivation to supplement their income. But the prevailing rate of rent for leased in land is too high. The households belonging to marginal and small farm-size categories are not economically viable under the present circumstances; and it is difficult for them to pay high rent of leased in land from their low income. Therefore, the high rate of rent of leased in land has pushed the farmers into debt-trap.

Table-3 : Debt Incurred for Different Purposes

(Mean Values in ₹)

Purpose	Farm-size Categories					
	Marginal Farmers	Small Farmers	Semi-medium Farmers	Medium Farmers	Large Farmers	All Sampled Farmers
High Productivity Region						
Farm inputs, machinery & implements	138204.55 (35.88)	210065.79 (40.46)	418076.92 (43.22)	492705.88 (51.87)	400000.00 (70.26)	273556.82 (44.06)
Payment of rent of leased in land	79375.00 (20.61)	144210.53 (27.77)	248461.54 (25.68)	174558.82 (18.38)	24128.57 (3.76)	140530.30 (22.63)
Dairying	7215.91 (1.87)	1578.95 (0.30)	14423.08 (1.49)	8088.24 (0.85)	46428.57 (8.16)	9204.55 (1.48)
Education	6931.82 (1.80)	8421.05 (1.62)	20673.08 (2.14)	12058.82 (1.27)	25000.00 (4.39)	11685.61 (1.88)
Purchase of land	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	38235.29 (4.03)	0.00 (0.00)	4924.24 (0.79)
Self-employment	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)
House construction, addition of rooms & major repairs	17977.27 (4.67)	49934.21 (9.62)	37884.62 (3.92)	20588.24 (2.17)	60000.00 (10.55)	33662.86 (5.42)
Marriages and other socio-religious ceremonies	41704.55 (10.83)	49276.32 (9.49)	78846.15 (8.15)	64705.88 (6.81)	7142.86 (1.25)	52329.55 (8.43)

Durable and non-durable consumer goods	40670.45 (10.56)	33473.68 (6.45)	35980.77 (3.72)	26235.29 (2.76)	9285.71 (1.63)	34151.52 (5.50)
Healthcare	12272.73 (3.19)	10460.53 (2.01)	12500.00 (1.28)	21470.59 (2.26)	0.00 (0.00)	12329.55 (1.99)
Redemption of old debt	27159.09 (7.05)	7894.74 (1.52)	22692.31 (2.35)	26470.59 (2.79)	0.00 (0.00)	19204.55 (3.09)
Immigration	13636.36 (3.54)	3947.37 (0.76)	77884.62 (8.05)	64705.88 (6.81)	0.00 (0.00)	29356.06 (4.73)
Others	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)
Total	**385147.73 (100.00)**	**519263.17 (100.00)**	**967423.09 (100.00)**	**949823.53 (100.00)**	**569285.71 (100.00)**	**620935.61 (100.00)**
Medium Productivity Region						
Farm inputs, machinery and implements	127711.54 (40.88)	124117.65 (43.80)	308333.33 (57.01)	404545.45 (60.05)	370000.00 (64.91)	182991.23 (48.94)
Payment of rent of leased in land	36076.92 (11.55)	12794.12 (4.51)	5000.00 (0.92)	36363.64 (5.40)	0.00 (0.00)	24307.02 (6.51)
Dairying	9423.08 (3.02)	10294.12 (3.63)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	7368.42 (1.97)
Education	5769.24 (1.85)	11911.76 (4.20)	17500.00 (3.24)	18181.82 (2.70)	20000.00 (3.51)	10657.89 (2.85)
Purchase of land	11538.46 (3.69)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	5263.16 (1.41)
Self-employment	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	60000.00 (10.53)	2631.58 (0.70)
House construction, addition of rooms and major repairs	41250.00 (13.20)	29411.76 (10.38)	58333.33 (10.79)	43636.36 (6.48)	80000.00 (14.04)	41447.36 (11.08)
Marriages and other socio-religious ceremonies	37019.23 (11.84)	26176.47 (9.24)	102500.00 (18.95)	65454.55 (9.72)	10000.00 (1.75)	42236.84 (11.29)
Durable and non-durable consumer goods	26326.92 (8.43)	20735.29 (7.32)	32500.00 (6.01)	28181.81 (4.18)	10000.00 (1.75)	24771.93 (6.62)
Healthcare	0.00 (0.00)	1470.59 (0.52)	16666.67 (3.08)	50000.00 (7.42)	20000.00 (3.51)	7894.74 (2.11)
Redemption of old debt	17307.69 (5.54)	11764.71 (4.15)	0.00 (0.00)	27272.73 (4.05)	0.00 (0.00)	14035.09 (3.75)
Immigration	0.00 (0.00)	34705.88 (12.25)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	10350.88 (2.77)

Others	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)
Total	**312423.08 (100.00)**	**283382.36 (100.00)**	**540833.33 (100.00)**	**673636.36 (100.00)**	**570000.00 (100.00)**	**373956.14 (100.00)**
Low Productivity Region						
Farm inputs, machinery and implements	73291.67 (35.23)	136529.41 (40.15)	259583.33 (42.55)	315833.33 (52.41)	602500.00 (60.59)	188598.48 (45.27)
Payment of rent of leased in land	53333.33 (25.64)	47352.94 (13.92)	53333.33 (8.74)	50000.00 (8.29)	0.00 (0.00)	48106.06 (11.55)
Dairying	3958.33 (1.90)	2352.94 (0.69)	2083.33 (0.34)	0.00 (0.00)	0.00 (0.00)	2424.24 (0.58)
Education	1562.50 (0.75)	6764.71 (1.99)	25375.00 (4.16)	13888.89 (2.30)	34375.00 (3.46)	10901.52 (2.62)
Purchase of land	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	77777.78 (12.91)	0.00 (0.00)	10606.06 (2.55)
Self-employment	5937.50 (2.85)	0.00 (0.00)	0.00 (0.00)	16666.67 (2.76)	0.00 (0.00)	4431.82 (1.06)
House construction, addition of rooms and major repairs	24770.83 (11.91)	40735.29 (11.98)	34375.00 (5.63)	19444.44 (3.23)	217500.00 (21.87)	41583.33 (9.98)
Marriages and other socio-religious ceremonies	2916.67 (1.40)	53088.24 (15.61)	87500.00 (14.34)	69444.44 (11.52)	37500.00 (3.77)	42386.36 (10.17)
Durable and non-durable consumer goods	21145.83 (10.17)	29470.59 (8.66)	35416.66 (5.80)	23055.56 (3.82)	15000.00 (1.51)	25772.73 (6.19)
Healthcare	7291.67 (3.51)	4705.88 (1.38)	70833.33 (11.61)	8333.33 (1.38)	0.00 (0.00)	17878.79 (4.29)
Redemption of old debt	13812.50 (6.64)	11764.71 (3.46)	8333.33 (1.37)	8333.33 (1.38)	0.00 (0.00)	10704.55 (2.57)
Immigration	0.00 (0.00)	7352.94 (2.16)	33333.33 (5.46)	0.00 (0.00)	0.00 (0.00)	7954.55 (1.91)
Others	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	87500.00 (8.80)	5303.03 (1.26)
Total	**208020.83 (100.00)**	**340117.65 (100.00)**	**610166.66 (100.00)**	**602777.78 (100.00)**	**994375.00 (100.00)**	**416651.52 (100.00)**

Source : Field Survey, 2015-16.

Note : The figures given in brackets indicate percentages.

The relative share of debt incurred for marriages and other socio-religious ceremonies is the highest (11.29 per cent) in the

medium productivity region; and the corresponding figures for the low, and high productivity regions are 10.17, and 8.43 per cent respectively. This share is inversely associated with the farm size in the high productivity region. The proportion of debt incurred for house construction, addition of rooms and major repairs is the highest (11.08 per cent) in the medium, followed by low (9.98 per cent) and high (5.42 per cent) productivity regions. The proportion of debt incurred for purchase of durable and non-durable consumer goods is 5.50, 6.62, and 6.19 per cent in the high, medium, and low productivity regions respectively; and this proportionate share is inversely associated with the farm size across all the regions. It is clear from the table that the marginal, small, and semi-medium farm-size categories have incurred a major proportion of the total debt for purchase of farm inputs, machinery and implements; payment of rent of leased in land, and unproductive purposes such as house construction, major repairs and addition of rooms, purchase of durable and non-durable consumer goods, and marriages and other socio-religious ceremonies across all the regions. The medium, and large farm-size categories have also incurred debt for some productive activities such as dairying, self-employment, and purchase of land across the regions in the rural areas of Punjab. The semi-medium farm-size category in the low productivity region has spent a considerable amount of the total debt on healthcare due to the prevalence of cancer disease in this region.

3·4   Debt according to Rate of Interest

Table-4 shows the region-wise debt according to the different ranges of rate of interest. The table highlights that an average farm household has incurred a major proportion of the total debt at the rate of interest ranging from 6 to 12 per cent across all the regions. The relative share of debt incurred at this rate of interest is the highest (55.66 per cent) in the medium, followed by high (47.92 per cent) and low (39.50 per cent) productivity regions. An average farm household has incurred 28.45 per cent of the total debt in the range of 0 to 6 per cent rate of interest in the medium productivity region; and the corresponding figures for the low, and high productivity regions are 25.42, and 25.24 per cent respectively. The relative share of debt incurred at the rate of interest ranging from 12 to 18 per cent is 20.13, 8.71, and 31.53 per cent in the high, medium, and low productivity regions respectively.

Table-4 : Debt according to Rate of Interest

Rate of Interest (%)	Farm-size Categories					
	Marginal Farmers	Small Farmers	Semi-medium Farmers	Medium Farmers	Large Farmers	All Sampled Farmers
High Productivity Region						
0-6	128022.73 (33.24)	133342.11 (25.68)	168576.93 (17.43)	206823.53 (21.77)	297857.14 (52.32)	156696.97 (25.24)
6-12	145795.45 (37.85)	241447.37 (46.50)	530288.46 (54.81)	494117.65 (52.02)	214285.71 (37.64)	297556.82 (47.92)
12-18	88318.18 (22.93)	84342.11 (16.24)	218269.23 (22.56)	207705.88 (21.87)	28571.43 (5.02)	124977.27 (20.13)
18-24	22556.82 (5.86)	56052.63 (10.79)	38750.00 (4.01)	23529.41 (2.48)	28571.43 (5.02)	35833.33 (5.77)
24-30	454.55 (0.12)	3947.37 (0.76)	5769.24 (0.60)	17647.06 (1.86)	0.00(0.00)	4696.97(0.76)
Above 30	0.00 (0.00)	131.58 (0.03)	5769.23 (0.59)	0.00 (0.00)	0.00 (0.00)	1174.24 (0.18)
Total	**385147.73 (100.00)**	**519263.17 (100.00)**	**967423.09 (100.00)**	**949823.54 (100.00)**	**569285.71 (100.00)**	**620935.61 (100.00)**
Medium Productivity Region						
0-6	86653.85 (27.74)	105000.00 (37.06)	157500.00 (29.12)	105454.55 (15.65)	200000.00 (35.09)	106368.42 (28.45)
6-12	155000.00 (49.61)	132941.18 (46.91)	358333.33 (66.26)	454545.45 (67.48)	370000.00 (64.91)	208157.89 (55.66)
12-18	44038.46 (14.10)	12500.00 (4.41)	0.00 (0.00)	90909.09 (13.50)	0.00 (0.00)	32587.72 (8.71)
18-24	16634.62 (5.32)	10294.12 (3.63)	25000.00 (4.62)	18181.82 (2.70)	0.00 (0.00)	15043.86 (4.02)
24-30	192.31 (0.06)	12352.94 (4.36)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	3771.93 (1.01)
Above 30	9903.84 (3.17)	10294.12 (3.63)	0.00 (0.00)	4545.45 (0.67)	0.00 (0.00)	8026.32 (2.15)
Total	**312423.08 (100.00)**	**283382.35 (100.00)**	**540833.33 (100.00)**	**673636.36 (100.00)**	**570000.00 (100.00)**	**373956.14 (100.00)**
Low Productivity Region						
0-6	62937.50 (30.26)	84823.53 (24.94)	165375.00 (27.10)	133333.33 (22.12)	213125.00 (21.43)	105901.52 (25.42)
6-12	42083.33 (20.23)	151617.65 (44.58)	245833.33 (40.30)	286111.11 (47.47)	437500.00 (44.00)	164583.33 (39.50)
12-18	88125.00 (42.36)	96617.65 (28.41)	165625.00 (27.14)	172222.22 (28.57)	343750.00 (34.57)	131363.64 (31.53)

18-24	14875.00 (7.15)	7058.82 (2.07)	33333.33 (5.46)	11111.11 (1.84)	0.00 (0.00)	14803.03 (3.55)
24-30	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)
Above 30	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)	0.00 (0.00)
Total	**208020.83 (100.00)**	**340117.65 (100.00)**	**610166.66 (100.00)**	**602777.78 (100.00)**	**994375.00 (100.00)**	**416651.52 (100.00)**

Source : Field Survey, 2015-16.

Note : The figures given in brackets indicate percentages.

An average farm household has incurred 5.77, 4.02, and 3.55 per cent of the total debt at the rate of interest ranging from 18 to 24 per cent in the high, medium, and low productivity regions respectively. The proportionate share of debt incurred at the rate of interest ranging from 24 to 30 per cent is 0.76, and 1.01 per cent in the high, and medium productivity regions respectively. The relative share of debt incurred at the rate of interest above 30 per cent is the highest (2.15 per cent) in the medium productivity region, whereas it is only 0.18 per cent in the high productivity region. The analysis shows that all the farm-size categories in the low productivity region have incurred debt at relatively high interest rates, whereas in the medium productivity region, the proportion of debt incurred at the high interest rates is the minimum among all the farm-size categories. The field survey has highlighted the fact that farmers in the low productivity region depend more on commission agents for availing loans who charge exorbitant rates of interest from them.

3·5 Determinants of Indebtedness

It is assumed that the incidence of indebtedness is influenced by numerous factors such as farm size, percentage of non-institutional debt, income from subsidiary occupations and non-farm income, proportion of dependents in the family, consumption expenditure, and expenditure on farm inputs, machinery and implements. The multiple regression model has been applied to find out whether the magnitude of indebtedness has any relationship with the various above mentioned independent factors. The regression function is selected on the basis of coefficient of multiple determination (R^2), and sign and significance of regression coefficients of the parameters. The model is described as follows:

Y = f(X1, X2, X3, X4, X5, X6)

Where,

Y = Indebtedness (₹)

X1 = Farm size (Acres)

X2 = Percentage of non-institutional debt

X3 = Income from subsidiary occupations and non-farm income (₹)

X4 = Proportion of dependents in the family

X5 = Consumption expenditure (₹)

X6 = Expenditure on farm inputs, machinery and implements (₹)

The variations in the significance of factors influencing magnitude of indebtedness across the regions have been worked out; and the results obtained are presented in Table-5 below:

Table-5 : Factors determining Indebtedness among Farmers
(Results of Multiple Regression Analysis)

Factors	Regions		
	High Productivity Region	**Medium Productivity Region**	**Low Productivity Region**
Farm size	1.175* (2.707)	1.267* (2.507)	1.120* (3.042)
Percentage of non-institutional debt	0.285* (3.916)	0.314* (3.775)	0.193* (3.103)
Income from subsidiary occupations and non-farm income	-0.057* (4.616)	-0.104* (4.016)	-0.064* (2.673)
Proportion of dependents in the family	0.278* (2.797)	0.289** (2.146)	0.035ns (0.259)
Consumption expenditure	0.104* (2.860)	0.112ns (1.217)	0.070*** (1.637)
Expenditure on farm inputs, machinery and implements	0.148* (14.163)	0.076* (5.342)	0.122* (8.924)
R²	**0.721**	**0.765**	**0.767**

Source : Field Survey, 2015-16.

Note : The figures given in brackets indicate percentages.

*significant at one per cent **significant at five per cent ***significant at ten per cent ns: non-significant

High Productivity Region

In the high productivity region, all the factors such as farm size, percentage of non-institutional debt, income from subsidiary occupations and non-farm income, consumption expenditure, proportion of dependents in the family, and expenditure on farm inputs, machinery and implements explain the variations in the

magnitude of indebtedness among the farm households. The regression coefficients for farm size, proportion of dependents in the family, and expenditure on farm inputs, machinery and implements are positive, and statistically significant at one per cent significance level. It describes that a positive relationship exists between the farm size and indebtedness, between proportion of dependents in the family and indebtedness, and between expenditure on farm inputs, machinery and implements and indebtedness. The regression coefficients for percentage of non-institutional debt, and consumption expenditure are also positive, and statistically significant at one per cent significance level. It reveals that indebtedness among farmers increases as the percentage of non-institutional debt and their consumption expenditure goes up. The regression coefficient for the factor called 'income from subsidiary occupations and non-farm income' is statistically significant at one per cent level of significance; and its negative value indicates that this factor has an inverse relationship with indebtedness. The value of R^2 is 0.721 which reveals that all the factors have explained 72.1 per cent variation in the magnitude of indebtedness in the high productivity region.

Medium Productivity Region

The estimates of regression coefficients indicate that the variations in the magnitude of indebtedness among the farm households are statistically explained by the factors such as farm size, percentage of non-institutional debt, income from subsidiary occupations and non-farm income, proportion of dependents in the family; and expenditure on farm inputs, machinery and implements. The regression coefficients for the factors such as farm size, percentage of non-institutional debt, and expenditure on farm inputs, machinery and implements are positive, and statistically significant at one per cent significance level. The regression coefficient for proportion of dependents in the family is positive, and statistically significant at five per cent level of significance. The regression coefficient for consumption expenditure is positive, and statistically non-significant. The regression coefficient for income from subsidiary occupations and non-farm income is negative, and statistically significant at one per cent significance level. It reveals that an inverse relationship exists between income from subsidiary occupations and non-farm income and indebtedness. The coefficient of determination (R^2) is 0.765. It shows that the explanatory variables have explained 76.5 per cent variation in the magnitude of indebtedness among the farm households in the medium productivity region.

Low Productivity Region

In the low productivity region, variations in the magnitude of indebtedness are statistically explained by the factors such as farm size, percentage of non-institutional debt, income from subsidiary occupations and non-farm income, consumption expenditure, and expenditure on farm inputs, machinery and implements. The regression coefficients for farm size, percentage of non-institutional debt, and expenditure on farm inputs, machinery and implements are positive, and statistically significant at one per cent significance level. It describes that there is a positive relationship between farm size and indebtedness, between percentage of non-institutional debt and indebtedness; and between expenditure on farm inputs, machinery and implements and indebtedness. The regression coefficient for consumption expenditure is positive, and statistically significant at ten per cent significance level. The positive value of regression coefficient for proportion of dependents in the family has explained that this factor is positively associated with indebtedness, but it is statistically non-significant. The explanatory variable called income from subsidiary occupations and non-farm income has contributed in decreasing indebtedness, and its regression coefficient is statistically significant at one per cent level of significance. The value of R^2 is 0.767. It indicates that all these factors explain 76.7 per cent variation in the magnitude of indebtedness in the low productivity region.

4. Conclusions and Policy Implications

The foregoing analysis reveals that a very large majority of farm households across all the regions fall under debt across all the regions. The percentage of indebted farm households is the highest (91.67) in the high, followed by low (89.39) and medium (78.95) productivity regions. The amount of debt per average farm household is the highest (₹ 620935.61) in the high productivity region and the lowest (₹ 373956.14) in the medium productivity region. The average amount of debt per owned acre and per operated acre is the highest in the high productivity region. The relative share of debt incurred from institutional sources is the highest (91.51 per cent) in the medium productivity region, and the lowest (71.67 per cent) in the low productivity region. The major proportion of the total debt, i.e., 47.92, 55.66, and 39.50 per cent respectively in the high, medium, and low productivity regions is incurred at the rate of interest ranging from 6 to 12 per cent. Farm households in the low productivity region have incurred the debt at relatively high interest rates. There is a need to take some

effective measures to overcome the problem of indebted- ness across all the regions in rural Punjab. The government should ensure adequate and timely supply of agricultural inputs at the subsidized rates, and modern agricultural machinery/equipments at reasonable rent through the primary co-operative societies. There is a need to regulate and monitor the functioning of the non-institutional agencies particularly in the low productivity region to save the farmers from exploitation of commission agents. It is essential to provide crop insurance at reasonable premium to overcome the losses caused by the natural calamities, and the insurance premium must be paid by the government or the agricultural marketing board (Kaur et al., 2018). There is a need to regulate and fix fair or maximum rent of leased land under tenancy laws by state (one-third of produce or value thereof).

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Socio-economic Analysis of Rural Youth Workers in Punjab

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This paper investigates to find socio-economic analysis of rural youth in Punjab. By using primary data which is collect through survey of 550 youth respondents of three districts of rural Punjab, this paper examines the profile of youth on the basis of caste, religion, age and type of family system. For this purpose, we randomly selected youth respondents between ages 15-29 year. The study makes an attempt to find out the socio-economic background of youth workers. The paper examines the living conditions of youth workers, their status of income and debt, size of family land holding and occupation of family. The paper also discusses about the literacy level of youth workers and their family.

[**Keywords :** Rural youth, Workers, Living conditions, Status of income and debt, Size of family land holding, Occupation of family]

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1.   Introduction

Youth constitute an important segment of the society. Youth consist 16.2 per cent of the world population. One third of youth population lives in developing world. So, it is important to examines the socio-economic status of the rural households in which the rural youth living and grow up is regarded as the most important determinant of employment. No doubt, one can achieve the goal of life with sincere hard work and commitments, but it could not be possible without the sacrifices, commitments and favorable environment being provided by the family in which he is living and grow up. Therefore, it is very pertinent to examine the social and economic set-up of the sample households that directly or indirectly decides the employment pattern of the rural youth. Everyone tries to improve their socio-economic profile. The socio-economic conditions are vital role to formulate the policies regarding employment. In this paper, we discuss the socio-economic variables such as family composition, family size, income status of the households, status of drinking water, electricity, housing condition, land holding, occupation of family have been discussed. The results are discussed as under :

2.   Social Profile

In India, society categorizes people based on gender, sex, class and religion. Religion and caste system is also considered as one of the prominent feature of society. So it becomes very important to look at the religion and caste wise distribution because the social hierarchy determined by the religion or caste is reflected in labour market (Chaudhry, 2013). The following table depicts the basic social profile of sampled youth workers in rural Punjab :

Table-1 : Basic Social Profile of sampled Youth Workers in Rural Punjab

Particulars	Ludhiana (N=71)	Sangrur (N=174)	Tarn Taran (N=305)	Total (N=550)
Caste				
General	53.52 (38)	55.75 (97)	59.67 (182)	57.64 (317)
SC	18.31 (13)	37.36 (65)	30.16 (92)	30.91 (170)
Other	28.17 (20)	6.90 (12)	10.16 (31)	11.45 (63)

Religion				
Sikh	77.46 (55)	90.23 (157)	97.70 (298)	92.73 (510)
Hindu	12.68 (9)	6.32 (11)	1.31 (4)	4.36 (24)
Muslim	9.86 (7)	3.45 (6)	–	2.36 (13)
Christian	–	–	0.98 (3)	0.55 (3)
Other	–	–	–	–
Type of Family				
Nuclear	88.73 (63)	79.89 (139)	82.62 (252)	82.55 (454)
Joint	11.27 (8)	20.11 (35)	17.38 (53)	17.45 (96)
No. of Family Members				
<4 members	19.72 (14)	6.90 (12)	15.08 (46)	13.09 (72)
4 to 6	71.83 (51)	75.86 (132)	77.70 (237)	76.36 (420)
> 6 members	8.45 (6)	17.24 (30)	7.21 (22)	10.55 (58)
Average Family size	4.72	5.34	4.62	4.86

Source : Field Survey, 2021-22.

Note : Actual figures are shown in parentheses.

Data presented in the table above show that out of total respondents, 57.64 per cent are general, 30.91 per cent from SC and 11.45 per cent from other castes. The data also shows districts wise analysis of caste wise distribution. It is found that 53.52 percent, 55.75 percent and 69.67percent belongs to general caste in Ludhiana, Sangrur and Tarn Taran district respectively. The percentage share of respondents belongs to Schedule caste are highest i.e. 37.36 per cent in Sangrur district, followed by 30.16 per cent and 18.31 per cent in Tarn Taran and Ludhiana districts, respectively. The proportion of respondents from other caste is 28.17 percent, 6.90 percent and 10.16 percent in Ludhiana, Sangrur and Tarn Taran districts, respectively. The table also reveals the religion wise distribution of respondents. It is found that majority (92.73 per cent) of respondents belongs to Sikh religion. It is found that highest 97.70 per cent belongs to Sikh religion in Tarn Taran, followed by 90.23 per cent in

Sangrur and 77.46 per cent in Ludhiana district. The study highlights that 12.38 per cent, 6.32 per cent and 1.31 per cent belongs to Hindu religion in these respective districts. The highest share i.e. 9.86 per cent of Muslim respondents found in Ludhiana district followed by 3.45 per cent in Sangrur district. Out of total respondents, only 0.55 per cent belongs to Christian religion.

Another important factor which affects the economic status of household is family size and family type. It determines the expenditure on consumption and education as well as income. The large size of family can be more prone to fall under poverty. So, it is important to examine the family type and family size. The Table also shows the data related to family size and family type. The data shows that 82.55 per cent youth workers from nuclear families whereas 17.45 from joint families. It is found that most of respondents 88.7 percent are belongs to nuclear family and 11.2 percent belongs to joint family in Ludhiana district. The percentage of respondents belongs to nuclear and joint family is 79.89 percent and 20.11 percent in Sangrur district and 82.62 percent and 17.38 percent in Tarn Taran district respectively. The proportion of respondents those having nuclear families are highest in Ludhiana district and lowest in Sangrur district. The study shows that highest proportion 76.36 per cent respondents are from those families who have family members between 4 -6. The 13.09 per cent respondents have less than 4 members and 10.55 per cent have more than 6 members. The Table also shows that Ludhiana district has highest proportion (19.72) of those families which have less than four members whereas in Sangrur districts only 6.90 percent household belongs to this category. The proportion of those households who have more than 6 members in family is highest (17.24 per cent) in Sangrur districts and lowest (7.21 per cent) in Tarn Taran district. This shows the Joint family structure and more no. of family members found in Sangrur district. The study also shows average size of family. It is found that an average family size is 4.86, whereas it is highest 5.34 in Sangrur, followed by 4.72 in Ludhiana and 4.62 in Tarn Taran district.

3.   Housing Conditions

Another important factor which determines the socio-economic status of people is housing condition. Shelter is one of the basic requirements for survival of human beings. It provides social status and economic security for a person. Good housing conditions indicate

the standard of living of the family; it provides facilities for education, recreation and many other facets of life (GOI, 2013) The Table-2 depicts the housing conditions of respondents in rural Punjab. This shows that out of the total respondents 92.36 percent are living in Pucca houses and 7.63 percent respondents are living in semi Pucca houses. The percentage share of Pucca houses is highest 97.18 per cent in Ludhiana, followed by 91.95 per cent and 91.47 per cent in Sangrur and Tarn Taran districts, respectively. The table also shows no. of rooms in house. The data highlights that majority 62.73 of households have 3 to 4 rooms, 31.27 per cent house up to two rooms and only 6 per cent have houses more than 4 rooms. The paper reveals that highest 14.37 per cent households have more than 4 rooms in Sangrur district, followed by 5.63 per cent in Ludhiana and 1.31 per cent in Tarn Taran district. The paper also highlights the source of drinking water. It is found that 66.73 per cent households have main source of drinking water is water tap and remaining 33.27 per cent have Hand pump or submersible motor. It has been found that hundred percent electrified houses in rural Punjab. There is not a single sampled house without electricity is found. The data shows that highest 62.36 per cent households own the houses in average condition, 26 per cent owned houses in good condition and remaining 11.63 per cent own dilapidated houses. The proportion of those living in houses with average condition is highest in Ludhiana district (77.46 per cent) and those living in dilapidated houses are highest in Tarn Taran district (12.79 per cent). The proportion of those living in houses with good conditions is highest in Tarn Taran district (29.84 per cent), followed by Sangrur district (25.29 per cent) and Ludhiana district (11.26 per cent).

Table-2 : Basic Housing Structure and Facilities of Sampled Households of Rural Punjab

Particulars	Ludhiana (N=71)	Sangrur (N=174)	Tarn Taran (N=305)	Total (N=550)
Type of House				
Pucca	97.18 (69)	91.95 (160)	91.47 (279)	92.36 (508)
Semi-pucca	2.82 (2)	8.05 (14)	8.52 (26)	7.63 (20)
No. of Rooms				
Up to 2 rooms	18.31 (13)	20.11 (35)	40.66 (124)	31.27 (172)

3 to 4	76.06 (54)	65.52 (114)	58.03 (177)	62.73 (345)
> 4	5.63 (4)	14.37 (25)	1.31 (4)	6.00 (33)
Source of Drinking Water				
Hand Pump	29.57 (21)	22.41 (39)	40.33 (123)	33.27 (183)
Water tap	5070.43 (50)	77.58 (135)	59.67 (182)	66.73 (367)
Other	—	—	—	—
Whether house is Electrified				
Yes	100.00 (71)	100.00 (174)	100.00 (305)	100.00 (550)
No	—	—	—	—
Condition of household				
Average	77.46 (55)	64.94 (113)	57.38 (175)	62.36 (343)
Good	11.26 (8)	25.29 (44)	29.84 (91)	326 (14)
Dilapidated	11.26 (8)	9.77 (17)	12.79 (39)	11.63 (64)

Source : Field Survey, 2021-22.

Note : Actual figures are shown in parentheses.

4. Value of Household Inventory

The economic and social status of person is also related to household inventory. The household inventory includes facilities that available in house like mode of transportation, mobile, furniture, fridge, washing machine, AC etc. The data related to household inventory given in table-3. The data shows that the average value of household inventory owned by sampled households is ₹ 340766. Out of it, the highest average value has been recorded in case of mode of transportation (₹ 171705), followed by the value of bathrooms/ lavatory (₹ 31984), furniture (₹ 30426), kitchen (₹ 27935), and Mobile/telephone (₹16765), fridge (₹ 10736), TV/CD Player (₹10236), Washing machine (₹ 8903), Cooler/ Fans (₹ 9834), AC (₹ 7651), and Gas (₹ 0.88) . The districts wise analysis shows that total average value of household inventory is highest ₹ 3647711 in Tarn Taran and lowest in ₹ 258577 in Ludhiana district. When we see the percentage share of value, it is found that mode of transportation has

recorded highest (55.63 per cent) value in Tarn Taran, followed by 45.50 per cent and 34.04 per cent in Sangrur and Ludhiana Districts, respectively. The value of mobile phones is highest (6.88 per cent) recorded in Ludhiana district and lowest (4.30 per cent) in Tarn Taran district. The data shows that percentage share of value of kitchen among total value of household inventory is highest i.e. 11.19 per cent in Ludhiana followed by 8.89 per cent and 7.34 per cent in Sangrur and Tarn Taran district, respectively. The percentage share of value of bathroom is also highest in Ludhiana and lowest in Tarn Taran district.

Table-3 : Basic Household Inventory of Sample Households of Rural Punjab

Particulars	Ludhiana (N=71) ₹/household (% to total)	Sangrur (N=174) ₹/household (% to total)	Tarn Taran (N=305) ₹/household (% to total)	Total (N=550) ₹/household (% to total)
Kitchen	28944 (11.19)	29540 (8.89)	26784 (7.34)	27935 (8.20)
Gas	3000 (1.16)	3006 (0.90)	3000 (0.82)	3002 (0.88)
Mode of Transportation	88028 (34.04)	151201 (45.50)	202882 (55.63)	171705 (50.39)
TV/Radio/CD player	8958 (3.46)	9948 (2.99)	10698 (2.93)	10236 (3.00)
Bathroom/ lavatory	33239 (12.85)	35454 (10.67)	29711 (8.15)	31984 (9.39)
Mobile/ telephone	17803 (6.88)	18224 (5.48)	15692 (4.30)	16765 (4.92)
Generator/ Inverter	10085 (3.90)	8511 (2.56)	6531 (1.79)	7616 (2.24)
Furniture	31901 (12.34)	34147 (10.27)	27961 (7.67)	30426 (8.93)
Fridge	10113 (3.91)	11454 (3.45)	10471 (2.87)	10736 (3.15)
AC	3944 (1.53)	8034 (2.42)	8295 (2.27)	7651 (2.25)
RO system	3127 (1.21)	2506 (0.75)	5007 (1.37)	3973 (1.17)
Washing Machine	11056 (4.28)	10023 (3.02)	7762 (2.13)	8903 (2.61)

Cooler/fans	8380 (3.24)	10282 (3.09)	9916 (2.72)	9834 (2.89)
Total	**258577 (100.00)**	**332330 (100.00)**	**364711 (100.00)**	**340766 (100.00)**

5.   Land Ownership and Average Size of Farm

Agriculture land is one of the most important assets. It has significant effect on the social, political and economic life of human being. (Dantwala, 1987). So it becomes necessary to discuss about the land ownership of workers families. The following Table-4 shows the distribution of operational land holdings :

Table-4 : Distribution of Sample Households according to Operational Land Holdings

Land size (acres)	Ludhiana (N=71)	Sangrur (N=174)	Tarn Taran (N=305)	Total (N=550)
	No (%)	No (%)	No (%)	No (%)
Landless	56 (78.87)	84 (48.28)	127 (41.64)	267 (48.55)
Marginal (<2.5 acres)	11 (15.49)	14 (8.05)	31 (10.16)	56 (10.18)
Small (2.5-5.0)	4 (5.63)	34 (19.54)	84 (27.54)	122 (22.18)
Medium (5.0-10)	–	21 (12.07)	48 (15.74)	69 (12.55)
Semi-medium (10.0 -25.0)	–	15 (8.62)	14 (4.59)	29 (5.27)
Large (>25 acres)	–	6 (3.45)	1 (0.33)	7 (1.27)
Total	**71 (100.00)**	**174 (100.00)**	**305 (100.00)**	**550 (100.00)**

Source : Field Survey, 2021-22.

The above table shows that 48.55 per cent respondents belong to landless families at together. Among them majority 78.87 per cent of sampled respondents are landless in district Ludhiana, followed by 48.28 per cent and 41.64 per cent in Sangrur and Tarn Taran districts respectively. The study reveals that 15.49 per cent household has less than 2.5 acres and only 5.63 per cent household has land size between 2.5 -5 acres in Ludhiana districts. Whereas 8.05 per cent households has 2.5 acres, 19.54 per cent has land between 2.5 -5 acres, 12.07 per cent has 5-10 acres, 8.62 per cent has 10-25 acres and 3.45 per cent households has land ownership more than 25 acres in Sangrur districts. In Tarn Taran districts 10.16 per cent households has land size less than 2.5 acres, 27.54 per cent has

land ownership between 2.5-5 acres, 15.74 per cent has 5-10 acres and 4.59 per cent has 10-25 acres and only 0.33 per cent has land size more than 25 per cent. The paper shows that after landless respondents majority of respondents belong to those families who have land ownership between 2.5-5 acres.

Table-5 highlights the average farm size of households of rural Punjab. The study reveals that average farm size is 3.375 acres at together. It is found that average farm size is greater (4.64 acres) in Sangrur district and lower (0.44 acres) in Ludhiana districts. The average farm size is 3.34 acres in Tarn Taran district. The study also found that the average size of owned land of households is 2.80, average size of leased in land by households is 0.71 acres and average size of leased out land by household is 0.145 acres.

Table-5 : Average Farm Size of Sample Households of Rural Punjab

S. No.	Particulars	Ludhiana (N=71)	Sangrur (N=174)	Tarn Taran (N=305)	Total (N=550)
		Area (acres/ household)	Area (acres /household)	Area (acres/ household)	Area (acres/ household)
A	Owned land	0.634	4.155	2.534	2.802
B	Leased-in land	0.000	0.624	0.941	0.719
C	Leased-out land	0.190	0.135	0.141	0.145
Average Size of Farm		0.444	4.644	3.334	3.375

Source : Field Survey, 2021-22.

6. Age, Marital Status and Number of Childern

Age, marital status and number of children are other important factors which determine the employment status of person. The table-6 shows the age wise, marital status and number of children wise distribution of respondents. It can be observed from the table that 60 per cent of respondents fall in age group 18 to 25, 38.36 per cent and 1.64 per cent of respondents appears in the age group of 25-29 and 15-18 years, respectively. This ratio is 64.79 per cent in Ludhiana, 60 per cent in Tarn Taran and 58.04 per cent in Sangrur district. The table further shows information regarding marital status of sampled respondents of rural Punjab. The marital status of respondents reveals that 74.65 per cent, 70.69 per cent and 64.26 per cent persons

are unmarried or single in Ludhiana, Sangrur and Tarn Taran districts, respectively. Whereas overall percentage of unmarried respondents are 67.64. The percentage of married respondents is highest i.e. 35.41 per cent in Tarn Taran, followed by 29.31 per cent and 25.35 per cent in Sangrur and Ludhiana districts, respectively. The percentage share of widow or divorced persons only 0.18 per cent at together. Regarding number of children per sampled respondents, table reveals that the percentage of respondents having up to 2 children is 27.27 percent. The majority 71.27 per cent of respondents have no children because of they are unmarried or single. The percentage of the respondents who have more than 2 children is 1.45 per cent. The table further reveals that the percentage of respondents having up to two children is highest i.e. 32.13 per cent in Tarn Taran, followed by 24.14 per cent and 14.08 per cent in Sangrur and Luhiana district, respectively.

Table-6 : Age wise, Marital Status and No. of Children wise Distribution of the Sample Respondents of Rural Punjab

Particulars	Ludhiana (N=71)	Sangrur (N=174)	Tarn Taran (N=305)	Total (N=550)
	No (%)	No (%)	No (%)	No (%)
Age (years)				
< 18 Years	3 (4.23)	5 (2.87)	1 (0.33)	9 (1.64)
18 - 25	46 (64.79)	101 (58.04)	183 (60.00)	330 (60.00)
> 25	22 (30.99)	68 (39.08)	121 (39.67)	211 (38.36)
Total	**71 (100.00)**	**174 (100.00)**	**305 (100.00)**	**550 (100.00)**
Marital status				
Single	53 (74.65)	123 (70.69)	196 (64.26)	372 (67.64)
Married	18 (25.35)	51 (29.31)	108 (35.41)	177 (32.18)
Widow	—	—	1 (0.33)	1 (0.18)
Total	**71 (100.00)**	**174 (100.00)**	**305 (100.00)**	**550 (100.00)**
Number of children				
No children	60 (84.51)	129 (74.14)	203 (66.56)	392 (71.27)
Up to 2	10 (14.08)	42 (24.14)	98 (32.13)	150 (27.27)
> 2	1 (1.41)	3 (1.72)	4 (1.31)	8 (1.45)
Total	**71 (100.00)**	**174 (100.00)**	**305 (100.00)**	**550 (100.00)**

Source : Field survey 2021-22.

7. Education Level

Education is one the leading determinant of employment and economic growth. Investment in education leads to the formation of human capital, comparable to physical capital and social capital and its make a significant contribution to economic development (Dickens et. al. 2006). Education determines the occupational choice and it plays a pivotal role as a signal of ability and productivity in job market (Cheswick, 1968). So, it becomes more important to discuss about the educational status of respondents and their families. The data related to the educational status of the respondents is given in table-7 below :

Table-7 : Education Level of the Sampled Respondents of Rural Punjab

Education level	Ludhiana (N=71)	Sangrur (N=174)	Tarn Taran (N=305)	Total (N=550)
	No (%)	No (%)	No (%)	No (%)
Education level				
Primary	1 (1.41)	13 (7.47)	19 (6.23)	33 (6.00)
Matric	11 (15.49)	27 (15.52)	90 (29.51)	128 (23.27)
High secondary	39 (54.93)	90 (51.72)	159 (52.13)	288 (52.36)
Graduation	9 (12.68)	19 (10.92)	15 (4.92)	43 (7.82)
Post-graduation	4 (5.63)	13 (7.47)	4 (1.31)	21 (3.82)
Diploma	5 (7.04)	7 (4.02)	6 (1.97)	18 (3.27)
Technical or vocational training	2 (2.82)	5 (2.87)	12 (3.93)	19 (3.45)
Total	**71 (100.00)**	**174 (100.00)**	**305 (100.00)**	**550 (100.00)**
Additional qualification				
No additional education	70 (98.59)	160 (91.95)	288 (94.43)	518 (94.18)
B.ed	–	5 (2.87)	5 (1.64)	10 (1.82)
B.P.ed	–	–	1 (0.33)	1 (0.18)
C.Ped	–	–	1 (0.33)	1 (0.18)
IELTS	1 (1.41)	7 (4.02)	9 (2.95)	17 (3.09)
M.P.ed	–	–	1 (0.33)	1 (0.18)
Ph.D	–	1 (0.57)	–	1 (0.18)
UGC. NET	–	1 (0.57)	–	1 (0.18)
Total	**71 (100.00)**	**174 (100.00)**	**305 (100.00)**	**550 (100.00)**

Source : Field Survey, 2021-22.

The study reveals that 6 per cent respondents have primary education, whereas 23.27 per cent, 52.36 per cent, 7.82 per cent and 3.82 per cent have education up to Matric, Higher secondary, Graduation and post-graduation level respectively. The study clearly reveals that the proportion of respondents with higher secondary level is higher among all three districts. In Ludhiana 54.93 per cent respondents are higher secondary, while 51.72 per cent and 52.36 per cent in Sangrur and Tarn Taran districts, respectively. The proportion of respondents with primary education is highest 7.47 percent in Sangrur, whereas 6 per cent in Tarn Taran and only 1.41 per cent in Ludhiana district. The study shows that the percentage of diploma holder is highest 7.04 per cent in Ludhiana districts and lowest 1.97 per cent in Tarn Taran district. The table also highlights additional qualifications of respondents. The data show that 3.09 per cent respondents have IELTS and want to go to aboard for their better future opportunity. This percentage is higher in Sangrur districts and lower in Ludhiana districts. The analysis brings out that the proportion of respondents has only formal education is higher than who have any technical or vocational education. This shows that our education system prepared the youth for only white colored jobs.

8.   Status of Income and Debt

The table-8 shows the overview of income and indebtedness among rural Punjab. The paper shows that among total households highest i.e. 47.27 per cent have income less than 2.5 lakh, followed by 36.73 per cent fall in income group of 2.5-5 lakh, 12.18 per cent have 5-10 lakh, 3.64 percent have 10-20 lakh and only 0.18 per cent fall in income group more than 20 lakh. The table also highlights the districts wise income status of families. It is found that highest proportion 63.38 per cent household has less than 2.5 lakhs income in Ludhiana district, followed by 46.55 per cent and 43.93 per cent in Sangrur and Tarn Taran districts, respectively. The percentage of households belongs to income group 2.5 -5 lakh is highest i.e. 39.02 per cent in Tarn Taran followed by 34.48 per cent in Sangrur and 32.39 per cent in Ludhiana district. The households with income group 10-20 is highest i.e. 5.75 per cent in Sangrur district as compare to 3.28 per cent in Tarn Taran district. The study also reveals that only one household found in Sangrur district with income more than 20 lakh. The table also highlights the debt status of households in rural Punjab. It is found that 49.09 per cent households reported no debt.

Among the total households 32 per cent household has debt less than 2.5 lakh, 14.55 per cent has debt between 2.5 lakh -5 lakh, 3.27 per cent debt between 5-10 lakh, 0.91 per cent has 10-20 and 0.18 per cent has more than 20 lakh. Disparities in debt status also found at district level. Households of district Ludhiana has low debt burden but in Sangrur district household has high debt burden. This is found only due to the disparities in ownership of landholding. Land is the only asset on the basis of this bank issue the loan to households. The percentage of households those has no debt is highest 57.75 per cent in Ludhiana, followed by 52.46 per cent and 39.66 per cent in TarnTaran and Sangrur districts, respectively.

Table-8 : Distribution of Sample Respondents according to Family Income and Loan status of Rural Punjab

Particulars	Ludhiana (N=71)	Sangrur (N=174)	Tarn Taran (N=305)	Total (N=550)
	No (%)	No (%)	No (%)	No (%)
Family Income (₹ lakh/annum)				
₹ 2.5	45 (63.38)	81 (46.55)	134 (43.93)	260 (47.27)
2.5 - 5.0	23 (32.39)	60 (34.48)	119 (39.02)	202 (36.73)
5.0 - 10.0	3 (4.23	22 (12.64)	42 (13.77)	67 (12.18)
10.0 - 20.0	—	10 (5.75)	10 (3.28)	20 (3.64)
> 20.0	—	1 (0.57)	—	1 (0.18)
Debt status of the family (₹ lakh)				
Nil	41 (57.75)	69 (39.66)	160 (52.46)	270 (49.09)
₹ 2.5	25 (35.21)	60 (34.48)	91 (29.84)	176 (32.00)
2.5 - 5.0	5 (7.04)	27 (15.52)	48 (15.74)	80 (14.55)
5.0 - 10.0	—	13 (7.47)	5 (1.64)	18 (3.27)
10.0 - 20.0	—	4 (2.30)	1 (0.33)	5 (0.91)
> 20.0	—	1 (0.57)	- -	1 (0.18)

Source : Field Survey, 2021-22.

9. Conclusion

The socio-economic analysis of youth in rural areas of Punjab, highlights that out of total sampled youth workers majority are follower of Sikh religion which is highest in Tarn Taran and lowest in Ludhiana district. Out of total sampled workers, majority belongs to General class, then from SC class and then from OBC. It is found that

most of the youth workers belongs to nuclear families. It can be observed from the study nuclear family system exists in majority of the district Ludhiana and percentage of joint family system is highest in Sangrur district. The average size of family of sampled youth workers is 4.86. The analysis also indicates the living conditions of youth workers. Out of total sampled youth workers, majority of living in Pucca houses and used water tap as a major source of drinking water. The analysis regarding land ownership reveals that majority of rural workers are landless and among them highest proportion of youth workers belongs to landless families in district Ludhiana. The average farm size is 3.375 acres. Most of the sampled youth workers are unmarried. While we analyze the education level of youth workers, it is found that majority has higher secondary level of education, and only few per cent have technical and vocational training and diploma holder. Most of the respondents have formal education and the percentage of those who have professional/technical education is very low. The study reveals that among total sampled youth workers are belongs to those families whose annual income is less than 2.5 lakh and less than one per cent workers are from those families whose income is more than 20 lakh.

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6

Peace and Conflict Resolution : The Indian Perspectives

Sitaram Kumbhar*

Indian ideas and approaches to peace and conflict resolution are widely recognized and respected worldwide. India has a long history of promoting peace and nonviolence, which can be seen in the teachings of Buddha and Mahatma Gandhi. Indian philosophy, such as Ahimsa (non-violence) and Satyagraha (the power of truth), Swaraj (self-rule), Shanti (peace), Sarvodaya (the welfare of all), Metta (loving-kindness), Anatta (non-self), and Karuna (compassion), has had a profound impact on global movements for peace and human rights. India has played a significant role in international peacekeeping missions and its diplomatic efforts have contributed to resolving conflicts in various regions of the world. The country's dedication to peaceful coexistence and resolving conflicts has made it a respected voice in the world.

[**Keywords** : Peace and conflict resolutions, Non-violence, Buddhism, Gandhi, Indian approach to peace and conflict resolution]

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1.   Introduction

India has a rich cultural heritage that promotes peace, harmony, and non-violence. India has played a big part in building peace and ending wars around the world over the years. Mahatma Gandhi and Buddha's ideas and teachings have shaped India's contributions to the idea of peace and ending conflicts. India has been a key player in many peace talks and efforts to end conflicts, and it is still working to build peace and stability around the world. This paper is an effort to analyze Indian ideas and perspectives on peace and conflict resolution.

2.   Peace and Conflict Theory

The genealogy of peace and conflict theory can be traced back to the ancient Greek philosopher Heraclitus, who posited that conflict is the essence of the universe. In his philosophy, he believed that everything is in a constant state of flux, and that conflict arises from the tension between opposing forces. In the modern era, the study of peace and conflict theory began to develop in the 20th century, with the emergence of various schools of thought. One of the earliest was the pacifist movement, which emerged in response to the devastation of World War I. The pacifist movement advocated for non-violent means of conflict resolution, and was deeply influenced by the teachings of Mahatma Gandhi.

Another school of thought that emerged in the mid-20th century was the realist school, which emphasized the role of power in international relations. According to realists, conflict arises from a struggle for power and resources, and the only way to achieve peace is to establish a balance of power between nations.

In the 1960s and 70s, a new school of thought emerged that focused on structural violence and social injustice. This approach argues that conflict arises from unequal power relations between social groups and that addressing these power imbalances is essential to achieving peace.

In the 1980s and 90s, the study of peace and conflict theory became more interdisciplinary, drawing on insights from sociology, psychology, anthropology, and other fields. This interdisciplinary approach emphasized the role of culture, identity, and communication in conflict resolution.

Today, the study of peace and conflict theory continues to evolve, with a growing focus on issues like climate change, terrorism, and cyber-warfare. New approaches, like the positive peace framework, emphasize the importance of building positive relationships and addressing the root causes of conflict, rather than simply managing its symptoms.

3.   Peace in International Relations Theory

In international relations theory, there are several theories of peace and conflict that attempt to explain the causes and dynamics of war and peace. Here are some of the major theories: realism, constructivism, Marxism, and feminism.

Realism is a theory that emphasizes the role of power and self-interest in international relations. Realists believe that states are the main actors in the international system, and that their primary goal is to maximize their own security and survival. This often leads to conflict, as states compete for resources and influence. Liberalism is a theory that emphasizes the role of cooperation and institutions in international relations. Liberals believe that states can work together to promote mutual interests and that institutions such as the United Nations and World Trade Organization can help mitigate conflicts and promote peace. Constructivism is a theory that emphasizes the role of ideas and norms in international relations. Constructivists believe that international relations are shaped by the shared beliefs and values of states and that these beliefs can change over time. This can lead to shifts in the international system and the promotion of peace.

Marxism is a theory that emphasizes the role of economic and class factors in international relations. Marxists believe that conflict is driven by the exploitation of the working class by the ruling class, and that a socialist revolution is necessary to achieve true peace and justice. Feminism is a theory that emphasizes the role of gender and power relations in international relations. Feminists argue that traditional theories of international relations are biased towards male perspectives and that women's experiences of war and peace are often overlooked. Feminist theorists seek to integrate gender analysis into international relations theory in order to promote peace and gender equality.

These are just a few examples of the theories of peace and conflict in international relations. Each theory offers a different

perspective on the causes and dynamics of war and peace, and each has its own strengths and weaknesses (Waltz, 1979; Wittman, 1979; Stoessinger, 2001; Copeland, 2000).

4.   Buddhism, Peace and Non-violence

Buddha, also known as Siddhartha Gautama, was a spiritual teacher who founded Buddhism. He believed in non-violence and peace, and many of his teachings reflect these values. His contribution to the idea of peace and non-violence is very significant for peace building in the entire universe. It is clear from his words as to how serious his principles were about peace and non-violence (Galtung, 1993). He had said that "Better than a thousand hollow words, is one word that brings peace." This quote emphasizes the importance of peaceful action over empty rhetoric. Buddha believed that true peace can only be achieved through compassionate action and that individuals must work to alleviate the suffering of others in order to achieve true peace. This quote reminds us that words alone cannot bring about peace, but that actions rooted in compassion and non-violence can make a real difference in the world (Jayatilleke, 1969). The political role of integration of diversity (Suksamran 1976) and ideals of compassion (Chappell 1999; Kraft 1995) are two important aspects of Buddhism which can promote peace and end violence.

India has a long tradition of supporting a world order based on the principles of non-violence, peace and universal brotherhoods. In Indian perspective, peace is an essential aspect of life and society. India has a rich cultural heritage that promotes peace, harmony, and coexistence. The ancient Indian scriptures emphasize the importance of peace and non-violence. One of the most prominent symbols of peace in India is the Ashoka Chakra, which is a prominent feature of the Indian national flag. This symbol was inspired by Emperor Ashoka, who renounced violence and embraced Buddhism after witnessing the devastation of war.

India has also been a strong advocate of peace at the international level. India was one of the founding members of the Non-Aligned Movement, which aimed to promote peace, development, and cooperation among nations. India has also been actively involved in peacekeeping operations under the United Nations.

In recent times, India has faced several challenges to peace, including terrorism, communal violence, and conflicts with neigh-

boring countries. However, India has always responded to these challenges with a commitment to peace and non-violence.

Mahatma Gandhi, the father of the Indian nation, was a strong advocate of peace and non-violence. He led India's freedom struggle through peaceful means and inspired movements for peace and justice around the world. His teachings continue to inspire millions of people in India and around the world. Peace is an essential aspect of Indian society, culture, and tradition. India has always promoted peace and non-violence at the national and international level and the teachings of Mahatma Gandhi continue to inspire millions of people around the world.

5. Mahatma Gandhi and Idea of Peace & Non-violence

Mahatma Gandhi was a strong advocate of peace and non-violence, and his teachings continue to inspire people around the world. He has said that "An eye for an eye will only make the whole world blind." It suggests the futility of revenge and the importance of forgiveness as a means of resolving conflicts. In the Ukraine crisis, the present-day western countries believe that the violence can be defeated by using more violent means. The Indian perspective on peace believes that wars cannot end wars and it will lead to more destruction of lives and properties, besides irreparable damage to mother earth. He has strongly argued that "non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man." Gandhi strongly believed in the power of non-violence as a means of achieving peace. He suggested that other means are not compatible with human nature and the essence of human civilization. He believed that "peace is not the absence of conflict, but the ability to handle conflict by peaceful means." The importance of conflict resolution and the need to find peaceful solutions to disagreements and disputes through peaceful means is synonymous with the gift of the almighty. He says that the peace initiative should begin with the individual concerned, and the role of personal responsibility is highly needed in promoting peace and making a positive impact on the world. He has applied morality to the concept of peace and non-violence. He has said that the definition of weak and strong is wrongly construed in the world (Gandhi, 1997). He said "the weak can never forgive. Forgiveness is the attribute of the strong." The importance of forgiveness as a means of resolving conflicts and promoting peace, and

emphasizes the strength required to forgive others. He has rightly further asserted that "hate the sin, love the sinner." He places importance on separating the action from the individual, and promoting love and forgiveness even in the face of wrongdoing (Gandhi, 1977).

Mahatma Gandhi's teachings on peace and conflict emphasized the power of non-violence, forgiveness, personal responsibility, and service to others. His wisdom continues to inspire people around the world to work towards a more peaceful, non-violent and just society (Dalton, 1998).

Table-1 : Indian Perspectives and Approaches to Peace-building

Perspective/Approach	Explanation
Ahimsa (Non-Violence)	Ahimsa is a central principle of Indian philosophy and has been used as a tool for peacebuilding. This approach is based on the belief that non-violence is the most powerful way to achieve peace and that all life is sacred. Mahatma Gandhi used ahimsa as a means to achieve Indian independence and inspire other movements for social justice and peace.
Sarvodaya (Welfare of All)	Sarvodaya means "welfare of all" and is a concept that prioritizes the needs of the entire community over the individual. This approach promotes the idea that the well-being of individuals and society are interdependent and that peace and justice can only be achieved through the collective efforts of all members of society.
Swaraj (Self-Rule)	Swaraj means "self-rule" and is a concept that emphasizes the importance of individual empowerment and autonomy. This approach recognizes that true peace and justice can only be achieved when individuals have the freedom to govern themselves and take responsibility for their own actions.
Shanti (Peace)	Shanti is the Hindi word for peace and is an essential part of Indian culture and philosophy. This approach emphasizes the importance of inner peace as a means of achieving outer peace, and recognizes that peace must be pursued on multiple levels, including personal, community, and global levels.
Satyagraha (Truth-Force)	Satyagraha is a method of non-violent resistance developed by Mahatma Gandhi. This approach emphasizes the importance of standing up for truth and justice through peaceful means, and recognizes that peaceful resistance can be more powerful than violent force.

Metta (Loving-Kindness)	Metta is a Buddhist concept that emphasizes the importance of cultivating loving-kindness and compassion towards all living beings. This approach recognizes that peace can only be achieved through a fundamental shift in consciousness that prioritizes empathy and understanding.
Anatta (Non-Self)	Anatta is a Buddhist concept that emphasizes the impermanence and interdependence of all things. This approach recognizes that peace can only be achieved when individuals let go of their attachment to ego and recognize their interconnectedness with all living beings.
Karuna (Compassion)	Karuna is a Buddhist concept that emphasizes the importance of cultivating compassion towards all living beings. This approach recognizes that compassion is the foundation of peace and that individuals must work to alleviate the suffering of others in order to achieve true peace.

The above table shows a few examples of the significant Indian and Buddhist perspectives and approaches to peace building. Together, these approaches emphasize the importance of non-violence, empathy, compassion, and collective action in achieving peace and justice.

6.　Indian Approaches to Peace Building

India's approach to building peace in conflict-ridden societies is rooted in the principles of non-violence, dialogue, and inclusive governance. Some of the key Indian views and approaches on how to build peace different societies are :

1. **Non-violence :** India's experience with non-violent resistance, as exemplified by Mahatma Gandhi's leadership during the Indian independence movement, has shaped its approach to peace-building. India advocates for the use of non-violent means to resolve conflicts, such as dialogue, negotiation, and mediation.

2. **Inclusive governance :** India believes that inclusive governance is key to building peace in conflict-ridden societies. This includes ensuring the participation of all stakeholders, including marginalized groups, in decision-making processes and promoting social justice and equality.

3. **Economic development :** India views economic development as an important factor in building peace. By promoting

economic growth and reducing poverty, countries can create conditions that are conducive to peace and stability.

4. **Conflict prevention :** India stresses the importance of preventing conflicts from escalating in the first place. This involves early warning and early response mechanisms, as well as addressing the root causes of conflicts, such as political, economic, and social grievances.

5. **International cooperation :** India recognizes the importance of international cooperation in building peace in conflict-ridden societies. This includes working with regional and international organizations, such as the United Nations and the African Union, to support peace-building efforts and provide humanitarian assistance.

6. **Democracy, federalism and participation :** It is one of the major current means which India has been encouraging to end various kinds of violence in many countries. In fact the democracy, federalism and participation of the deprived and aggrieved parties can end violence and encourage peace without hurting the opposite parties.

India's approach to building peace in conflict-ridden societies involves non-violence, inclusive governance, economic development, conflict prevention, democracy, federalism and international cooperation. By promoting these principles and working collaboratively with other countries and organizations, India believes that sustainable peace can be achieved in even the most challenging circumstances.

7. Ukraine War and International Peace

Because of the ongoing Russia-Ukraine war, ideas about the concept of peace, conflicts, and peace building have resurfaced. India has maintained a position of neutrality in the Ukraine conflict, calling for a peaceful resolution through dialogue and diplomacy. India has expressed its concern over the deteriorating security situation in Ukraine and called for all parties to exercise restraint and engage in meaningful dialogue to find a peaceful solution.

India's Minister of External Affairs, S. Jaishankar, has stated that "India is supportive of a peaceful resolution of the situation in Ukraine through dialogue and diplomatic means, in accordance with international law, particularly the UN Charter, and the principles of territorial integrity and sovereignty of states."

India has also emphasized the importance of respecting the Minsk agreements, which were signed in 2015 and aimed to bring about a peaceful resolution to the conflict in Ukraine. India has called on all parties to fully implement the agreements and work towards a lasting cease-fire and a political solution.

India's position on the Ukraine conflict emphasizes the importance of peaceful resolution through dialogue and diplomacy, and the need to respect international law and the principles of territorial integrity and sovereignty of states. India supports the implementation of the Minsk agreements and the pursuit of a lasting cease-fire and political solution to the conflict.

The Minsk agreements are a set of cease-fire and peace agreements signed in 2015 between Ukraine and pro-Russian separatists in the eastern regions of Donetsk and Luhansk. The agreements were negotiated in the Belarusian capital of Minsk by the leaders of Ukraine, Russia, France, and Germany.

The Minsk agreements consist of two separate documents: the Minsk Protocol, signed on September 5, 2014, and the Minsk II agreement, signed on February 12, 2015. The agreements called for an immediate cease-fire, the withdrawal of heavy weapons, the exchange of prisoners, and the establishment of a demilitarized zone in eastern Ukraine.

The Minsk agreements also outlined a political solution to the conflict, which included decentralization of power, constitutional reform, and local elections in the eastern regions of Donetsk and Luhansk. The agreements were intended to provide a framework for resolving the conflict and restoring peace to eastern Ukraine. However, implementation of the Minsk agreements has been slow and incomplete, with continued fighting and violations of the cease-fire and subsequent full scale war.

Table-2 : Peace-building Means, Efforts, Methods in International Conflict Resolution

Conflict	Method	Year	Countries Involved	Institution/ Country Mediated in Peace Building
Paris Peace Conference	Diplomacy	1919	Various countries after World War I	League of Nations
Oslo Accords	Negotiation	1993	Israel, Palestine	United States

Dayton Accords	Negotiation	1995	Bosnia and Herzegovina	United States
Good Friday Agreement	Negotiation	1998	Ireland, Northern Ireland, United Kingdom	United Kingdom
Taif Agreement	Negotiation	1989	Lebanon	Arab League
Comprehensive Peace Agreement (Sudan)	Negotiation	2005	Sudan, South Sudan	African Union
Darfur Peace Agreement	Negotiation	2006	Sudan, Darfur rebel groups	African Union
Oslo II Accord	Negotiation	1995	Israel, Palestine	United States
Camp David Accords	Negotiation	1978	Israel, Egypt	United States
Sudanese Peace Process	Negotiation	2002	Sudan, rebel groups in southern Sudan	Inter-governmental Authority on Development
Aceh Peace Process	Negotiation	2005	Indonesia, Free Aceh Movement	European Union
Colombia Peace Agreement	Negotiation	2016	Colombia, Revolutionary Armed Forces of Colombia (FARC)	United Nations
Syria Peace Talks	Negotiation	2012-2017	Syria, opposition groups, international community	United Nations
Singapore Summit (North Korea)	Diplomacy	2018	United States, North Korea	United States
Abraham Accords	Diplomacy	2020	Israel, United Arab Emirates, Bahrain, Sudan	United States
Afghan Peace Talks	Negotiation	2020	Afghanistan, Taliban, United States	Qatar
Minsk Agreements	Negotiation	2014	Ukraine, Russia, separatist groups in eastern Ukraine	Organization for Security & Cooperation in Europe (OSCE)

Table-2 includes important peace-building efforts, their methods, the countries involved, and the institutions that brokered the peace efforts. It covers conflicts from around the world and represents a range of methods used to build peace, including diplomatic negotiations and mediated negotiations facilitated by international organizations. The third part mediation (Walter, 1997), the agreement between the parties in conflict (Wagner, 2000), role of good leadership (Stoessinger, 2001), complete information about the consequences of conflict (Slantchev, 2003) and institutionalized links between the peace-researchers and decision makers (Schmid, 1968) can stop conflicts and encourage conflict resolution in various context.

8. Big Powers, Conflicts, Peace

It is true that the actions of big and powerful countries can contribute significantly to instability and violence in different parts of the world (Keal, 1983 and Miller & Kagan, 1997). The main causes of international instability and violence are military interventions, arming of local groups, economic interests, and support for authoritarian regimes by the major powers.

The actions of big and powerful countries can contribute significantly to violence and instability in different parts of the world. It is important for these countries to recognize their role in such conflicts and to take steps to promote peace and stability rather than exacerbating the situation. This includes supporting democratic processes, promoting economic development, and respecting the sovereignty of other nations.

9. Role of UN in International Peace Building

The United Nations (UN) is undoubtedly one of the most important global institutions when it comes to promoting peace and security around the world. Established in the aftermath of World War II, the UN was created with the goal of preventing such devastating conflicts from occurring again. However, despite its many successes, the UN has often been criticized for its failure to effectively promote peace building efforts internationally. In this essay, I will explore some of the reasons for this and suggest ways in which the UN can become more effective in its peace building efforts.

One of the main reasons for the UN's ineffectiveness in peace building is the lack of political will on the part of member states. The

UN is a forum for diplomacy and decision-making, but ultimately it is the individual states that have the power to make things happen. In many cases, member states are unwilling to take the necessary steps to promote peace, either because of competing interests or domestic political concerns. For example, the UN has been unable to effectively address the conflict in Syria because of the competing interests of Russia, Iran, and the United States, among others. Another reason for the UN's lack of effectiveness in peace building is the limitations of its own structures and processes. Additionally, the UN's peacekeeping operations are often underfunded and understaffed, making it difficult for them to effectively carry out their mandates.

Finally, the UN's approach to peace building has been criticized for being too focused on traditional security concerns, such as disarmament and military intervention, and not enough on addressing the root causes of conflict, such as poverty, inequality, and human rights abuses. This has led to situations where UN peacekeeping operations are seen as part of the problem rather than the solution. For example, the UN's peacekeeping mission in the Democratic Republic of Congo (DRC) has been criticized for failing to effectively address the underlying political and economic issues that are fueling the conflict in the region.

Despite these challenges, there are ways in which the UN can become more effective in promoting peace building efforts internationally. One approach is to focus more on prevention, rather than simply reacting to crises after they have erupted. This means investing in conflict prevention efforts, such as mediation, dialogue, and early warning systems, and working with local actors to address the root causes of conflict. The UN can also work to strengthen its own structures and processes, such as by reforming the Security Council to make it more representative and responsive to global concerns.

Another approach is to focus more on human security, rather than simply traditional security concerns. This means addressing issues such as poverty, inequality, and human rights abuses, which are often at the root of conflicts. The UN can work with local actors to promote economic development, human rights, and the rule of law, and ensure that peacekeeping operations are designed to protect civilians and promote human security.

The UN has faced significant challenges in its efforts to promote peace building internationally. These challenges include the

lack of political will among member states, the limitations of its own structures and processes, and its focus on traditional security concerns rather than addressing the root causes of conflict. However, there are ways in which the UN can become more effective in promoting peace building efforts, such as by focusing more on prevention, human security, and strengthening its own structures and processes. Only by doing so can the UN fulfills its mandate of promoting peace and security around the world (Bertram, 1995 and The Stimson Center, 2017).

10. India's Role in UN Peacekeeping Missions

India has been actively involved in UN peacekeeping missions since 1950, with over 200,000 Indian peacekeepers having served in various missions over the years (Choedon, 2007). India is one of the largest contributors of troops to UN peacekeeping missions, with the Indian military having played a key role in peacekeeping efforts in countries such as Congo, Cambodia, Somalia, and Sierra Leone.

India's involvement in peacekeeping missions has been guided by its longstanding commitment to the principles of peace, non-violence, and cooperation. India's approach to peacekeeping is based on the belief that peacekeeping should be carried out with the consent of the parties involved, and that peacekeeping operations should focus on the underlying causes of conflict, including poverty, inequality, and marginalization.

India's role in UN peacekeeping missions has been recognized by the international community, with Indian peacekeepers having received numerous awards and accolades for their contributions to peacekeeping efforts. In addition, the Indian government has been actively involved in efforts to strengthen the UN's capacity to carry out peacekeeping missions, including through the provision of training and support to UN peacekeeping forces.

In recognition of India's commitment to peace and non-violence, the United Nations has designated October 2nd, the birthday of Mahatma Gandhi, as the International Day of Non-Violence. The International Day of Non-Violence was established by the UN General Assembly in 2007, and is observed annually to commemorate the life and legacy of Mahatma Gandhi, who was a leading figure in India's struggle for independence and a staunch advocate of non-violence.

The designation of the International Day of Non-Violence is a testament to India's longstanding commitment to the principles of peace and non-violence, and to the ongoing efforts of the Indian government and people to promote peace and stability both domestically and internationally (Bissio, 2021). India's participation in UN peacekeeping missions is just one example of the country's ongoing efforts to contribute to global peace and security, and to uphold the values of cooperation, mutual respect, and peaceful coexistence that are at the heart of the UN's mission.

11. Conclusion

The peace and conflict in today's world is dependent upon a variety of factors, agencies and institutions. The existing international organization can immensely contribute to international peace but the interference of the big powers is one of the biggest challenges. These institutions have been the victim of the big power politics in the international arena. In most of the cases conflicts and instabilities were created by the world's dominant powers. It is evident that peace-building is a complex and multifaceted process, requiring the cooperation and collaboration of various actors, including governments, international organizations, and civil society.

India's approach to building peace is based on the ideas of nonviolence, cooperation, and mutual respect, and it has made a big difference in peace efforts all over the world. The Indian approach to peace-building is based on universally acceptable principles. It should also take an active role in peacekeeping, leading by example by first addressing domestic issues in India. India's active participation in UN peacekeeping missions and dedication to addressing the root causes of conflict, such as poverty and inequality, are examples of its efforts to promote peace and stability in the world.

But international organizations like the United Nations have a lot of problems when it comes to making peace and solving problems. Even though the UN has been an important part of keeping the peace, it hasn't been able to do its job as well as it could because of things like a lack of resources, different interests among member states, and a limited mandate. It shows how important it is to take a comprehensive, coordinated, and all-inclusive approach to addressing the root causes of conflict and promoting peace and stability that will last.

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Shifting Gender Roles in the wake of Male-out Migration in a Village of Western Nepal

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This study delves into the effects of male out-migration on gender roles and relationships in a rural village of western Nepal. The study, carried out in two stages in 2011 to 2022, uncovers a complex relationship between remittances, the burden of work on women, and economic prospects. This study shows that while the absence of males increases the obligations of spouses, the remittance alleviate women's workload. Economic empowerment arises as a significant result, enabling women in nuclear families to own and control economic assets that are traditionally owned and controlled by the husband. The study observes a rise in female-headed households, female leadership and economic participation but acknowledges persistent gender division of labour within households. The changes brought about by male out migration also leads to migration of women to urban and semi-urban areas with both liberating and challenging experiences. This study concludes by

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examining potential challenges such a marital disruptions and societal disapproval.

1. Background

Foreign labour migration in Nepal has become an important social and demographic phenomenon affecting households, economy and society. Though the history of migration dates back to 18th century, the volume of foreign labour migration and flow of remittance have steadily increased since the late 1990s (IOM 2019; Sharma et al., 2014; Adhikari, 2021). The number of households receiving remittances has significantly increased from 23.4% in 1995/96 to 55.8% in 2010/11 (CBS, 2012; IOM, 2019). The monetary value of remittances per home receiver has experienced a substantial increase, rising from Rs 15,160 in 1995/96 to Rs 204,782 in 2016, representing an almost 14-fold growth. The proportion of remittances in household income increased significantly from 26.6% in 1995/96 to 62% in 2016 (CBS, 2012). In the 2018/19 fiscal year, Nepal received a significant influx of remittances, totaling $8.3 billion, which accounted for about 30% of the country's Gross Domestic Product (GDP) (World Bank, 2019).

The volume of foreign migration has constantly been growing. According to the 2021 Census, there are more than 2.1 million Nepali persons living in foreign countries, which makes up 7.4% of the total population of Nepal (CBS, 2022). Furthermore, a substantial proportion of Nepali students choose to pursue study abroad, as indicated by the Ministry of study, Science and Technology (MoEST) issuing 'no objection certifications' to 416,364 persons from 2008/09 to 2020/21. In recent years, there has been a significant rise in the number of Nepalese who are actively seeking career opportunities abroad, despite the long-standing tradition of migration. From 2008/09 onwards, the Department of Foreign Employment (DoFE) has granted more over 4.7 million labour licenses for new entries and has renewed over 1.8 million labour permissions since 2011/12 (Sijapati et al., 2017).

Previous research predominantly examines migration patterns, factors, and the impact of remittances (Acharya and Leon-Gonzalez (2012); Adhikari and Hobley (2015); Gurung, 1983; Kollmair et al., 2006; Sharma & Gurung, 2009), although the gender-specific effects

of migration have received limited attention. According to Van Rooij (2000), and Sadiqi and Ennaji (2004), the migration of males has a significant impact on gender relations leading to a notable change in household work arrangements. The prevalence of male-breadwinner and female homemaker ideology is influenced by the dominance of adult male migrants, as evidenced by the demographic features of Nepali migrants. The cultural constraints on women's movement have influenced the demographic makeup, resulting in a higher number of females compared to males in the census statistics (CBS, 2012). Studies indicate that male migration might result in both advantageous and disadvantageous consequences for gender roles. Positively, it has been linked to the reduction of customs such as the dowry system in Bangladesh (Hadi, 2001) and the advancement of gender equality in India (Fleury, 2016). Nevertheless, research conducted in Ghana (De la Garza, 2010; van der Zee, 2012) presents a different depiction, revealing elevated workloads, cross-gender role expectations, and heightened physical and emotional difficulties experienced by women who are left behind.

The impacts of foreign labour migration and remittance on gender are multifaceted. The research carried out by Shrestha and Conway (2001) highlight the diverse impacts of migration on women who remain in their home countries. Foreign labour migration is seen by some as a way to reduce the burden on women, increase their access to income and economic resources, and ultimately result in the hiring of more labour (Van Rooij, 2000). In contrast, other studies carried out in India by Paris, Singh, and Luis (2005), and Desai and Banerji (2008) reveal that the workload could rise, especially in rice-producing regions, when remittances are inadequate in hiring labour to work in the field. In context of Nepal, Paneru (2006) and Kasper (2005) offer contradictory results. Paneru posits that the workload experiences an early surge but subsequently diminishes after remittances commence, whereas Kasper contends that male migration engenders an augmented workload for women who remain. Karki (1998) adds complexity to the story by highlighting an escalation in the responsibilities and authority of women in homes in the Syangja district of Nepal. Moreover, the amount of money earned through remittances seems to have a significant impact on the social status and position of women. According to Maharjan et al. (2012), receiving higher remittances tends to reduce the amount of work and increase the ability to make decisions.

Although there is an increasing amount of research on migration in Nepal, there is a significant lack of information regarding the effects of male out-migration on gender roles and relationship. There is a dearth of studies that takes into account the wider socio-cultural environment, which includes norms, values, and family structures while analyzing the gender implications of male migration. A more nuanced and context-specific approach is needed to fully understand the relationship between male out-migration and its impact on gender roles. In this particular context, this study examines the impacts of male out-migration on women living in a village located in the Baglung district of the western hill of Nepal. Through the analysis of primary data gathered during fieldwork carried out in 2022 and 2021, the objective of this study is to elucidate the intricate dynamics pertaining to the changing responsibilities, workload, and social status of women in households when male heads are working abroad.

2.   Study Area and Research Methods

This study is based on fieldwork carried out in Narethanti village, situated in a village of the western hill of Nepal, during the years 2011 and 2022. The village, situated around 72 kilometers away from the district headquarters of Baglung, has undergone significant changes. The main source of sustenance for the community is the money received from those working abroad. In the past, Gulf countries like Saudi Arabia and Malaysia were the primary choices for migration. In recent years, there has been an expansion of destination countries, with the emergence of new locations such as Japan, Korea, Australia, Portugal, and several European countries. The diverse effects of labour migration and remittance have become firmly embedded in this village, shaping both the means of subsistence and social dynamics. The village acts as a concrete manifestation of the complex interaction between migration, remittance, and the consequent social transformations.

The research technique used in this study aims to gain a comprehensive understanding of the changes taking place in a rural village, with a particular focus on gender roles, relations, and workload and social status of women. The methodologies employed were meticulously designed to represent the complex interaction between economic activities, migration trends, and subsequent changes in gender roles and relations.

The main approach for gathering data entailed conducting semi-structured qualitative interviews with a diverse sample of 20 participants. This sample included both males and females from homes involved in migration. More precisely, a total of 15 in-depth interviews were carried out with women who lived in households when male members go abroad for work, while 5 interviews were carried out with male migrants who had come back to the village. The participant were selected by using purposive and convenience sample methods, guaranteeing inclusion of diverse perspectives. The interviews, which ranged from 45 minutes to two hours in duration, provided an opportunity to thoroughly examine preset questions and engage in spontaneous discussions.

Comprehensive field notes were diligently kept following each interview, so expanding the depth of the information. During the course of fieldwork, the researcher carefully observed and recorded various activities taking place in residential households, agricultural activities, and community gatherings. The observations were recorded in a field notebook either during or immediately after the observation period, adding a qualitative dimension to the study.

The ethical considerations of this research were of utmost importance and were carefully upheld throughout the entire process. Stringent steps were enacted to guarantee the confidentiality of participants, and explicit consent was sought from each individual involved. The researchers placed a high priority on ensuring the participants' well-being and comfort throughout both the interview and observation stages, which helped to create a study atmosphere that was characterized by trust and respect.

3.   Key Findings and Discussion

The study's findings shows that the occurrence of male out migration has complex implications for gender relationships. The emigration of males inevitably exacerbates the load on women, since they are required to assume the obligations that were previously fulfilled by male individuals. Male out migration has the capacity to mitigate workloads by means of remittances; yet, it encounters difficulties stemming from temporal factors and the cyclical patterns of crop labour availability. The lack of a male presence within the household places an additional responsibility on the wife.

The rise in women's access to economic resources in rural communities can be attributed to the combination of an increasing workload and the occurrence of male out-migration. The phenomenon of migration has had a significant impact on the empowerment of women, as it has provided them with the opportunity to assume family economic obligations that were traditionally given to their spouses. Migrant spouses, in addition to acquiring limited ownership of land resources, accumulate various financial assets, such as debtors or bank accounts, by utilizing remittances obtained from their migrant spouses. Migrant women have assumed significant roles in household affairs and have been instrumental in addressing community-level concerns, owing to the expanding range of labour responsibilities and the attainment of economic autonomy.

The lack of male presence has led to a notable increase in women's involvement and influence in home leadership, economic administration, and representation in communal assemblies. The distribution of workload, economic resources, and political influence within family dynamics exhibits variations that are contingent upon characteristics such as family structure, the quantity and age of offspring, and the extent and caliber of land resources. However, the acquisition of control over economic resources and greater involvement in decision-making processes have played a crucial role in facilitating the empowerment of women and triggering significant transformations in gender dynamics within society.

The practice of foreign Male out migration has become a widely adopted strategy in Narethanti as a means to expand household economies beyond the agricultural sector. Notwithstanding this, the prevailing gendered division of labour in the local society ensures that males are disproportionately affected by this phenomenon. Conventionally, males are entrusted with economic management and public decision-making responsibilities, whereas women are relegated to domestic labour and household upkeep. As a result, males frequently undertake international ventures to supervise economic resources, leaving females in charge of childcare, geriatric care, domestic duties, livestock, and agriculture.

Out of the 65 migrant workers surveyed, a mere 10.77 percent (7 females) have opted for international migration. In contrast, the majority of 89.3 percent (58 males) have departed from the village in search of manual labour. Significantly, approximately 47.93 percent

of the male population is employed in foreign labour. The impact of male emigration on women's workloads is minimized by the conventional notion that housekeeping is predominantly the domain of women. Nevertheless, migration has a noticeable impact on the workload of women engaged in farming, given that gender-specific agricultural duties were previously divided equally between the sexes prior to this trend.

The considerable shift in farming responsibilities towards women has been caused by the migration of males, as indicated by the fact that 51.16 percent (66) of females are engaged in farming. Moreover, the exit of male migrants has had an impact on the ability of women to participate in decision-making processes that have historically been associated with men, such as those at the domestic and community levels.

3·1 Changes in Gendered Division of Labour

The foreign labour migration has effected to gendered division of labour in a society. The consequences of out-migration's selective character are evident in the village women's workload experiencing fluctuations between increases and decreases. As a result of the migration of partners, women assume additional responsibilities that were previously handled by their spouses. However, migrant remittances provide a certain degree of alleviation through their support in organizing wage labour or functioning as alternative sources of income for women engaged in village employment.

However, the involvement of migrant spouses in their wives' agricultural endeavours has ceased, requiring women to either employ wage labour or perform these responsibilities manually. Although remittances can be employed for labour expenses, locating workers during optimal seasons and times presents a significant obstacle, consequently exacerbating the burden on women. As per observations, in order to bridge the labour divide, women employ reciprocal labour exchange; however, this practice concurrently increases their workload. The scarcity of labour in the village is emphasized in Gita Kunwar's statement, which further demonstrates how the absence of males forces women to assume additional responsibilities and manage increased duties :

Prior to his departure, he did all the works. Previously, I only did housework. He helped me with everything. Unfortunately, he can't help me anymore. During his absence, I have to do a lot

of work. I have to do all the work that my husband used to do before we moved, in addition to regular housework. There are no men willing to work on other people's land, but my husband keeps suggesting that I hire paid labour with remittances. Due to the lack of ploughmen with horses, planting at the right time and in the right season is especially hard.

This has resulted in an increased burden for female members of society, as demonstrated by the quotation above. Various factors, including the scale of agricultural farms and the labour force availability within households, were identified in interviews as influencing the impact of male out-migration. As an illustration, participants who owned substantial agricultural land reported experiencing augmented labour demands during their husbands' absences. Participants belonging to households that owned a comparatively modest quantity of land reported experiencing minimal to no labour-related obligations. In the interim, participants belonging to nuclear families with young children recounted their prioritization of household duties. The participants who belonged to extended family, conversely, did not have to share the workload, as their relatives assisted with housekeeping and farm tasks while their spouses were at sea. As an illustration, consider the following statement by Suntali Rana: "I have work all the day. I have to do everything in the house and on the farm. I have to clean, take care of the sick, teach, feed the animals, clean their stalls, carry feed and wood, dig fields and level the land."

In contrast to what was said above, Bisnu Khatri told that :

In our home, there is no difference between the work that was done before and after our men moved away. The father-in-law takes care of the animals and farm work. Our three daughters-in-law clean the house and do the dishes and laundry. Our mother-in-law cooks the food. In addition to cleaning the house and mowing the grass, we do all the tasks that only women do on the farm, either by engaging in reciprocal labour relation or doing them ourselves. During field harvesting and planting, we hire ploughmen and other men to do work that needs to be done by hand.

Even in a nuclear family, if the daughters are young, they help their moms with housework and farming, which makes life easier for the women. In the same way, if the kids are older, they make up for

the father not being in the family. The following narrative of a 40 years old female respondent illustrate how the young daughter help their mother in household chores :

> When my kids were little, I had to do everything around the house and in the garden by myself. The oldest daughter is now married, and the youngest helps me cook, clean, and wash dishes now that they are older. It's harvest and growing time for crops, and she offers her help with farm-related tasks. Our sons don't help us with housework, but they do most of the work on the farm when they're not in school. The main jobs they do are things like plow and dig the field, level the wall, and cut down the trees for the fire.

Based on the accounts provided by the respondents, it was observed that home-leave served as a viable strategy to circumvent the need for engaging in paid labour, hence alleviating the burden of women's domestic responsibilities. The majority of individuals indicated that they contact their wives to request home-leaves. During the majority of the labour incentive period. This phenomenon can be attributed to the support provided by migrant husbands, who contribute to agricultural activities by engaging in tasks such as ploughing, leveling the field, and overseeing the overall management of farming operations. Migrant spouses additionally contribute to their families by engaging in chores that are traditionally associated with masculinity, such as cutting and transporting fuel wood, as well as constructing various structures like verandas, toilets, and cottages. However, the respondents express mixed feelings regarding their husbands' involvement throughout their home-leave period. While a subset of respondents said that their spouses assumed all responsibility for household tasks, another group indicated that their husbands contributed little or no effort in this regard. While the majority of women expressed appreciation for their husbands' contributions, a subset of women, conversely, indicated that their husbands utilized their leaves without engaging in any substantial tasks. As an illustration, a woman belonging to the Rana Magar community conveyed that, instead of engaging in productive activities, her spouse indulges in alcohol consumption, card games, and aimless wandering within the hamlet and town during the entirety of the break. In contradistinction to the aforementioned assertion, a woman belonging to the Bhandari community expressed that :

I count down the days until my husband's leave because being with him makes me forget about work. When he comes, he helps me do things that men do, like wash my clothes, clean the house, and sometimes cook food. He cares more about the kids of kids and helps them get ready for school. He makes it clear that he is ready to do everything with me.

The reduction in women's workload during the home-leaves of migrant labourers is primarily attributed to the absence of male members in the family and the prevailing societal beliefs. In such cases, migrant wives without male family members are compelled to hire wage labourers to fulfill tasks that are traditionally assigned to men, but are exclusively restricted to be performed by women. One example involves a Khattri lady who expressed that in the absence of her husband, she is compelled to contact individuals to engage in tasks such as land cultivation and the execution of religious and ritualistic rites. Nevertheless, due to the absence of their husbands throughout each harvesting and planting season, women are compelled to employ labourers to carry out ploughing activities, as the prevailing societal structure prohibits women from engaging in such tasks. Consequently, women are compelled to engage in the employment of wage labour under any circumstances. In this regard, a female member of the Rana community expressed that the absence of women engaging in agricultural ploughing within the village can be attributed to the influence of traditional beliefs which discourage women from participating in this activity. In instances where households lack a male member, it is necessary for them to engage the services of a ploughman to carry out the task of ploughing the farm. Expressing her frustration, she stated, "Given the opportunity, I would prefer to take action myself instead of constantly relying on others and inconveniencing myself by constantly moving around and making numerous requests."

The phenomenon of Male out migration has led to a decrease in agricultural land ownership among households in rural areas, due to the remittance inflow and the resulting shortage of a productive population. This phenomenon led to a decrease in the dependence on agricultural production and an increase in the reliance on commodities inside the market. In addition to these developments, it has facilitated the opportunity for women to relocate from rural areas to urban or market settings.

In other terms, the reduction of dependence on agricultural operations for sustenance and the shift towards non-agricultural sectors have played a significant role in transforming gender dynamics within the community. This phenomenon can be attributed to the perception held by women that metropolitan settlements offer a means of liberation from the societal constraints imposed upon them in rural areas. The provision of remittances has played a significant role in supporting the livelihoods of individuals, leading to a notable inclination among women to offer their land as collateral for loans or as a gift, thereafter relocating to urban areas. For urban-dwelling, educated women, relocating to the city serves as a means to somewhat alleviate the burdens of restrictive patriarchal dynamics and the heavy workload prevalent in rural areas. This migration is often motivated by the desire to provide better educational opportunities for their children, among other objectives. Nevertheless, the shift towards a more market-oriented economy and the corresponding decline in reliance on traditional farming practices may not inherently represent a process of liberation. However, it is evident that the practice of redistributing land to others has indeed alleviated the burden on women's labour and circumvented the need for costly wage labour in that context.

The interviews revealed contrasting experiences between the wives of migrant workers residing in rural and urban areas. The women residing in the rural reported a sense of being subjected to familial authority, whereas the women residing in the city conveyed experiencing a greater degree of freedom from such constraints. Conversely, several other interviewees expressed the viewpoint that the relocation to metropolitan areas or market centers did not effectively enhance women's agency in terms of decision-making and self-sustaining livelihoods. According to their perspective, rather than empowering women, urban environments tend to foster a greater reliance on males due to women's limited financial independence. In this regard, a Bhandari woman expressed that metropolitan women who rely on monthly remittances often find themselves compelled to engage in various demeaning behaviors in order to continue their livelihoods.

Furthermore, the decision to relocate to urban regions, with or without family, results in alterations in gender dynamics within those environments. According to the statements made by interviewees, it has been suggested that the liberation from patriarchal dynamics

may potentially lead to the dissolution of the marital bond between spouses. This phenomenon can be attributed to the perspective articulated by Jabbar Bahadur KC, wherein the older generation tends to disapprove of the idea of a daughter-in-law residing without a husband. This perspective is rooted in the belief that such a situation signifies a decline in moral values and an inclination towards promiscuity, ultimately leading to the deterioration of the sacred bond between a husband and wife. As per the account of a Bhandari woman who has remarried, it is deemed unacceptable for individuals of both genders to endure extended periods of separation, as this may potentially lead to divorce or subsequent marriages in that context. The following narrative of a respondent at the age of 30 show how the male out-migration has leading to the breakdown in marital and family relation :

> I couldn't give up my dream of going to school. Because of this, I went to Baglung to keep studying while my husband worked in Malaysia. When I first asked him to, he agreed and sent me money. But later, when his in-laws made him mad, he cut off all touch with me. I knew where he was and waited for a year without seeing him. But he didn't send any money back nor went back to their home during these days. It caused a lot of trouble in my life. Then I could take it no longer and decided to get married again.

3·2 Women's Access to Economic Assets

Most importantly, men leaving their homes to work elsewhere has made it easier for women to run the household economy by taking over the role of husband at the household level. According to the people who were interviewed, the economic assets gained by migrant workers have been owned by women in nuclear families. The women who were interviewed said that they had been in charge of migrant families' homes even though patriarchal laws and norms made it hard for women to control land and money. They said that the old system of land ownership couldn't encourage women to claim land rights. Instead, it let men keep tight control of land even when they weren't at home. When people first started coming back from abroad, most of the land they bought was registered to their husbands. Their husbands also owned their debtors and moneylenders. But because of the land tenure law, people have started to register land on women. As a result, land bought with money sent home has slowly been registered from men to women. On the other hand, the method for

giving credit or extensions to men has been weak, and women have had more access to the money that was sent. This has helped to give women more power in society.

The woman in the village makes decisions about how to use the land now that the husband is away. It is now more about what women want than what men want when it comes to whether land is used for farming or not and whether it is given on loan or for free. Similarly, the cash earnings have been given to women because of the opening of banking channels and the fact that the husbands are often not in the village. A female respondent shared that:

> I now have money in the bank. My husband used to send me money through a money transfer, and I had to go to Baglung or Hatiya to get it. But now he sends money straight to my personal account. Since I need it often, I take it out for daily spending without asking him. Besides the daily costs, I ask my husband to take it out. If a friend asks for money, I talk to him about it and make a decision.

Prior to migration, the male head of the household held final decision-making authority over matters pertaining to household finances and other affairs. However, this particular skill or ability possesses the transfer of assets was made to his spouse subsequent to his departure for employment in another region. In contrast, it is seen that the male individual acquires income from an outside nation, whereas the female individual assumes ownership of those funds within the local community. Both individuals engage in the process of determining the manner and location in which to employ it. In essence, both men and women actively participate in the decision-making process pertaining to the maintenance, management, and financial aspects of the family economy. During the process of migrating, individuals engage in consultation with one another through the use of telephone communication, ultimately arriving at a choice that is deemed suitable and appropriate.

In the context of spouses working overseas, it is observed that wives possess the ability to independently exercise decision-making authority pertaining to routine household maintenance and daily expenses. In alternative terms, the absence of males leads to a heightened sense of autonomy and reliance on males. While these women rely on their husbands for financial support, they possess autonomy in making decisions regarding the allocation of funds to

meet their daily requirements. Nevertheless, women are required to seek the consent of their spouses. According to the interviewed female participant, all genders exhibit equal involvement in making purchasing decisions and managing their financial resources. In addition to the transmission of funds, husbands correspond with their wives to provide guidance regarding the appropriate allocation of finances and the intended purposes for which these funds are to be utilized. As an illustrative instance, Juna Khatri recounted her personal experience as follows :

> Before he left, he would decide how much the family would spend and how much they would make. I'm in charge of everything now that he's out of the country. Since he works and sends money regularly, it's been easy to keep the house running. He tells me all the time, "Don't invite hardship to maintain your household; instead, use remittance to handle it." I am now acting in the right way. I talk to him even though I need a lot of money. I will have to explain everything to my husband if I spend money without asking first.

In contrast to women belonging to nuclear families, the women interviewed who were part of extended families claimed that the economic status of their families has not been boosted by the out-migration of men, as their fathers-in-law receive income from overseas. As per their account, their fathers-in-law predominantly receive the majority of the funds, while they themselves receive an allocation of money for basic expenses, sometimes referred to as pocket money. According to their statements, it was also mentioned that the fathers-in-law typically assume responsibility for financial management. Occasionally, individuals seek guidance from their migrant male offspring residing in a foreign nation, while neglecting to engage in consultation with their daughters-in-law residing in the same family.

3·3 Women's Participation in the Decision-Making Process

In tandem with the heightened workload and enhanced economic agency, there has been a notable rise in women's involvement in decision-making processes pertaining to both communal affairs and household matters. The involvement and status of women in household leadership, economic administration, and representation in communal gatherings have witnessed notable growth.

According to the respondents, in situations where males are absent, the majority of women assume the de facto role of household heads in migrant households, although their husbands continue to occupy the nominal position of household heads. According to their perspective, women are no longer confined to the role of a housewife, but rather have emerged as active decision-makers. As individuals assume responsibility for managing household affairs and making daily decisions, they effectively assume the role of de facto household head within nuclear family structures. According to the women interviewed, in the absence of their husbands, they assume the management of household affairs, including decision-making and assuming full responsibility. However, they were unprepared to assume the role of the leader of the household. Inquiring about the identities of family heads, it was customary for women to designate their husbands as the primary household heads.

The women in question assume responsibility for making decisions solely pertaining to daily operations, while deferring matters of greater scope and significance until their husbands return from overseas. Strategic decisions are made within the context of home-leaves. However, in cases where prompt action is required, they engage in consultation with their spouses by initiating a telephone conversation in order to arrive at a suitable resolution. For example, when women are faced with decisions such as obtaining a significant credit, purchasing land, constructing a house, or contributing funds towards social and developmental initiatives. Nevertheless, women hold a significant position in the decision-making process pertaining to the how, where, and when of various activities inside the village. In the realm of strategic affairs, women often possess a higher level of familiarity and acclimation in other countries compared to their husbands. The role of the wife in the village entails serving as the primary conduit of information for her husband, relaying topics pertaining to both the home and the broader community. Typically, following the identification of a problem, plan, or event, a woman engages in a collaborative process with her husband, seeking his counsel or agreement, ultimately leading to the attainment of a suitable resolution. In this regard, it is pertinent to use the words of Gita Kunwar as an illustrative example.

> For the past two years, we have kept our family away from our parents. The kids are very little. No one else is available to help me with something around the house. It's hard, but I have to

make almost all of my daily decisions by myself. Today that we have cell phone service, it's been easy to talk to the husband. If I run into a problem while making a choice by myself, I can talk to my father and my in-laws. But most of the time, I call my husband because it's easy to do so. He tells me what to do and how to do it while I call him. Then I make a choice based on that.

The involvement of male members in the households and community gatherings continues even when their husbands are on leave and present at home. As per their assertions, the male migrants who return do not neglect their wives upon retirement or during periods of absence from home. Due to her extensive knowledge and familiarity with both domestic and communal matters, she actively assists her husband in managing household responsibilities, agricultural endeavours, and community engagements. However, individuals may have difficulties when making decisions without engaging in sufficient dialogue with one another. The argument is represented by the statement made by Paul Khatri. The individual revealed :

We often talk things over with each other and come to a good choice. She also gives me good advice that helps me make the right choice at the right time. But as the head of the family, I have to make quick decisions without her input sometimes. If the choice hurts anyone, she starts crying with me, and we fight for a while. As the head of the family, I expect her to talk to me before she makes a choice. She tries to get around me sometimes and make decisions on her own. Because of this, we fight because we don't know who is in charge of the home.

The data clearly indicates that the emigration of males has led to an increase in the involvement of women in nuclear families. However, women from extended families have reported a decline in their participation in the decision-making process within the home. According to a Shrish woman's perspective, the diminished level of participation might be attributed to the influence exerted by parents-in-law, who frequently assume decision-making authority inside the household. Prior to migration, husbands played a crucial role in mediating between their wives and parents, ensuring that the decisions made by the parents aligned with the interests of the women. However, with the absence of their husbands, the representation of their interests has diminished. In the context of

familial dynamics, a Brahmin woman expressed her perspective by stating that daughters-in-law, because to their obligation to show respect towards their parents-in-law, are unable to openly voice their personal interests. However, she observed that the parents-in-law often disregard or overlook these interests. The inability of a recently married daughter-in-law to effectively communicate her desires with her parents-in-law has been observed. The woman expressed her role within the extended household, stating that she occasionally receives information about household matters either through phone communication with her husband or upon his return from abroad.

In the context of community-level meetings, it is customary for each household to be represented by at least one family member. In this regard, within the context of an extended household, it is typically the father-in-law who assumes the role of representing the household during community meetings. Within the context of the nuclear family structure, it is typically the woman who assumes the responsibility of representing her household during various meetings. The individuals who were interviewed provided their perspectives similar to the aforementioned statement, the Rana woman expressed, "In the past, my spouse would participate in gatherings held within our community." Since he is located outside of the community, I am consistently attending all of them.

Initially, the wives of migrants assume the role of their husbands, so assuming their status within society. However, over time, these women establish their own position and develop their own unique identities within the societal framework. According to the account provided by the Rana lady, individuals were referred to not by their actual names, but rather by their marital status in relation to their husbands, such as "wife of Yame" or "wife of Shame." However, subsequently, women began to be referred to by their own names rather than their spouses' names. Furthermore, the spouses of accomplished migrant individuals are afforded precedence in the decision-making process due to their ability to contribute to social and developmental initiatives through the remittances acquired from overseas employment. Initially, a significant challenge arose for the majority of women in comprehending talks, primarily attributable to their limited educational background and lack of exposure to community meetings, resulting in a dearth of practical expertise in this domain. Similarly, due to a significant under-representation of women, they often experienced feelings of timidity and chose to

remain reticent during meetings predominantly attended by male participants. However, at present, they are no longer a minority and do not experience inhibitions that would prevent them from actively participating in community gatherings. Community meetings serve as a platform for female too to openly express their opinions, ideas, and disagreements. A female respondent shared that :

> I have never been to a neighbourhood meeting before and I have never been to school. Some people made me feel bad when I went to community meetings. I used to be fair, and now I have to pay a fine. When I went to meetings with my in-laws, I used to go, listen, and then come back. But now I'm too shy to speak up. Over time, it became a habit for me. At the same time, it's easier to speak out now that there are more women around. I can now easily say what I want to say if I want to.

In the nuclear family, male members' absence has led to an increased involvement and responsibility of women in community meetings. However, due to time constraints, they have encountered difficulties in effectively managing their time for community affairs. Moreover, in line with the growing involvement and influence in community and family decision-making processes, the migratory experience has played a significant role in shaping women's presence and engagement in both community and household matters, even upon the husbands' return from overseas.

4. Summary and Conclusion

This study examines the influence of male out migration on gender role and relationship. The study, conducted through two stages of field research in Narethanti village, Western Nepal in 2011 and 2022, reveals that while the absence of male intensify the workload and responsibilities of spouse, remittances sent back by male help to reduce the burden on women's workload. Male out-migration provides women with opportunities to engage in traditional male occupations; however, gendered work division persists, affecting both the male and female. The research highlights the rise in female leadership and economic participation, while also noting an increase in agricultural responsibilities. Temporary home-leaves provide respite from women's responsibilities, which are affected by societal norms. The migration of males leads to a decline in agricultural land ownership, which in turn leads to increased dependence on markets and encourages the migration of

females to urban areas. This simultaneous encounter offers both freedom and difficulties. The study concludes by examining the possibility of marriage breakup resulting from urban migration and societal disapproval of prolonged separations.

The phenomenon of male out-migration has a profound impact on the economic empowerment of women. Women in nuclear families have gained authority over economic assets that belong to migrant workers, who have chosen to register these assets under their wives' names, despite the prevailing patriarchal standards. Women are granted the authority to make decisions regarding land utilization, agriculture, financial loans, and day-to-day expenditures. Enabling the establishment of banking channels allows for the direct transfer of funds to women's individual accounts, so augmenting their financial independence. Despite ongoing conversation with spouses, women play an active role in decision-making processes concerning home economics, demonstrating a more equitable level of involvement. Within extended family structures, fathers-in-law assume the responsibility of overseeing financial resources, hence restricting the financial independence of daughters-in-law. The research findings indicate that the relocation of males from the village has had a significant impact on altering gender dynamics and enhancing the empowerment of women.

The study highlights a notable increase in women's involvement in decision-making processes at the community and household levels as a result of men migrating away. Within migrant households, women play an active role in assuming de facto leadership positions, even while their husbands occupy the formal head posts. They take charge of everyday operations and postpone important decisions until their husbands return. Women exhibit an increased level of independence, participating in cooperative decision-making during periods of absence from home. Women's participation in community activities is widespread, particularly in nuclear families where they often represent their houses. The absence of husbands results in a change in women's social standing, originally indicated by the use of their husbands' names but gradually acknowledged by their own distinctive names. Women surmount early obstacles to actively engage and express their viewpoints, exhibiting heightened participation in nuclear families but experiencing a decrease in involvement in extended families as a

result of parental authority. In general, the departure of males from a community has given women the ability to actively participate in community matters and decision-making processes.

In conclusion, the study highlights the effects of male out-migration on gender relationship and females' participation in economic activities and decision-making processes in both the households and community level. The change is clearly observed in the empowerment of women in nuclear households, where they exercise authority over economic resources and actively engage in financial decision-making processes. This change challenges conventional gender stereotypes, demonstrating a more equitable participation of both genders in domestic matters. The extended families follow a distinct path, which has a minimal effect on women's economic independence. However, the overall results emphasize a substantial increase in women's involvement in community and domestic matters as a result of the lack of males. Women successfully adjust to these evolving dynamics, thereby influencing a transformed social perception of their responsibilities. Nevertheless, the study also highlights concerns regarding potential difficulties, such as the breakdown of marriage relationships and criticism from society. This underscores the importance of carefully considering policies to accommodate the changing gender dynamics resulting from the influx of foreign workers.

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Navigating Globalization: Anthropological Insights on the Dynamics of Cultural Transformation in Nepal

Netra Kumar Ojha*

This article critically examines the anthropological dimensions of globalization in the context of Nepal. It draws from influential works by scholars like Harvey, Giddens, and Pieterse, highlighting anthropology's unique perspective on cultural specificity and historical processes. The discourse challenges prevailing narratives, rejecting ideas of deterritorialization and homogenization, proposing "hybridization" as an alternative paradigm. Eurocentric biases in globalization studies are scrutinized, with Frank and Wolf advocating for a humanocentric historiography. The Nepalese experience is explored through case studies by Rankin and Liechty, revealing the reciprocal relationship between global and local forces. The

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article focuses on changing consumption patterns, cultural commodification, and evolving gender dynamics. Adopting a microcosmic lens within familial contexts, it delves into globalization's impact on consumption, social media, and relationship commoditization. In conclusion, the study positions anthropology as crucial for understanding the intricate nuances of globalization in Nepal, emphasizing the need for a context-specific and inclusive approach to navigate socio-cultural transformations.

[**Keywords :** Globalization, Anthropology of globalization, Globalization narratives, Cultural dynamics of globalization, Nepal]

1. Introduction

Globalization, a ubiquitous term, has become the focal point of extensive deliberation across diverse academic realms, where scholars grapple with both consensus and controversies regarding its definition, features, and dimensions. Harvey (1989, cited in Inda and Rosaldo, 2002), conceptualizes globalization as a "time and space compression", emphasizing the accelerated interconnectedness of the world. Giddens (1990, also cited in the same source) presents an alternative view, describing it as "time and space distanciation", highlighting the perceived distancing effects within the global landscape.

In the domain of anthropology, Pieterse (2009) diverges from these temporal and spatial perspectives, characterizing globalization as a "long-term historical process of growing worldwide inter-connectedness". This distinctive anthropological viewpoint under-scores the enduring nature of globalization, positioning it within the broader historical trajectory of global interconnectedness. Anthropology, in its exploration of globalization, sets itself apart by prioritizing the examination of how individuals mediate the expansive processes of globalization in culturally specific ways (Inda & Rosaldo, 2002). This unique emphasis distinguishes anthropological studies from other disciplines, marking a departure from more generalized analyses.

Anthropologists scrutinize the intricate interplay between global forces and local cultural responses, elucidating the dynamic ways in which communities negotiate their identities amid global transformations. This prioritization of cultural specificity reflects the discipline's commitment to understanding globalization not as a uniform, homogenizing force but as a multifaceted phenomenon shaped by diverse local engagements. Inda and Rosaldo (2002)

emphasize anthropology's distinctive lens in approaching globalization, highlighting its focus on subjectivities and the nuanced ways individuals navigate the global currents. This anthropological perspective stands in contrast to disciplines that might adopt more macroscopic viewpoints, often overlooking the lived experiences of individuals within the global tapestry.

Moreover, anthropology's engagement with globalization extends beyond mere observation, delving into the participatory role of subjects in shaping the contours of globalization. By foregrounding the agency of individuals and communities, anthropology offers a holistic understanding of globalization that encompasses both its macro-level processes and micro-level impacts on people's lives. In essence, the anthropology of globalization not only conceptualizes globalization as a long-term historical process but also distinguishes itself through its emphasis on cultural specificity and the agency of individuals in navigating global transformations. This approach challenges the homogenizing tendencies often attributed to globalization and underscores the importance of understanding how diverse cultures actively contribute to and shape the global land-scape. As anthropologists delve into the multifaceted dimensions of globalization, they illuminate the intricate interconnections between global forces and local realities, enriching our comprehension of this complex and evolving phenomenon.

2.   Narratives of Globalization

Since the late 1980s, globalization has become one of the hot topics in academia. There are different narratives prevalent in academic arenas regarding the features of globalization. One of the popular narratives is that globalization creates the deterrito-rialization of culture across the globe. For anthropologists, it is only a partial truth because a specific environment can restrict the free-floating of cultural elements. In this situation, cultural "reterrito-rialized" is also possible (Inda & Rosaldo, 2002). For example, we can find the Nepalese community in the US, Canada, and other parts of the world. In short, the relation between culture and specific place can be weakening but the argument that culture has altogether lost its original place is not practical (Inda & Rosaldo, 2002).

Similarly, another dominant narrative of globalization treats it as homogenization and cultural imperialism of the world (Inda &

Rosaldo, 2002). In the process of cultural imperialism and homogenization, the dominant culture disseminates around the world in such a way that it creates a kind of cultural homogenization. For anthropologists, this picture of homogenizing and cultural flow from the west to the rest does not adequately address the realities of this complex contemporary world. Likewise, anthropology discards the narrative of homogenizing and cultural imperialism and treats globalization as "a process of hybridization that gives rise to a global mélange" (Pieterse, 2009 : 65). This suggests that the globalization process should not be taken only as so-called weak cultures blindly adopting dominant cultural traits, but rather borrows the cultural parts of different cultures which contribute to the dominant one too. Moreover, in this process different cultural traits blended into one as a process of mutual imbrication (Inda & Rosaldo, 2002).

Though many theorists also talk about the unipolar homogenization dimension of globalization, anthropologists see its plurality. The anthropologist Trouillot (2003) considers globalization from the political-economic perspective and claims that the narrative that globalization creates homogenization of the world is contradictory and superficial. He states that the concept of homogenization is a kind of half story because the world is fragmented "political-economically" as well as in terms of market. Because of globalization, the world, even the west, is fragmented into different pieces, and inequality is increasing between urban and rural, and specific geographies, especially Atlantic zones are privileged in terms of economy and consumption. For example, even within the US, there is inequality among the white and blacks, among the whites, the Asian, Hispanic, African American, and indigenous communities. Therefore, Trouillot (2003) claims that if there are fragmentations within a certain territory and even within a country then the generalization of a homogeneous world due to globalization is less meaningful.

Moreover, the narrative of the homogenization of the world by globalization is challenged by Appadurai (2002) by presenting the inherent differences and disjuncture with the global cultural economy. Following the idea of Anderson's "Imagined Community", he presents how people create different imaginary "scapes" which are not based on any scientific and genetic facts. In the globalization process, these imaginary "scapes" promote a kind of cultural

economy. This thing is disjunctive and contradictory from the point of view of globalization.

3.   Critiques of Eurocentrism in Globalization Studies

Many anthropologists and scholars criticize the other dominant narrative of European superiority in the process of globalization by taking it as a Eurocentric view. Among them, Frank in his popular work "Reorient" (1998) raised the methodological question about the ways of the historiography of the major writers, historians, and social scientists regarding the issue of globalization. He talks about the political economy and historical trajectories of globalization by presenting the fact that there were different ups and downs in the process of globalization. In a particular historical period, Asia or Asian countries were the centers of the global political economy, and over time Europe and the US became the centers of the global political economy. The domination by the European economy over the Asian economy has not a long history. In the process of colonialism, the power and economy of the world became Europe centered. In fact, before colonialism, the economic picture of the world was different. Therefore, Frank claims that the continuity of the European economy is not always possible (Frank, 1998). There are lots of signs and indications forecasting that in the coming decades the power centers of the global economy will be Asian countries. This fact shows that historical trajectories or ups and downs are an inherent character of the globalization process.

Frank challenges the methodological ways of the historiography of great social scientists, historians, and modern social scientists particularly, Marx, Weber, Durkheim, and even Wallerstein who adopted the Eurocentric bias in writing world history (Frank, 1998). He claims that what these scholars claim in their writings as world history is not world history but only a recent history of Europe. Before the modern period, Europe was a part of Eurasia, and taking the European continent as a separate category was a deliberate construct of Eurocentric historiographies to prove the dominance of Europe over the rest of the world. In fact, even in the period from 1400 to 1800 A.D., there was no European hegemony, rather Chinese goods, trade, and marketplaces had occupied the central position in the global economy (Frank, 1998). Frank further claims that existing scholars, particularly modern historiographers have failed to recognize this fact because of their inherent Eurocentric bias. Therefore, such

Eurocentric bias has prevented scholars from taking the holistic and humanocentric global approach (Frank, 1998).

Frank further claims that the existing way of the historiography of the world is deliberate and full of Eurocentric bias. For example, we can take an example of one piece of writing to show how historiographers deliberately intended to justify the superiority of Europe over the rest of the world. In his popular writing "The Clash of Civilizations", Huntington (1996) presumed that the world was divided into seven big civilizations, and the European civilization, particularly Judeo-Christian was the leading civilization among the others. Therefore, what we think and read about the history written by existing biased social scientists, such as world history or economic history of the world, does not cover the diversity, historical trajectories, political economy, and political systems of the world.

Frank advocates the necessity of humanocentric historiography of the globalization process and global history. In other words, we should not see and conceptualize any phenomena from a European theoretical lens. Many anthropologists see this tendency as the dark side of western modernity and believe that it erases the economy, politics, and cultural practices of the entire world. As anthropologists, we have to prefer to use the holistic methodology in a diachronic fashion. Frank's arguments can be summarized as that if we look at the whole from the part (in this case if we look at the world from Europe) then it creates flaws in the methodology.

Like Frank, another renowned anthropologist, Eric Wolf also criticizes the methodological part of the historiography of contemporary social scientists in his writing "Europe and People without History" (Wolf, 1982). He claims that since the long historical periods Africa and Asia were integral parts of the economic and political system of the old world. At the time, there were regional linkages and connections in terms of trade, particularly slave and fur, and the European expansion that began in 1400 only extended this connection to the global level (Wolf, 1982). There was no distinct process by which European history was constructed, rather as a part of a dynamic process of global connections, European history was also constructed. He further argued that we cannot think of the existence of any societies as self-maintaining systems and as isolated forms. Therefore, the logics of the existence of "contemporary ancestors" and the "people without history" are meaningless (Wolf, 1982 : 390).

Moreover, the categorization of certain people as the people without history only reflects the mindsets of the Eurocentric view. Such accounts of history misguide the political economy and the nature of the historical trajectories of globalization.

4. Alternative Paradigms for Understanding Globalization

Unlike other arguments, Pieterse (2009) suggests adopting three paradigms for understanding the future aspects of globalization and culture. These perspectives are Samuel Huntington's idea of "The Clash of Civilizations", the theoretical lens of "MaCdonaldization" advocated by George Ritzer, and his own idea of "Hybridization" (Pieterse, 2009 : 44). As a recent development, the term "globalization from below" is also dominant among academia as a discourse of globalization (Mathews and Vega, 2012). It provides a different angle to scholars in general and anthropologists in particular about how to grasp the process of globalization from the subjects or culturally specific ways. Moreover, the advocates of "globalization from below" have raised questions on current perspectives of globalization by saying that they only talk about globalization as "globalization from above".

The process of globalization has created a reciprocal relationship between the global and the local in which the global is integrated into the local and vice-versa. Most of us heard about the idea of globalization from above and do not know about the other side of globalization, i.e., globalization from below. The "globalization from above" is related to states and chains of transnational corporations having billion-dollar budgets and lawyers having the indicators and statistics of a formal economy. On the other side, the term "globalization from below" use to indicate semi-legal or illegal flows of small amounts of capital, people, and goods without lawyers and copyrights, run under the radar of the state as an informal economy, and closely tied with the development of information and technologies (Mathews & Vega, 2012). Both of them are neither contradictory or opposite; rather they exist and function simultaneously and adopt the principles of free-market (Mathews & Vega, 2012).

The dominant narrative regarding the study of globalization which focuses on the "globalization from above" alone is not only appropriate but also inadequate to understand the multifaceted

nature of globalization. Social theorists, particularly economists, talk only about the formal process or formal economy of globalization and ignore an equally important another side of the informal economy of globalization. Therefore, anthropologists by their nature and training raise the issues related to another side of globalization, i.e., globalization from below. Moreover, they believe that the globalization from below can be studied or explored by using multi-sited ethnography and thick description which is only possible from the perspectives of anthropology (Pliez, 2012).

5.   Globalization in the Context of Nepal

When we talk about the experiences of globalization in the context of Nepal, we have to focus especially on how the neoliberal economy or the political economy of globalization penetrated the consumption pattern of the local people. Moreover, such penetration can be found in the transformations of the cultural logics of food and sex, the creation of middle-class culture through the consumption of goods, and the cultural-based politics of markets.

Katharine Rankin (2004) claims that the dominant discourse of Nepal's isolation before the 1950s was only partial truth. Before the 1950s there were many foreigners in Nepal, and there was a sort of connection between Nepal to the outside world. In the case of Sankhu, a residence of the traditional Newar community was also a trade route between Tibet and Kathmandu. Moreover, Sankhu is also known as a part of the traditional Silk Road. Rankin further claims that after the 1950s the connection of Nepal to outside the world in terms of market and development increased. After the Rana regime, through the five-year plan, some of the development programs were designed and their major donors were foreigners. In addition, by giving the donation they entered Nepal, and that was the beginning of economic colonialism in Nepal. Furthermore, this was the penetration of the global political economy and globalization in Nepal. After the penetration, different financial institutions were established and the mobilization of the people increased. After the 1980s, there was a sort of deregulation of the state policy through the mechanisms of structural adjustment policy, and the program was executed (Rankin, 2004). Therefore, these events should be regarded as the turning points of the global economy, global market, and globalization process in Nepal.

In her book "the cultural politics of market" (Rankin, 2004), Rankin provides a detailed picture of how the globalization process, particularly neoliberalism changed the logic and meanings of caste and gender of the Newars in Sakhu. By blending the anthropological theory of practice with the theory of geography, she tried to explore the impacts of globalization in time and place specific consciousness, ideologies, and practices of people. Rankin claims that after the encroachment of economic liberalism, particularly in the Jorpati area of Kathmandu, carpet, garment, and tourism-related industries were opened. This situation as well as the Maoist insurgency increased the flow of people in Jorpati. The new circumstances created employment opportunities for the Newar People particularly the low caste of Sankhu. The opportunities for employment changed the class and economic status of previously poor low-caste Newars. At the same time, the newly developed commoditized regime of value is linked to the consumption and possession of modern material objects. The low-caste Newars raised their status as middle-class consumers of imported goods.

At the same time, in comparison with low caste, the high caste Newars did not have the access to the commoditized regime of value. The traditional rituals-based prestige economy becomes weak to compete with the commoditized economy of prestige. In this situation, the caste-based stigma related to low-caste people becomes blurred. Similarly, Rankin (2004) claims that the newly established commoditized economy of prestige also changed gender relations. The consciousness of fashion, cosmetics, and some sort of material objects giving in dowry become compatible with the prestige economy of money. Moreover, with the absence of males for employment in Jorpati, the females who lived in Sakhu also became temporary household heads. Therefore, Ranking tries to show how globalization and neoliberal economy politicize the culture and make a new setting or parameters for individuals' practices.

Similarly, Mark Liechty in "Suitably Modern" also talks about globalization and its penetration in Kathmandu (Liechty, 2008). He tried to present how the consumption of media shaped the ideology, imagination, and future direction of the middle-class people in Kathmandu. He further said that the media directs the people about what should have been consumed to be modern, and creates attraction towards the commodification and consumption culture. Liechty argued that after the 1950s globalization process created a

distinct category of people having separate cultural practices and consumption patterns to be suitably modern in Kathmandu. Unlike Marxian and Weberian perspectives of class construction, he focused on the consumption patterns as the basis of class construction.

Liechty claims that globalization created morality based on separate consumption patterns and cultural practices located "in between" the urban poor's vulgarity and corrupt elite lifestyles in Kathmandu (Liechty, 2008 : 24). He categorized this separate category of consumption as middle-class. In suitably modern, Liechty used empirical data-based generalizations to show how the middle class is constructed. In other words, he tried to show how an individual can claim that he or she belongs to the middle class. He explored the different indicators, like, fashion, youth culture and game culture, cinemas, songs, music, magazine, middle morals, enough to eat, modern Nepali, Ijjat economy, and so on, and interviewed different sectors of people to justify the existence of middle-class culture. For one instance, he interviewed many of the students and housewives. Liechty asked why you wear this type of fashion, make-up, and why you don't use a highly expensive type of make-up. Many of the respondents told him that this (current) type suits them. It is because, if they do more than this, they will belong to either the very low class or very high class. So, they told him that the middle class should do make-up in the middle range (Liechty, 2008).

In another book, Mark Liechty shows the major transfor-mations of the cultural logic of food and sex from basic needs to cranial commodities in Kathmandu (Liechty, 2010). Before the 1950s there was a caste-based cultural logic (even law based) of restrictions on food, and it was also taken as a private phenomenon. After the 1950s, Nepal has become an open society for all the people around the world. Since then caste-based cultural logic on food changed, and food became a public phenomenon. In Kathmandu, the legal provision of food changed with the collapse of the Rana regime. Though the food was already in the public domain in Europe and US since the 18th century, the first credit goes to USAID for taking the food from private to the public domain in Kathmandu by appointing the Newars women as cooks in their offices. After that the food gradually became private to public phenomena outside Kathmandu.

With the increasing number of foreign tourists, travelers, and newly evolved middle-class the demand for food in public places, like hotels, and restaurants increased. The foods become saleable

luxurious commodities. In a caste-based society, women should not have permission to go out, eat out, and be close to strangers. But, with increasing numbers of tourists in Kathmandu the number of hotels, restaurants, fancy shops, curio, and travel agencies increased. In this context, new job opportunities for women were also increased and emerged the situation of dehousewifization. This new situation also accepted the necessity of fashion for women. Moreover, the privately located gender body came into the public domain. In the context of food, the 1950s was the transitional point for commercial sex in Kathmandu (Liechty, 2010).

Commercial sex was brought by the British to the major cities of India during the colonial period. Liechty shows how the paradigms of food and sex were changed with the process of globalization. Liechty further claims that, after the 1950s, in Kathmandu, the concepts of food and sex were transformed from the initial or familial private domain into the cranial economy with the emergence of middle-class people. Moreover, sex and food are transformed from the private body into the public body, and the private domain into the public domain respectively. When food and sex are commercialized in Kathmandu, there are many fantasies of sex were created by the stakeholders of the sex market. For instance, whoever the girls were, they named them, and branded them as Darjeeling girls, school girls, office girls, and so on. Some of the prostitutes wore the dresses of salable professionals to attract middle-class customers. The cabin and dance restaurants become the meeting points and the place for the consumption of women's bodies (Liechty, 2010). If we see the angle of globalization from below, with the commercialization of food and sex local foods and cuisine were branded in Kathmandu. People earned money by involving the market of sexuality.

In the above paragraphs, I have talked about the multiple facets of globalization processes, and their impacts or experiences in the context of Nepal in general by citing the works of Ranking and Liechty. In the following paragraphs, I have briefly discussed the impacts or experiences of these multiple facets of globalization in a particular family and society.

6.　Experiencing Globalization in a Family

As an impact of "globalization from above" living in different places the members of a family linked through social media. The consumption pattern has changed and the activities and policies of

multinational institutions have become day concerns. Similarly, thinking about democracy, terrorism, human rights, climate change, free markets, and so on has become the business. Social media has become essential, and multinational products have become a part of daily consumption. On the other hand, "globalization from below" has created access to both pirated and semi-original versions of commodities including software, digitized materials, low-price edition books, electrical gadgets, and semi-branded clothes. Similarly, both of them have also created constraints too. The above dimension of globalization has created global risk in the economy, and the consumption pattern of junk foods has created health problems among family members. The previously rarely found diseases like sugar and blood pressure have been common. Moreover, social relations have been commoditized. Similarly, globalization from below has also created many risks. Though they are cheap and easily accessible, the pirated goods are less efficient and effective and do not have any warranties and guarantees. Social relations become commoditized and mechanical.

7. Conclusion

The exploration of globalization through anthropological perspectives offers a nuanced understanding of its multifaceted nature, particularly in the context of Nepal. The varied narratives of globalization, such as "time and space compression" and "distanciation", highlight the complexity of its impact on different cultures. Anthropology, with its emphasis on cultural specificity, sheds light on how individuals mediate global processes in unique ways, challenging the homogenizing tendencies often associated with globalization. Critiques of Eurocentrism in globalization studies, as presented by scholars like Frank and Wolf, underscore the need for a more holistic and humanocentric approach to understanding historical trajectories and economic shifts. The acknowledgment of historical fluctuations challenges the Eurocentric bias in the historiography of major social scientists, urging scholars to adopt a broader perspective. Alternative paradigms proposed by Pieterse, such as the Clash of Civilizations, McDonaldization, and Hybridization, provide diverse lenses for interpreting globalization. The emergence of "globalization from below" emphasizes the importance of studying informal economies and local perspectives, offering a counterbalance to the dominant discourse on globalization from above.

Examining globalization in the context of Nepal, the reciprocal relationship between the global and the local becomes evident. The experiences of "globalization from above" and "globalization from below" shape various aspects of Nepalese society, influencing consumption patterns, economic structures, and cultural practices. The case studies of Rankin and Liechty illustrate the transformative impacts of globalization on Nepalese communities, particularly in terms of economic liberalization, commodification of culture, and changes in gender relations. These studies highlight the inter-connectedness of globalization with local dynamics, unveiling both the opportunities and risks associated with the process.

In examining the experiences of globalization within a family, the text underscores the dual nature of its impact-bringing both opportunities and challenges. Social media and multinational products connect families globally, but at the same time, global risks in the economy and health issues arise from changing consumption patterns. In fact, the anthropological lens allows for a comprehensive understanding of globalization's intricate dynamics, emphasizing the need for a more inclusive and context-specific approach. As Nepal navigates the complexities of globalization, anthropological insights provide valuable perspectives for comprehending the intertwined forces shaping the global and the local.

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Identifying the Place of Banda's Arrival in Sonipat in the Sarkar and Suba of Delhi : A Reappraisal

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The entry of the 'Bahadur-Shah-nama' of the Jamadi I, 1119 Hijri corresponding to August 2, 1707 gives a clear cut evidence that Guru Govind Singh was in the Emperor's army at Agra immediately after the Battle of Jajau fought on 18th day of Rabi I, 1119 corresponding to June 18, 1707. The same primary source records Guru's 'balidan' on November 17, 1708 at Nanded on the bank of the Godavari. Before his 'balidan', the Guru had sent Madho Das Bairagi alias Banda to the north who appeared at a place near Kharkhoda in Sonipat from where the latter had started military expeditions

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against the Mughals. The site of the village Khanda (popularly known as Sehri-Khanda) has been identified as the very place of Banda's arrival in Haryana.

With the death of Mughal Emperor Aurangzeb at Ahmadnagar on the 28th Zul Qada 1118 A.H.[1], cooresponding to the 2nd March, 1707[2], the medieval period of Indian history is supposed to come to an end and the historians agree to accept the same as the starting point of modern Indian history. His eldest son amongst 3 alive ones named Prince Muazzam, assuming the name of Bahadur Shah, sat on throne after defeating and killing his younger brother Azam. His another brother Kam Bakhsh was also to be undergone same fate at Deccan a little later.

Quoting Danishmand Khan, William Irvine throws light on the presence of Guru Govind Singh at Agra just after Bahadur Shah's vicvtory on Prince Azam Shah in the Battle of Jajau fought on 18th June, 1707[3]:

> "It seems certain that Govind Singh joined Bahadur Shah at some point when that Prince was on his march down country from Lahor to Agra, to contest the throne with his brother, Azam Shah."

He further remarks:

> "In the same way Sikhs make the battle, fought at Jajau, between Agra and Dholpur, on the 18th Rabi I. 1119 (18th June 1707)."

Furthermore, he mentions[4]:

> "But there is, I think, evidence that Govind Singh was in the Emperor's army at Agra immediately after the battle. I think that he is to be identified in the entry of the Bahadur-Shah-nama of the Jamadi I. 1119 (2nd August, 1707), when a jewelled scarf was presented to Govind Singh."

About the death of Guru Govind Singh, the Sikh tradition assigns it to Nanded, on the Godavari, in a shrine called Achalnagar[5]. The Sikh tradition also tells it to be happened on the fifth day of some

lunar month[6]. The *Bahadur-Shah-nama* records it on 5th *Ramzan*, 1120 (17th November, 1708). It also records that a report was made to the Emperor, "as to the disposal of the movable property left by Guru Govind Nanak[7].

Quoting the evidence from Rai Chatarman's Chahar Gulshan,* Irvine tells about one Ajit Singh apparently an adopted son. He also writes[8]:

> "It was of considerable value, and according to rule ought to be confiscated. The Emperor, with the remark that he was not in want of the goods of a *darvesh*, ordered the whole to be relinquished to the heirs."

Throwing light, further, he remarks[9]:

> "The death might have just occurred; at any rate, it must have happened quite recently. Unfortunately, Danishmand Khan, in his contempt for all narrative, tells us nothing of the mode of death. One Ajit (or Ajib) Singh, who passed as Guru's son, was brought to the Emperor, was invested with a rob of honour, and taken into the imperial service."

Quoting Warid, Kamwar Khan and Yahya Khan, and Browne; the historian provides some more details about the death of Guru Govind Singh and Banda's entry to the new movement's stir. He writes[10]:

> "On the death of Govind, his family and followers brought forward a man; who exactly resembled the deceased.* It is not very clear who this man was; he is generally spoken of either as Banda (the slave), or as the False Guru. Two contemporaries call him Fath Singh... Some say he was a Bairagi *faqir*... who for many years had been the intimate friend of Guru Govind. A more recent account calls him Madhu Das, alias Narayan Das, and tells us he was born on *Katik Sudi* 13th, 1727 S. (October 1670) being the son of Ram Dev, Rajput, of Rajauri-garh in Punchh."

When the imperial train from Agra to Deccan was in progress and had reached Nanded, it seems some historical that Guru Govind Singh was perhaps made convinced by Madho Das Bairagi not to accompany the Emperor. Finding his effort not fruitful, Guru Govind Singh decided to stay and not to move further from Nanded. He stayed and came to Madho Das Bairagi's math where its founder became his disciple i.e., Banda.

Banda *alias* Banda Bairagi alias Banda Bahadur or Banda Veer Bairagi was sent to north to settle the accounts with Nawab Wazir Khan of Sarhind. He left Nanded for north about September 1708. Throwing light on Banda, William Irvine writes[11]:

> "Whatever may be the truth as to his origin and antecedents, this man was now sent off secretly from Dakhin to Hindustan."

Returning to his monastery to meet his guest Guru Govind Singh, Madho Das Bairagi made a hurry! Quoting Ahmad Shah Batala, Ganda Singh reproduces the dialogue held between the two as follows[12]:

"*Sanyasi* Madho Das Bairagi	:	Who are you?
Dasham Guru Govind Singh	:	He whom you know.
Sanyasi Madho Das Bairagi	:	What do I Know?
Guru Govind Singh	:	Think it over in your mind.
Madho Das (after a pause)	:	So you are Guru Govind Singh!
Guru Govind Singh	:	Yes!
Madho Das Bairagi	:	What have you come here for?
Guru Govind Singh	:	I have come so that I may convert you into a disciple of mine.
Madho Das Bairagi	:	I submit, my Lord. I am a Banda (a slave) of yours."

Quoting the *Mirat-i-Waridat* of Muhammad Shafi and the *Ibratnama* of Muhammad Qasim Lahori, about Banda's suddenly appearance at Kharkhoda, a place in present day Haryana, William Irvine writes[13]:

> "Suddenly there appeared in the town of Kharkhoda, thirty-five miles west of Delhi, a man who gave himself out to be Guru Govind Singh."

The people took him as Guru Govind Singh himself who had recovered from his wounds[14]:

> "According to some accounts, he asserted that he had recovered from his wounds and returned to Punjab; other believed that he had been restored to life by God's power."

It is a fact that he was taken and thought of to be their Guru[15]:

"The *zemindars* of the village where he appeared had become several years before this time, followers of Guru Govind Singh, and knew his appearance. As the pretender had copied Govind Singh's exterior, and resembled him in features, these *zemindars* believed in him, adopted his cause, and wrote in all directions to the Sikhs, telling them that their lost leader had returned to earth."

He further describes[16]:

"In response to this call many armed men assembled, and as soon as there were five hundred of them, they marched for Sonpat, about twenty-five miles north of Dihli. The *faujdar* of Sonpat came out uttlerly unprepared, was routed, and fled to Dihli."

The dates of arrival of Banda to 'the town of Kharkhoda' and 'to the village where he appeared' are not mentioned in any of the contemporary sources. The term used 'the town of Kharkhoda' seems fit to get the location of the main site of the village where he had to be operate from. The village's name as well as the date remain still a question of further investigation.

On the basis of the evidences in the *Prachin Panth Prakash* of Rattan Singh and the *Banda Bahadur* of Karam Singh, Ganda Singh has given a glimpse of Banda's deeds full of bravery. He describes[17]:

"Robberies and thefts were not uncommon in those days, and, Banda Singh was advertised as a man of wealth, gangs of dacoits hovered round his camp. But they were soon driven away by his companions and he passed on to Bagar[18] territory unmolested. He had so far been quiet and had followed the policy of non-interference in the affairs of others. This, however, could not continue for long. Bagar in those days was notorious for occasional visitations of professional dacoits. One day he was informed that a gang of dacoits was marching upon the village where he was stationed, and that the residents were deserting their hearths and homes to take refuge in the neighbouring jungle. He encouraged them to stand against the marauders.[19] But the village *Panches*[20] were too timid to entertain any such idea. Fearing lest the whole population should catch the contagion of their city-fathers, Banda Singh locked them up in a house and marched out the head of a small

band of Sikhs to oppose the robbers. His attack was so sudden, bold and severe, that they were thrown into confusion and, without a second thought, they took to their heels, leaving for the victors all the booty of their previous plunders. Their leader was captured. All who came to his rescue were either killed or driven back. Now the villagers too were emboldened to strike a blow in their defence. Banda Singh released the *Panches* and ordered the pursuit of the robbers who were chased to their very homes in a neighbouring village[21].

After this episode full of bravery, he proclaimed himself the protector of poor and helpless against all professional robbers and official tyrants. In return 'milk' and 'curd', ration were the commodities the people could offer. The custom of 'pallu pherna' was observed that meant the Baba was the protector of the ilaqa or the geographical area under his control.

Under the heading- "Secular leadership of Banda (1709-1715)", Hari Ram Gupta in his famous work thus writes[22]:

"Banda had witnessed the ruthless despotism of the Mughals in general and their oppression against his own community in particular. He had also seen the unsuccessful revolts against Mughal absolutism, one in the Panjab (Banda's original home) and the other in Maharashtra (Banda's residence). The narration of his sufferings and the work done in the Panjab by Guru Gobind Singh himself roused the sense of patriotism of this young man of 38, and he undertook to execute the mission of the Guru. Having received his blessings, Banda started for the Panjab early in 1709."

Throwing light on newly energized life of the Hindus motivated by the new ideas of Guru Govind Singh and reenergized again by Banda Veer Banagi, the historian further remarks[23]:

"Never perhaps in the history of the Panjab did the circumstances or the time offer so fair a field to the ambition of a leader, conscious of great talents, and called to the command of warlike people, only too eager to second him in any enterprise he might undertake. Near Kaithal he plundered a royal treasure on its way to Delhi, and distributed the whole of it among his followers. This was a good omen for a series of rapid victories which he subsequently achieved, and attracted crowds of Sikhs and Hindus to join his folds."

In this context what Khafi Khan records is worth mentioning[24]:

"In two or three months' time nearly five thousand horse and eight thousand foot joined him. The number of his troops was increasing daily, and great booty was falling into his hands. Soon after about nineteen thousand men armed and equipped took to plunder and persecution."

The matters came to such a pass that from thirty to forty thousand infidels served under his banner. Then he issued orders to the imperial officials to submit and retire from their posts."

No original or contemporary source tells which village was the one discussed above where Banda was stationed for his preparations on such a large scale. No names are available.

In fact, the names of 2 townships of Kharkhoda and Sonipat are clearly mentioned. It shows that clue of 'the village under investigation' should be located in the administrative units of these towns. Also, it should be somewhere situated to the proximity of both of these towns.

No village other than 'Khanda' ever claimed to be the very village where Banda Bahadur had suddenly appeared and where he had made warlike preparations. For the purpose of identifying this historical village at least the following points should be kept in mind it :

1. It should be a site having appropriate space to hold the meeting point on daily basis but capable for general acceptance in public for mass gathering as usual.

2. It should be a site holding ample amount of water to cater the needs for public bath on mass scale as well as pure water for drinking.

3. It should be a site being in practice of public meetings and mass-gatherings to be addressed from.

4. To fulfil the aforesaid 3 conditions, it is an essential thing that the site should contain a religious sanctity in the masses simultaneously it should also be traditionally famous for religious gathering practices so that no Mughal intelligence could even suspect.

And there is one, a village named Khanda[25] which has a *'dwara'*,[26] the religiously sacred place named *'Asthal'* of Mahant Kishor Das[27] with a larger sized pond adjoined to it.[28]

It lies in the present day tehsil of Kharkhoda in the district of Sonipat in Haryana state of India. The oral tradition of history still preserves the evidences enfocussing the fact relating to Banda Bairagi's shelter and site for his further campaigns which include the suppression of the Ranghar dacoits[29] and military expedition on the *faujdar* of Sonipat. This is the village from where Baba Banda Bairagi launched his military expeditions those resulted not only in successful execution of Wazir Khan, the *faujdar* of Sarhind but also in making a kingdom founded yielding a revenue worth of 32 lacs of rupees per annum within the *Suba* and *Sarkar* of Delhi.[30]

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3. *Ibid*., 89-90.

4. Danishmand Khan, fol. 18.

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6. Sakhi Book, 200.

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28. Interview, 22.09.2023, Col. Yogendra Singh, Rohtak, Haryana; Dr. Kuldeep Dutta, Cardiologist, Dehradun, Uttarakhand; Dr. Raj Singh, and more than 50 other persons residents of village of Sehri Khanda, Kharkhoda, Sonipat, Haryana; *Bhaskar* (Hindi), 01.11.2018 Sukhbir Saini, "Khanda mein Baba Banda Bahadur ke Yodhaon ne hilai thi pahli bar Mughalon ki neev"; *Dainik Bhaskar* (Hindi), 03.11.2018 C. M. Aaj Khanda mein : 50 acre mein 'Armed Prepatory Institute' ki ghoshana ho sakti hei; Kai pariyojnaon ka shilanyas bhi karenge; "410 Varsha purana hei Nirmohi Akhada"; Sonipat Bharat, 04.11.2018, Panipat Ravivar Mukhprashtha "C. M. Aaj Khanda gaon par maharban hue, 50 Crore ka Armed Prepatory Institute sahit di 8 saugaten."; Interview, 03-11-2018, Some more than 200 persons, while the first author was conferred on the BANDA VEER BAIRAGI AWARD by Shri Manohar Lal Khattar, the Hon'ble Chief Minister of Haryana, at Sehri-Khanda, Kharkhoda, Sonipat, Haryana.

29. Interview, 22.09.2023, Col. Yogendra Singh, Rohtak, Haryana.

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Understanding the Role of Environmental Laws in Achieving Sustainable Development : A Comprehensive Analysis

Umesh Kumar*

Environmental laws play a crucial role in promoting and achieving sustainable development. Sustainable development refers to meeting the needs of the present without compromising the ability of future generations to meet their own needs. Environmental laws are legal frameworks established by governments to regulate human activities that impact the environment. These laws aim to strike a balance between economic development and environmental protection, fostering sustainability. Environmental laws often address the sustainable management of natural resources such as water, air, soil, and biodiversity. They set guidelines for extraction, use, and conservation of these resources to ensure their availability for future generations. Laws regulating pollution control are integral to sustainable

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development. They establish emission standards, waste disposal regulations, and other measures to minimize the adverse effects of human activities on air, water, and soil quality. Many environmental laws focus on the protection of biodiversity and ecosystems. They establish protected areas, regulate hunting and fishing, and prohibit activities that may harm endangered species, contributing to the conservation of biological diversity. Laws often require businesses and development projects to undergo an environmental impact assessment before implementation. This process helps identify potential environmental impacts and suggests measures to mitigate or prevent adverse effects, ensuring sustainable development practices.

[**Keywords :** Biological diversity, Climate change, Human activities, Development, Environmental laws, Sustainable development]

1.   Introduction

Sustainable development is a holistic approach to meeting the needs of the present without compromising the ability of future generations to meet their own needs. Coined in the 1987 Brundtland Report, sustainable development emphasizes the interconnectedness of economic, social, and environmental dimensions. It seeks to balance economic growth, social equity, and environmental stewardship, recognizing that these elements are interdependent. The core principles of sustainable development include the promotion of social well-being, economic prosperity, and environmental integrity. As a guiding philosophy, it challenges traditional models of development by advocating for responsible resource use, equitable distribution of benefits, and the preservation of natural ecosystems. Environmental protection plays a pivotal role in achieving sustainable development. The health and resilience of ecosystems are fundamental to human well-being and the global economy. Environmental degradation, climate change, and biodiversity loss pose significant threats to sustainable development goals. Effective environmental protection safeguards ecosystems, promotes biodiversity, and mitigates the impacts of human activities on the planet. The integration of environmental considerations into development policies and practices is crucial for ensuring long-term sustainability. This involves adopting cleaner technologies, reducing pollution, conserving natural resources, and fostering a sustainable relationship between humanity and the environment.

India's journey in formulating and implementing environ-mental laws reflects a dynamic response to the country's develop-mental challenges, ecological diversity, and the need to address

environmental degradation. The evolution can be understood through key historical milestones:

During the British colonial period, early environmental regulations primarily focused on forestry and wildlife conservation. Acts like the Indian Forest Act of 1927 aimed at managing and preserving forest resources. In the early post-independence period, industrialization gained momentum, leading to concerns about pollution. The Water (Prevention and Control of Pollution) Act was enacted in 1974, signaling a shift towards addressing water pollution issues.

Sustainable development is a multidimensional concept that seeks to meet the needs of the present without compromising the ability of future generations to meet their own needs. Coined in the 1987 Brundtland Report by the World Commission on Environment and Development, sustainable development emphasizes the integration of economic, social, and environmental dimensions. It recognizes that these three pillars are interconnected and should be addressed collectively to achieve a balanced and lasting development.

Sustainable Development Goals (SDGs) : The United Nations adopted the Sustainable Development Goals in 2015 as a universal call to action to end poverty, protect the planet, and ensure prosperity for all by 2030. The SDGs consist of 17 goals with 169 targets, covering a wide range of issues, including poverty, hunger, health, education, gender equality, clean water, and environmental sustainability. They provide a comprehensive framework for countries, organizations, and individuals to guide their efforts toward sustainable development on a global scale.

Agenda 2030 : The 2030 Agenda for Sustainable Development, associated with the SDGs, is a global plan of action adopted by all United Nations Member States. It recognizes sustainable development as a shared responsibility and calls for a global partnership to address the world's most pressing challenges.

Paris Agreement : While not exclusively focused on sustainable development, the Paris Agreement, adopted in 2015, is a critical international framework for addressing climate change. It emphasizes the importance of aligning climate action with sustainable development goals and includes commitments from nations to limit global temperature increases and enhance adaptive capacity.

These global initiatives and frameworks provide a roadmap for countries and organizations to integrate sustainability principles into their policies and practices, fostering a collective and coordinated effort toward a more sustainable and equitable world.

2.   Environmental Laws and Sustainable Development

Constitutional Provisions : The Indian Constitution includes several provisions related to environmental protection, most notably in the Directive Principles of State Policy. Article 48-A mandates the protection and improvement of the environment, and Article 51-A(g) imposes a fundamental duty on every citizen to protect and improve the natural environment.[1]

Article 48-A : Mandates the State to protect and improve the environment and to safeguard forests and wildlife. "The State shall endeavor to protect and improve the environment and to safeguard the forests and wildlife of the country."[2]

Article 51-A(g) : Imposes a fundamental duty on every citizen of India to protect and improve the natural environment, including forests, lakes, rivers, and wildlife, and to have compassion for living creatures. "It shall be the duty of every citizen of India to protect and improve the natural environment including forests, lakes, rivers and wildlife and to have compassion for living creatures."[3]

These constitutional provisions reflect the commitment of the Indian government and citizens to environmental conservation and sustainable development. While the Directive Principles are not enforceable by courts, they serve as guiding principles for the government in formulating policies and laws. The judiciary, however, often refers to these principles while interpreting environmental issues and may use them as a basis for decisions related to environmental protection.

Rural Litigation Entitlement Kendra vs. State of UP (A.I.R 1985)[4] : The Supreme Court of India, in its judgment, recognized the importance of environmental protection and the need to balance development with ecological considerations. The court ordered the closure of limestone quarries in the Doon Valley. It emphasized the principle of sustainable development and held that economic development should not take place at the cost of environmental degradation and the well-being of the people.

Vellore Citizens Welfare Forum vs. UOI (A.I.R 1996) : The Vellore Citizens Welfare Forum, a non-governmental organization,

filed a public interest litigation (PIL) in the Supreme Court of India. The petitioners raised concerns about the discharge of untreated effluents by tanneries and other industries into the Palar River, causing environmental pollution and health hazards. The Supreme Court, in its judgment, recognized the importance of the right to a clean environment as a fundamental right under Article 21. The court directed the closure of industries that were discharging untreated effluents into the Palar River and ordered the industries to adopt measures to prevent pollution. The judgment emphasized the "polluter pays" principle, holding that industries responsible for environmental pollution should bear the costs of remedial and preventive measures.[5]

A.P. Pollution Control Board vs. M.V. Nayudu (1999) : In this case, the Andhra Pradesh Pollution Control Board issued orders to close down certain industries to prevent air pollution. The industries challenged these orders in court. The Supreme Court of India, while upholding the closure orders, emphasized the pre-cautionary principle. The court stated that when there is a potential threat to the environment, and the scientific knowledge is yet to be fully developed, the precautionary principle should be applied. In such cases, the lack of scientific certainty should not be a reason for postponing measures to prevent environmental degradation.[6]

Indian Council For Enviro-Legal ... vs Union Of India And Ors. Etc. : The court established the "polluter pays principle" as an integral element of sustainable development in environmental law. It made polluters liable to pay the costs of reversing environ-mental damage.[7]

N. D. Jayal vs. Union Of India[8] **:** The court affirmed that sustainable development is an integral part of Article 21 of the Constitution, making it a constitutional mandate. The judiciary played a commendable role in striking a balance between the environment and development.

3. Environmental Legislation

The Water (Prevention and Control of Pollution) Act, 1974 : Aimed at preventing and controlling water pollution. The Water (Prevention and Control of Pollution) Act, 1974 is a crucial piece of legislation in India designed to prevent and control water pollution. The primary aim of the Act is to prevent and control water pollution and maintain or restore the wholesomeness of water. The

Act provides for the establishment of Central and State Pollution Control Boards. These boards are responsible for implementing the provisions of the Act and coordinating activities related to the prevention and control of water pollution. The Act prohibits the discharge of pollutants into water bodies beyond a given standard. It sets water quality standards that industries and other entities must adhere to in their discharge of effluents into water. Industries and other establishments that discharge effluents into water bodies are required to obtain consent from the State Pollution Control Board. The consent specifies the conditions under which the discharge is permitted. The Act empowers regulatory authorities to monitor and inspect industrial units, sewage treatment plants, and other entities to ensure compliance with water pollution control standards. The Act includes provisions for penalties in case of non-compliance. It specifies fines and potential imprisonment for offenses related to the discharge of pollutants into water bodies. The Central Government has the authority to take measures for the prevention, control, and abatement of water pollution across state boundaries. The Act addresses not only surface water pollution but also includes provisions related to preventing and controlling pollution of groundwater. The Water (Prevention and Control of Pollution) Act, 1974, is part of India's comprehensive legal framework aimed at safeguarding water resources and ensuring the sustainable and responsible use of water. It plays a crucial role in regulating industrial and other activities to prevent the degradation of water quality and protect aquatic ecosystems.[9]

The Air (Prevention and Control of Pollution) Act, 1981 : Addresses issues related to air pollution. The Air (Prevention and Control of Pollution) Act, 1981 is a key environmental legislation in India that focuses on addressing issues related to air pollution. The primary objective of the Act is to prevent, control, and abate air pollution in the country. It aims to promote the cleanliness of air and the prevention of its pollution. The Act establishes Central and State Pollution Control Boards as regulatory authorities responsible for implementing its provisions. These boards are tasked with coordinating activities to prevent and control air pollution. The Act empowers the regulatory authorities to prescribe standards for the emission of air pollutants from industries, automobiles, and other sources. These standards set limits on the amount of pollutants that can be released into the air. Industries and other establishments that

have the potential to discharge pollutants into the air are required to obtain consent from the State Pollution Control Board. This consent specifies the conditions under which the discharge is permissible. The Act grants regulatory authorities the power to monitor and inspect industrial units and other sources of air pollution to ensure compliance with prescribed standards. The Act gives authorities the right to prohibit the use of certain substances causing or likely to cause air pollution. The Act provides for the regulation of the quality of fuel to control air pollution. It allows for the specification of standards for different fuels to reduce emissions. The Act empowers the Central Pollution Control Board to prescribe ambient air quality standards for different areas and to lay down the procedure for the monitoring of air quality. The Act includes provisions for penalties for non-compliance with its provisions. It outlines fines and potential imprisonment for offenses related to air pollution. The Act provides for taking immediate measures in emergency situations to prevent or control air pollution. The Air (Prevention and Control of Pollution) Act, 1981, complements other environmental laws in India and plays a crucial role in regulating activities that contribute to air pollution. It establishes a legal framework to safeguard air quality and mitigate the adverse impacts of air pollution on human health and the environment.[10]

The Environment (Protection) Act, 1986 : Serves as a framework legislation for the protection and improvement of the environment. It empowers the central government to take measures to protect and improve the quality of the environment. The Environment (Protection) Act, 1986 is a significant environmental legislation in India that serves as a framework for the protection and improvement of the environment. The Act empowers the central government to take measures to protect and improve the quality of the environment. The primary objective of the Act is to provide a framework for the central government to take necessary measures to protect and improve the quality of the environment and prevent, control, and abate environmental pollution. The Act confers wide-ranging powers on the central government to take measures for the conservation of natural resources, prevention of environmental pollution, and promotion of sustainable development. The Act allows the central government to appoint authorities with specified powers and functions for the purpose of preventing and controlling environmental pollution. The Act empowers the central government

to set standards for emission or discharge of pollutants into the environment from various sources such as industries, automobiles, and other activities. The Act provides for the prohibition and restriction of the location of industries and the carrying on of processes and operations in different areas. The Act includes provisions for regulating the handling of hazardous substances and the establishment of procedures and safeguards for the handling of such substances.[11]

Environmental Impact Assessment (EIA) : It empowers the central government to notify activities that require prior environmental clearance through the process of Environmental Impact Assessment (EIA). This emphasizes coordination between the central government and state governments in the implementation of environmental protection measures. It provides emergency powers to deal with situations arising from environmental pollution or the likelihood of such pollution. It encourages public participation in environmental protection by allowing the public to file complaints about environmental violations.

The Wildlife Protection Act, 1972 : Focuses on the protection of wildlife and their habitats, as well as the regulation of hunting and poaching. The Wildlife Protection Act, 1972, is a comprehensive legislation in India aimed at the protection of wildlife and the regulation of activities related to wildlife. The primary objective of the act is to ensure the conservation of wildlife and their habitats. The primary objective of the Wildlife Protection Act is to provide for the protection of wild animals, birds, and plants and for matters connected therewith or ancillary thereto. The Act categorizes wildlife into various schedules, where Schedule I and Part II of Schedule II consist of species that receive the highest degree of protection. Offenses related to these species attract severe penalties. The Act prohibits the hunting of specified animals, including those listed in Schedule I and Part II of Schedule II. It also prohibits the poaching and capturing of wildlife. The Act empowers the government to declare areas as wildlife sanctuaries or national parks to provide safe habitats for wildlife. The Act regulates the establishment and management of zoos to ensure proper conditions for the captivity of wild animals. The Act regulates the trade and commerce of wildlife and their derivatives. It prohibits the trade of certain species, especially those listed in Schedule I and Part II of Schedule II. The Act places restrictions on the possession and

transfer of wildlife and their products. The Act provides for the declaration of community reserves and conservation reserves to involve local communities in wildlife conservation. The Act established the Wildlife Crime Control Bureau to combat organized wildlife crime and to assist in the enforcement of the provisions of the Act. The Act prescribes severe penalties, including imprisonment and fines, for offenses related to the hunting, poaching, and trade of protected wildlife species. The Act has undergone amendments to strengthen its provisions and address emerging challenges in wildlife conservation. The Wildlife Protection Act, 1972, reflects India's commitment to wildlife conservation and biodiversity protection. It provides the legal framework for the protection of endangered species, their habitats, and ecosystems essential for their survival. Enforcement of the act is crucial for ensuring the sustainable coexistence of humans and wildlife.[12]

The Forest (Conservation) Act, 1980 : Designed to conserve forests and wildlife, and requires prior approval for the diversion of forest land for non-forest purposes. The Forest (Conservation) Act, 1980 is a crucial environmental legislation in India aimed at the conservation of forests and wildlife. The Act addresses the diversion of forest land for non-forest purposes and regulates activities that may adversely affect the forests. The primary objective of the Forest (Conservation) Act is to conserve forests and biodiversity by regulating the diversion of forest land for non-forest purposes. The Act mandates that prior approval from the Central Government is required for the diversion of forest land for any non-forest purpose. This includes activities such as mining, industry, and infrastructure development. The Act recognizes certain exceptional cases where the diversion of forest land may be allowed, but only after a thorough examination of the ecological and environmental impact. The Act establishes a National Board for Wildlife and a Central Empowered Committee to advise the Central Government on matters related to the diversion of forest land and the impact on wildlife. In cases where forest land is diverted, the Act requires the user agency to undertake compensatory afforestation. This involves the plantation of trees on non-forest land to compensate for the loss of forest cover. The Act also addresses the issue of "deemed" forest land, which includes areas that may not be officially designated as forest land but have characteristics of forest ecosystems. The Act seeks to regulate the diversion of such areas as well. The Act grants significant powers to the Central

Government to regulate and control the diversion of forest land. It ensures that decisions are made with careful consideration of ecological and environmental factors. The Act includes penalties for violations, including fines and imprisonment, for unauthorized diversion of forest land. While the approval for diversion comes from the Central Government, the Act involves state governments in the process by requiring their opinions and recommendations. The Forest (Conservation) Act, 1980, plays a crucial role in ensuring the sustainable use and conservation of forest resources in India by regulating activities that could lead to the diversion of forest land for non-forest purposes. It aims to strike a balance between development needs and environmental conservation.[13]

The Biological Diversity Act, 2002 : Aims to conserve biological diversity, sustainable use of its components, and fair and equitable sharing of benefits arising out of the use of biological resources. The Biological Diversity Act, 2002 is a comprehensive legislation in India that addresses issues related to the conservation of biological diversity and the sustainable use of its components. The Act aims to regulate access to biological resources and associated traditional knowledge while ensuring the fair and equitable sharing of benefits arising from their utilization. The primary objective of the Biological Diversity Act is to conserve biological diversity, promote sustainable use of its components, and ensure the fair and equitable sharing of benefits arising out of the utilization of biological resources. The Act establishes the National Biological Diversity Authority (NBDA) and State Biodiversity Boards (SBBs) to regulate activities related to access, conservation, and sustainable use of biological resources. The Act regulates the access to biological resources and associated knowledge by requiring the prior approval of the NBDA for any person or organization seeking to obtain these resources for research or commercial purposes. The Act mandates the sharing of benefits arising from the use of biological resources with the local communities and stakeholders that have conserved and preserved these resources. The Act provides for the establishment of Biodiversity Management Committees at the local level to promote conservation and sustainable use of biodiversity and to ensure fair benefit sharing. The Act encourages the preparation of People's Biodiversity Registers at the local level, documenting traditional knowledge associated with biodiversity. The Act includes provisions to prevent the granting of intellectual property rights for any

invention that uses biological resources obtained in violation of the Act. The Act establishes the National Biodiversity Fund to receive contributions for biodiversity conservation and sustainable use. The Act sets guidelines for research and commercial utilization of biological resources, ensuring that such activities are carried out in an environmentally sustainable and socially responsible manner. The Act specifies offenses and penalties for non-compliance, including fines and imprisonment. The Biological Diversity Act, 2002, reflects India's commitment to the conservation of biodiversity, protection of traditional knowledge, and ensuring a fair and equitable sharing of benefits derived from the use of biological resources. The implementation of the Act involves collaboration between government agencies, local communities, and various stakeholders.[14]

The Hazardous and Other Wastes (Management and Transboundary Movement) Rules, 2016 : These rules deals with the management of hazardous and other wastes. The Hazardous and Other Wastes (Management and Transboundary Movement) Rules, 2016 is a set of regulations in India aimed at managing the generation, handling, transboundary movement, and disposal of hazardous waste. These rules are framed under the Environment (Protection) Act, 1986, and they provide a comprehensive framework to ensure the environmentally sound management of hazardous waste. The primary objective of the rules is to manage hazardous waste in an environmentally sound manner, prevent its illegal import, and regulate its trans boundary movement. The rules apply to the generation, collection, packaging, transportation, treatment, storage, and disposal of hazardous waste. The rules provide a detailed definition of hazardous waste, categorizing different types of waste based on their characteristics and properties. Entities involved in the generation, collection, transportation, treatment, storage, and disposal of hazardous waste need to obtain authorization or registration from the State Pollution Control Board or Pollution Control Committee, as applicable. Generators of hazardous waste are required to ensure safe handling, storage, and transportation of the waste. They are also responsible for maintaining records and providing information to the authorities. Proper packaging and labeling requirements are specified to ensure the safe handling and transportation of hazardous waste. The rules outline procedures and safety standards for the transportation of hazardous waste to prevent accidents, spills, or leaks during transit. Treatment and disposal

facilities for hazardous waste must comply with specified standards and obtain necessary approvals. The rules regulate the transboundary movement of hazardous waste, requiring the generator to seek prior informed consent from the concerned authorities in the destination country. The rules specify the conditions under which the import and export of hazardous waste are permitted. Generators, operators of waste facilities, and transporters are required to maintain records and submit annual returns to the regulatory authorities. Provisions for liability and remediation in case of accidents or environmental damage due to hazardous waste are outlined in the rules. The rules prescribe penalties for violations, including fines and imprisonment, to ensure compliance. The Hazardous and Other Wastes (Management and Transboundary Movement) Rules, 2016, play a crucial role in regulating the management of hazardous waste in India, with a focus on minimizing its impact on the environment and public health. The rules are designed to align with international best practices and commitments.[15]

The Plastic Waste Management Rules, 2016 : Focuses on the management of plastic waste to minimize its environmental impact. The Plastic Waste Management Rules, 2016 is a set of regulations in India that aims to address the issue of plastic waste and promote sustainable plastic waste management practices. These rules were introduced under the Environment (Protection) Act, 1986, and they provide a framework for the collection, segregation, processing, and disposal of plastic waste. The primary objective of the rules is to manage plastic waste in an environmentally sustainable manner and to reduce its adverse impact on the environment. The rules introduce the concept of Extended Producer Responsibility, making producers, importers, and brand owners responsible for the environmentally sound management of plastic waste generated from their products. Generators of plastic waste, such as individuals, businesses, and institutions, are required to take measures for the segregation, storage, and handover of plastic waste to authorized waste pickers or agencies. Local bodies, such as municipalities and panchayats, are responsible for setting up, operationalizing, and coordinating waste management systems for plastic waste within their jurisdiction. The rules mandate the establishment of plastic waste collection centers to facilitate the organized collection and segregation of plastic waste. The rules emphasize the need for the development of infrastructure for the environmentally sound management of plastic waste,

including recycling facilities, waste-to-energy plants, and disposal facilities.The rules impose a ban on the manufacture, use, and sale of certain types of plastic carry bags with thicknesses less than 50 microns. The rules prescribe guidelines for the disposal of plastic waste, including the setting up of engineered landfill sites for the disposal of non-recyclable plastic waste. The rules lay down standards and procedures for the recycling and processing of plastic waste, ensuring that it is done in an environmentally sustainable manner. Producers are obligated to ensure that a minimum of 10% of the plastic waste generated is recycled. The rules emphasize the importance of public awareness and education programs to promote responsible behavior in the use and disposal of plastic. The rules prescribe penalties for violations, including fines and imprisonment, to ensure compliance with the regulations. The Plastic Waste Management Rules, 2016, are part of India's efforts to address the environmental challenges posed by plastic waste and promote sustainable waste management practices. They aim to create a comprehensive and efficient system for the management of plastic waste, involving stakeholders at various levels of the supply chain.[16]

The National Action Plan on Climate Change (NAPCC) : Outlines India's strategy to combat climate change, including increasing the share of renewable energy in the country's energy mix. The National Action Plan on Climate Change (NAPCC) is a comprehensive strategy and policy framework that outlines India's approach to addressing climate change. It was launched by the Government of India in 2008 with the aim of promoting sustainable development while also mitigating and adapting to the impacts of climate change. The NAPCC consists of eight national missions, each focusing on different aspects of climate change mitigation and adaptation. The National Solar Mission aims to promote the development and use of solar energy in India. It includes targets for increasing solar power capacity and reducing the cost of solar energy. This mission focuses on improving energy efficiency in various sectors, including industry, agriculture, and transportation. It aims to enhance energy efficiency through policy measures, technology upgrades, and capacity building. The mission aims to promote sustainable agriculture practices, enhance water-use efficiency, and adapt to climate change impacts on agriculture. It seeks to ensure food security while minimizing the carbon footprint of agriculture. The National Water Mission focuses on the sustainable management of

water resources, improving water-use efficiency, and enhancing water security. It addresses issues related to water scarcity, water quality, and climate change impacts on water resources. This mission aims to address the environmental and socio-economic challenges in the Himalayan region. It focuses on conservation, sustainable development, and climate resilience in the fragile Himalayan ecosystem.

National Mission for a Green India (Green India Mission) : The Green India Mission aims to increase forest and tree cover, restore degraded ecosystems, and enhance biodiversity conservation. It also focuses on mitigating climate change through afforestation and reforestation activities. This mission focuses on adapting Indian agriculture to climate change and promoting sustainable practices. It aims to improve soil health, water-use efficiency, and crop resilience to climate variations. The mission aims to enhance scientific knowledge, research, and capacity building related to climate change. It promotes the development of technologies for climate change mitigation and adaptation. The NAPCC represents India's commitment to addressing climate change in a comprehensive and sustainable manner. It recognizes the importance of integrating climate considerations into various sectors of the economy and emphasizes the need for both mitigation and adaptation measures. The missions outlined in the NAPCC provide a roadmap for India's efforts to combat climate change while promoting inclusive and sustainable development.

The National Green Tribunal (NGT) : Established the NGT as a specialized forum to hear cases related to environmental protection and conservation. The National Green Tribunal (NGT) Act, 2010 is a significant piece of legislation in India that led to the establishment of the National Green Tribunal. The NGT is a specialized judicial body that deals with cases related to environmental protection, conservation of natural resources, and the enforcement of environmental laws. The primary objective of the NGT Act is to provide an effective and specialized forum for the speedy disposal of cases related to environmental protection and conser-vation. The Act establishes the National Green Tribunal as a specialized body to handle environmental disputes and matters. The NGT consists of a chairperson, who is a retired judge of the Supreme Court, and a certain number of judicial and expert members. The appointments are made by the central government. The NGT has

jurisdiction over cases involving the implementation of laws and principles related to environmental protection and conservation, including matters related to water, air, and soil pollution. The NGT is vested with the powers of a civil court and can hear cases related to environmental issues, including the power to order compensation for damages caused due to environmental violations. The NGT Act provides for the applicability of the tribunal across the country. It can hear cases from any part of India. The NGT has the exclusive jurisdiction to hear and dispose of cases pertaining to environmental matters. Other civil courts are barred from entertaining such cases. The NGT handles cases related to forest conservation, biodiversity, environmental impact assessments, and other issues affecting the environment. Appeals against the decisions of the NGT lie before the Supreme Court of India. The NGT has the authority to award compensation for damages or restitution of property arising from environmental violations. The tribunal can order the payment of costs for restitution or compensation, which may be recovered as an arrear of land revenue. The NGT has the power to impose penalties for non-compliance with its orders and for environmental offenses. The NGT can also order the payment of environmental compensation for restoration and protection of the environment. The National Green Tribunal has played a crucial role in providing an expeditious and specialized avenue for addressing environmental disputes in India. It has contributed to the effective enforcement of environmental laws and the protection of natural resources. The tribunal has been particularly instrumental in dealing with complex environmental issues and ensuring accountability for environmental violations.[17]

Corporate Social Responsibility (CSR) : Requires certain companies to spend a portion of their profits on CSR activities, which may include environmental sustainability initiatives. Corporate Social Responsibility (CSR) in India is governed by the Companies Act, 2013. The Act outlines the legal framework for companies to engage in CSR activities and contribute to social and environmental development. The CSR provisions in the Companies Act, 2013 came into effect on April 1, 2014. The CSR provisions apply to companies meeting certain criteria, including those with a net worth of Rs. 500 crore or more, a turnover of Rs. 1,000 crore or more, or a net profit of Rs. 5 crore or more during a financial year. Companies meeting the criteria are required to constitute a Corporate Social Responsibility Committee of the Board. The committee should consist of at least

three directors, with at least one independent director. Companies meeting the specified criteria are required to spend at least 2% of their average net profits made during the three immediately preceding financial years on CSR activities. The Act provides a broad framework for CSR activities, including promoting education, eradicating hunger and poverty, ensuring environmental sustainability, promoting healthcare, and supporting rural development projects. The CSR Committee is responsible for formulating and recommending the CSR policy, ensuring the implementation of the policy, and monitoring CSR activities. The Board of the company is required to approve the CSR policy, which should include the company's approach to CSR, the projects or programs to be undertaken, and the modalities of implementation. Companies are required to disclose details of their CSR policy and activities in their annual reports, including the amount spent on CSR and reasons for any unspent amount. If a company fails to spend the required CSR amount, it must provide reasons for the same in its annual report. Any unspent CSR amount is required to be transferred to a specified fund. Companies can undertake CSR activities directly or through implementing agencies, including registered trusts, societies, or Section 8 companies. The CSR Committee is encouraged to ensure that the CSR activities undertaken by the company are monitored and evaluated, with a focus on the impact on the beneficiaries. The Act prohibits companies from spending CSR funds on activities not included in Schedule VII of the Act and from using CSR funds for the benefit of its employees. The CSR provisions in the Companies Act, 2013, reflect the government's emphasis on corporate responsibility and contribution to social development. Companies are encouraged to align their CSR activities with sustainable development goals and address the needs of marginalized communities. The reporting requirements ensure transparency and accountability in CSR spending by eligible companies.

Environmental laws provide the legal framework necessary to address environmental challenges and promote sustainable development by balancing economic, social, and environmental considerations. Effective enforcement and continuous improvement of these laws are essential for achieving long-term sustainability goals. Environmental laws and sustainable development are intertwined, with environmental laws providing the legal infrastructure to operationalize the principles of sustainable development. By

adhering to and enforcing these laws, societies can navigate the complex challenge of balancing economic progress with ecological integrity, ultimately ensuring a more sustainable and resilient future.

Legal frameworks for waste management promote sustainable practices such as recycling, reuse, and proper disposal. These laws encourage the reduction of waste generation and the adoption of environmentally friendly waste management methods. Environmental laws may include provisions to address climate change by regulating greenhouse gas emissions, promoting renewable energy sources, and encouraging adaptation measures to protect communities from the impacts of climate change. Many environmental issues are global in nature, requiring international cooperation. Environmental laws can facilitate collaboration between countries to address transboundary pollution, protect shared resources, and work towards common sustainability goals. Some environmental laws include provisions for public participation in decision-making processes related to environmental issues. Engaging the public ensures that diverse perspectives are considered, contributing to more effective and equitable environmental policies. Environmental laws often establish standards for corporate environmental responsibility. This includes regulations related to corporate environmental reporting, sustainable business practices, and accountability for environmental damages caused by businesses. Some environmental laws include provisions for public education and awareness programs. These initiatives help inform the public about environmental issues, promote sustainable practices, and encourage a sense of environmental responsibility.

4. Conclusion

It may be concluded that the pivotal role of environmental laws in advancing sustainable development cannot be overstated. These legal frameworks do serve as the cornerstone for fostering a harmonious balance between economic progress, social well-being, and environmental stewardship, which has enhanced sustainable development. By providing guidelines, regulations, and enforcement mechanisms, environmental laws empower societies across globe to mitigate the adverse impacts of human activities on the environment, ensuring the preservation of natural resources for current and

future generations. Through their nuanced approach to addressing ecological challenges, these laws facilitate the creation of a resilient and sustainable future, where economic growth coexists with environmental integrity. It is imperative for all the nations to continue refining and strengthening these legal instruments, fostering global cooperation to address transboundary environmental issues and collectively steering towards a more sustainable and equitable world.

Footnotes

1. The Constitution of India.
2. Ibid.
3. Ibid.
4. Rural Litigation Entitlement Kendra vs. State of UP (A.I.R 1985).
5. Vellore Citizens Welfare Forum vs. UOI (A.I.R 1996).
6. A.P. Pollution Control Board vs. M.V. Nayudu (1999).
7. 1996 AIR 1446, 1996 SCC (3) 212.
8. Decided on 24 January 2002.
9. The Water (Prevention and Control of Pollution) Act, 1974.
10. The Air (Prevention and Control of Pollution) Act, 1981.
11. The Environment (Protection) Act, 1986.
12. The Wildlife Protection Act, 1972.
13. The Forest (Conservation) Act, 1980.
14. The Biological Diversity Act, 2002.
15. The Hazardous and Other Wastes (Management and Transboundary Movement) Rules, 2016.
16. The Plastic Waste Management Rules, 2016.
17. The National Green Tribunal (NGT) Act, 2010.   ★

Uniform Civil Code : Fostering Social Harmony and Equality in India

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The Uniform Civil Code (UCC) has been a topic of extensive debate and discussion in India, reflecting the complex intersection of law, culture, and religion. The concept of a UCC envisions a single set of laws applicable to all citizens, irrespective of their religious affiliations, in matters of personal laws such as marriage, divorce, inheritance, and adoption. The idea is rooted in the principles of equality, justice, and the need to harmonize diverse legal systems that exist within the country. The prospects of a UCC contributing to social harmony are substantial. A unified legal framework can potentially bridge gaps and promote a sense of common identity, fostering a more inclusive and egalitarian society. It could also streamline legal processes, reducing complexities associated with varying personal laws.

[**Keywords :** Cultural, Equality, Justice, Minority, National integration, Personal laws, Uniform Civil Code]

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1.   Introduction

India's legal landscape inherited a diverse set of personal laws from its colonial past. The British, recognizing the complexity of religious diversity, allowed different communities to follow their own customs and practices in matters of personal laws. However, after gaining independence in 1947, the framers of the Indian Constitution had to grapple with the question of whether to adopt a Uniform Civil Code or allow for the continuation of diverse personal laws. Article 44[1] of the Directive Principles of State Policy in the Indian Constitution recommends the implementation of a Uniform Civil Code for all citizens. However, this directive is not enforceable by any court, and successive governments have been hesitant to take definitive steps in this direction. The issue became a contentious one, with politicians and religious leaders often resisting attempts to codify personal laws uniformly. As of now, India continues to follow different personal laws for different religious communities-Hindu, Muslim, Christian, and others. Each community has its own set of rules governing marriage, divorce, inheritance, and other personal matters. The diversity in personal laws has been a source of contention, leading to debates on the need for a UCC.

India is a land of diverse cultures, religions, and traditions. The framers of the Indian Constitution recognized this diversity and allowed for the continuation of personal laws that govern matters such as marriage, divorce, and inheritance based on one's religion. The framers believed that this would be a temporary measure, and a Uniform Civil Code would eventually be implemented to ensure equal rights and justice for all citizens. The need for a Uniform Civil Code gained momentum in the early years of independence. Dr. B.R. Ambedkar, the principal architect of the Indian Constitution, emphasized the importance of a common civil code to promote national integration and gender justice. However, due to political and social considerations, successive governments hesitated to take decisive steps in this direction.

The debate on the Uniform Civil Code (UCC) in the Constituent Assembly of India was a significant and contentious discussion that took place during the framing of the Indian Constitution. The Uniform Civil Code was aimed at replacing personal laws based on religious customs and traditions with a common set of laws applicable to all citizens regardless of their religion. The framers of

the Indian Constitution recognized the importance of creating a secular and egalitarian society. The issue of a Uniform Civil Code was raised in the Constituent Assembly to ensure equality and justice for all citizens, irrespective of their religious beliefs. However, the debate on the UCC was highly sensitive and led to intense discussions among the members of the assembly. The Constituent Assembly members debated the need for constitutional safeguards to protect the rights of religious minorities while implementing a Uniform Civil Code. The discussions focused on finding a balance between promoting a common civil code and respecting the diversity of religious practices. In the end, the Constituent Assembly decided not to include a Uniform Civil Code as a directive principle in the Constitution. Instead, it left the matter to be addressed by the future governments, recognizing the sensitivity of the issue and the need for consensus among different communities. As a result, India continues to follow different personal laws for different religious communities in matters of marriage, divorce, and inheritance. The debate on the Uniform Civil Code continues to be a subject of discussion and controversy in Indian politics and society.

2. Judicial Approach regarding Uniform Civil Code

In the Shah Bano Begum v. Union of India (1985)[2], Supreme Court upheld a Muslim woman's right to maintenance under Section 125 of CrPC even after divorce. Court emphasized the need for a UCC to ensure uniform rights for women across religions

In the Sarla Mudgal v. Union of India (1995)[3], Supreme Court addressed the issue of conversion to Islam for the purpose of contracting a second marriage without dissolving the first. Court reiterated the importance of a UCC to prevent such practices.

In the John Vallamattom v. Union of India (2003)[4], Supreme Court held that intestate succession among Christians in Kerala could not discriminate against daughters. Court observed that a UCC would create a level playing field for all religions.

In August 2017, the Supreme Court of India[5], in the landmark case of Shayara Bano v. Union of India , declared the practice of instant triple talaq unconstitutional and void. The court held that the practice was arbitrary and not an essential part of Islamic law. The verdict aimed to protect the rights and dignity of Muslim women.

3.   Arguments for a Uniform Civil Code

3·1   Equality and Justice

A UCC is seen as a step towards ensuring equality before the law for all citizens, irrespective of their religious background. It promotes the principle of equal protection under the law, a fundamental right guaranteed by the Indian Constitution. It eliminates the discrimination faced by individuals, especially women, under different personal laws.

3·2   Women's Rights

Uniformity in personal laws can address gender disparities present in various religious laws, particularly in matters of marriage, divorce, and inheritance. It is argued that a UCC can contribute to the empowerment of women by providing them with equal rights and opportunities. Personal laws, in many cases, discriminate against women. A Uniform Civil Code would provide a uniform platform for all citizens, irrespective of gender, ensuring equal rights and opportunities. It could address issues like triple talaq and polygamy, which have been criticized for being unfair to women.

3·3   National Integration

A common civil code is viewed as a unifying force that transcends religious and cultural differences, fostering a sense of national identity and integration. It aligns with the secular principles enshrined in the Indian Constitution. It would strengthen the social fabric of the nation by promoting a shared legal framework that transcends religious divisions.

3·4   Simplification of Legal System

A UCC would simplify the legal system by replacing a myriad of personal laws with a single, comprehensive set of laws applicable to all citizens. This simplification could make the legal system more accessible and understandable for the common citizen. The existing personal laws are often complex and outdated. A Uniform Civil Code would simplify the legal system, making it more accessible to the common citizen. It would allow for the incorporation of modern principles and values into the legal framework, aligning it with contemporary societal norms.

4.   Arguments against a Uniform Civil Code

4·1   Cultural and Religious Pluralism

Critics argue that implementing a Uniform Civil Code may infringe upon the religious freedom guaranteed by the Constitution. Different communities may have different beliefs and practices that they wish to uphold. Personal laws are seen as an expression of the diverse cultural and religious ethos of the country. Opponents argue that India's strength lies in its cultural and religious diversity, and a UCC might undermine these diverse traditions. There are concerns that imposing a common code might be perceived as an infringement on religious freedoms. India's rich cultural tapestry is woven with various traditions and customs. Opponents of the Uniform Civil Code argue that imposing a common code may erode the unique cultural identity of different communities. Cultural sensitivity is essential in a diverse nation like India, and personal laws are seen as a way to preserve this diversity.

4·2   Minority Apprehensions

Religious minorities, particularly Muslims, fear that a UCC might be designed to marginalize their communities and impose majority values on them. Critics argue that a UCC should respect and accommodate the diverse traditions within the country.

4·3   Political Opposition

Political considerations often play a significant role in the reluctance to implement a Uniform Civil Code. Many political parties fear losing support from religious communities if they advocate for a common civil code. The issue is often used as a political tool, leading to a lack of consensus among political leaders.

4·4   Social Resistance

Implementing a Uniform Civil Code requires societal acceptance and support. Resistance from conservative elements within various religious communities has hindered progress in this regard. People may be resistant to change, especially when it comes to deeply ingrained cultural and religious practices.

4·5   Implementation Challenges

Critics contend that implementing a UCC is a complex task, given the vast diversity of customs and practices across the country.

The fear of potential resistance and social unrest is often cited as a reason to avoid hasty implementation.

5.　Conclusion

The framers of the Indian Constitution recognized the need for social reform and cohesion, envisioning a modern and egalitarian society. Article 44, nestled in the Directive Principles of State Policy, reflects this vision by calling for the enactment of a Uniform Civil Code. This constitutional provision, while non-binding, serves as a guiding principle for the state to strive towards achieving a common set of civil laws for all citizens. The significance of a Uniform Civil Code goes beyond legal uniformity; it is a cornerstone for fostering social cohesion in a diverse nation like India. By providing a common legal framework, a UCC aims to bridge the gaps between different communities, promoting a sense of unity and shared citizenship. The pursuit of social cohesion through legal unification becomes particularly relevant in the contemporary context, where diversity is both a strength and a challenge. The debate over the Uniform Civil Code in India reflects the delicate balance between the principles of equality, justice, and the preservation of cultural and religious diversity. While there are strong arguments both for and against a UCC, it is crucial to recognize the need for nuanced and inclusive discussions. Any attempt to implement a Uniform Civil Code must be approached with sensitivity, taking into account the concerns and aspirations of all communities. Ultimately, the goal should be to create a legal framework that upholds the principles of justice, equality, and social harmony while respecting the rich tapestry of India's cultural and religious traditions. A UCC has the potential to address gender inequalities present in various personal laws, promoting a more just and equitable society for women. It could contribute to the overall development of society by ensuring the full and equal participation of women in all aspects of life. The implementation of a UCC could contribute to social harmony by reducing legal disparities and fostering a sense of common citizenship. Over time, a common civil code could contribute to social harmony by reducing inter-community tensions arising from legal disparities. It could foster a sense of unity and shared identity among the diverse population of India. A uniform code could simplify legal processes, making them more accessible and understandable for the general public. The implementation of a common civil code would

bring clarity and simplicity to the legal framework. This could make legal processes more accessible to the common citizen, reducing litigation and enhancing legal awareness. A Uniform Civil Code could strengthen the bonds of national integration by emphasizing the commonality among citizens. It would reinforce the idea that, regardless of religious differences, all individuals are equal before the law.

Footnotes

1. Constitution of India.
2. AIR 1985 SC 945.
3. 1995 AIR 1531.
4. Writ Petition (C) No. 242 of 1997 Decided on 21/07/2003 SC.
5. [(2017) 9 SCC 1].   ★

Atmanirbhar Bharat : A Political Perspective

Nidhi Prakash Bhartariya*

The Indian constitution and democracy play a crucial role in fostering political self-sufficiency in modern India. The Constitution of India was drafted by the Constituent Assembly of India during a span of two years, eleven months, and eighteen days. The Constitution was finalized on November 26, 1949 and then ratified by the members of the constituent Assembly on January 24, 1950. The preamble of the constitution affirms the supreme authority of the people of India and emphasizes that they are not subordinate to any external power. The preamble characterizes India as a Socialist, Secular Republic. In a socialist system, there is a guarantee of equal opportunities for all citizens. Secular refers to a state that does not have an official religion and treats all religions as equal. A republic is a form of government in which the leader of the state is chosen through an electoral process. In India, the president is chosen as the head of state and exercises executive powers. The Indian constitution has implemented the parliamentary system of government at both the Union and

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state levels, which includes ministerial duty to the lower house. The Indian constitution bestows essential rights upon its citizens. Political self-reliance in India begins with the establishment of the constitution. Political self-reliance in India began with the creation of the constitution. India is commemorating 75 years of independence but our neighboring countries continue to lack a stable democratic system.

[**Keywords :** Constitution, Democracy, Constituent Assembly, Republic, Socialist]

I.   Introduction

The greatest factors facilitating India's political autonomy after independence are the country's constitution and democracy. A state's fundamental law is its constitution. The demand that, the Indians themselves should determine Mahatma Gandhi had put India's political destiny forward as early as in 1922. An effort was made by the Swaraj Party in 1924. The idea of a constituent assembly was first proposed by Mr. Manabendra Nath Rai in 1927. In an effort to overhaul the Indian government, the Act of 1935 followed. In his 1942 proposal, Mr. Cripps stated that a constituent assembly would be chosen following the end of World War II. Following World War II, a cabinet mission was dispatched by the Labour Party government of England.

It was the Provincial Legislature that established India's Constituent Assembly in July 1946. The 9th of December 1946 marked the beginning of the first session of the Constituent Assembly. Dr. Sachchidananda Sinha presided over the session, which had 207 members in attendance. As of December 11th, Dr. Rajendra Prasad has been officially named the Constituent Assembly's permanent president. After the Indian Independence Act of 1947 was passed, the constituent assembly of India assumed full sovereignty and power, succeeding the plenary authority and jurisdiction of the British parliament.

The constituent assembly comprised several significant committees, including the union powers committee, committee on fundamental rights and minorities, steering committee, Provincial Constitution committee, committee on union constitution, and drafting committee. The drafting committee was established on August 29, 1947. The committee consisted of seven members, with Dr. B. R. Ambedkar serving as its president. The committee entrusted with the task of formulating a constitution for India. Undoubtedly, it

was a challenging task. The initial draft was presented to the public for their input, and around eight months later, on November 4, 1948, the constituent assembly commenced deliberations on the proposed constitution. Consequently, individuals were allotted a significant duration for the establishment of its constitution. During the period from November 15, 1948 to October 17, 1949, as many as 2473 resolutions out of 7635 tabled for amendment were considered. The constituent assembly reconvened on November 14, 1949 for the third reading. The draft was completed on November 26, 1949, after the third reading. In a span of two years, eleven months, and eighteen days, the constituent assembly successfully developed a constitution. The constitution was further completed on November 26, 1949 and finally signed by members of the constituent assembly on January 25, 1950, the last day of the assembly. Appointment of Dr. Rajendra Prasad as the first president of India was made during the last session of the constituent parliament.

With immediate effect from the 26th of November 1949, the provisions of citizenship elections, provisional parliament, interim and transitional provisions were made available. The rest of the constitution came into force on the 26th January 1950 and this date referred to in the constitution as the Date of its commencement.

The preamble serves as the constitution's key and is present in the Indian Constitution. The preamble lays out the goals and purposes of the constitution. The preamble has seen few revisions since the 42nd Amendment Act of 1976. Following this change, the preamble now reads as : "WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens; JUSTICE, social, economic and political; LIBERTY of thought, expression, belief, faith, and worship; EQUALITY of status and of opportunity; and to promote among them all FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation.

In our constituent Assembly this twenty sixth day of November 1949, do hereby adopt, enact and give to ourselves this constitution."

2.   Ideas Embodied in the Preamble

The following ideas are embodied in the preamble of Indian Constitution:

1. **Sovereign :** The Preamble declares that India is an autonomous nation. The term 'sovereign' denotes that India possesses autonomous authority and is neither subordinate or reliant on any external power like a dominion or dependent state. The Indian Legislature possesses the authority to promulgate legislation inside the country, albeit with significant restrictions set by the Constitution.

2. **Socialist :** 'Socialist' was introduced to the Preamble by the 42nd Constitutional Amendment in 1976. The democratic attainment of socialist goals is what we mean when we talk about socialism. 'Democratic Socialism' is the new economic and political system of India. A mixed economy, in which the public and private sectors coexist, is central to democratic socialism. Abolition of poverty, illiteracy, illness, and opportunity disparities is its stated goal.

3. **Secular :** The term 'Secular' was added to the Preamble through the 42nd Constitutional Amendment in 1976. In the Constitution of India, the term secular signifies that all religions in India are accorded equal reverence, safeguarding, and assistance by the state. Freedom of Religion is safeguarded as a Fundamental Right under Articles 25 to 28 in Part III of the Constitution.

4. **Democratic :** The term "Democratic" denotes a political system that derives its power from the electorate, as stated in the Constitution. The Preamble states that India would be a democratic nation. So, the people are the ultimate arbiters of power. Political, economic, and social democracies are all referred to as "democracies" in the Preamble. Indian democracy is characterized by a responsible representative government, adult suffrage, a meritocratic electoral process, a neutral judiciary, and many more elements.

5. **Republic :** The head of state in a republic is chosen by the people, either directly or indirectly, through the process of election. In the country of India, the President serves as the head of state. The people of India elect their President in a roundabout way, which means that they do it through their representatives in the Parliament and the State Assemblies. In addition, the people, rather than a monarch, are the ones who hold the power to make political decisions in a federal republic.

6. **Justice :** The phrase "Justice" in the Preamble encompasses three diverse forms: Social, economic, and political. These forms are safeguarded through several laws outlined in the Fundamental and Directive Principles. The inclusion of social justice in the Preamble signifies the Constitution's aim to establish a fairer society founded on the principle of equal social standing. Economic justice refers to the fair allocation of wealth among all members of society, ensuring that it is not excessively concentrated in the hands of a few individuals. Political justice refers to the principle that every citizen is entitled to equal rights and opportunities for political engagement. The Indian Constitution guarantees the right to vote to all adult citizens and ensures that each vote holds equal significance.

7. **Liberty :** The freedom from slavery, serfdom, incarceration, dictatorship, and other forms of oppression is what we mean when we talk of liberty. Freedom of religion, speech, press, and assembly are guaranteed in the Preamble.

8. **Equality :** Equality refers to the state in which there are no privileges or discriminatory practices targeting any particular group within society. The Preamble ensures that all individuals in the nation have equal position and opportunities. The Constitution aims to ensure parity in social, economic, and political spheres within the nation.

9. **Fraternity :** Fraternity refers to the sense of camaraderie and kinship. The primary objective of the Preamble is to foster a sense of brotherhood among the citizens, while also guaranteeing the respect and worth of each individual, as well as the cohesion and wholeness of the country.

10. **Unity & Integrity :** Being united at all times is what we mean when we talk about unity in integrity. It means that people of all different cultures, religions, castes, and ethnicities may coexist peacefully and lovingly. This is the most effective strategy for combating racism and discrimination, among other societal ills. A little over eight decades ago, our founding fathers understood this, and that is why it is in the Preamble to our Constitution.

3. Conclusion

India is commemorating and celebrating *Azadi Ka Amrit Mahotsav*, an initiative of the Government of India, in order to honor

and commemorate 75 years of progressive India as well as the wonderful history of its people, culture, and accomplishments. This *Mahotsav* is devoted to the people of India, who have played a significant role in bringing India to this point in its evolutionary journey over the course of its history. The *Azadi ka Amrit Mahotsav* is a manifestation of everything that is progressive regarding India's socio-cultural, political, and economic identity. Our neighboring countries do not yet have a stable constitution and democracy.

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