Contemporary SOCIAL SCIENCES

Founder
S. S. Shashi

Chief Editor
Dharam Vir

Volume 33, Number 1 (January-March), 2024

Editorial Board

Contents

The Sepoy Mutiny (1857) : A Landmark Event in the Modern Indian History

Balaram Kayastha

Associate Professor, Central Department of History, Tribhuvan University, Kathmandu (Nepal) E-mail:<balaram.kayastha@gmail.com>

Abstract

Indian people are more conscious and wakeful about the freedom, equality, and democratic norm and values than the other people of South Asia because of their long struggle against the British colonial rule to achieve the sovereignty. The base point of their struggle was the Sepoy Mutiny of 1857. That is why the Sepoy Mutiny is considered as an epoch-making event in the history of India. Although, some critics call it a simple military coup by some disgruntled soldiers, but even so, it brought a big wave in the Indian politics. Therefore, it can be considered as a great upheaval event. It marked the end of the old era and the beginning of the new era. In fact, before Sepoy Mutiny, Indians did not have a sense of broad national unity; they had a sense of narrow locality. They used to fight with each other. But after this rebellion, they started to raise voices against the oppression of foreign rule. Many political organizations were formed to organize people. Many great leaders were born. There were many movements for independence under their leadership. Countless people sacrificed their lives. Many were jailed. Thus, since the beginning of the 20th century, the fierce political consciousness and the broad sense of national unity, i.e. "India is one, we are all Indians, independence is our birthright" the base point of which was the Sepoy Mutiny of 1857. However, this rebellion was not successful. Even so, it serves as guidance for future revolution. This paper basically focuses on the Sepoy Mutiny and its significant impacts.

Keywords

Enfield rifle, Lord Dalhousie, Doctrine of Lapse, Nana Sahib, Laxmibai, Jungbahadur Rana, Naya Muluk.

1

The Sepoy Mutiny (1857) : A Landmark Event in the Modern Indian History

1. Background

The pain of slavery had been suffered by the native Indian people for hundreds of years. This process continued from the reign of the Khilaji dynasty (1290-1320) until the Tughlaq (1321-1414), Johanpur Sultanate (1415-1479), Syed, Lodi, and Mughal empire. The rulers of all these mentioned dynasties were foreigners. But when the British came from Britain and started their rule in India after defeating the Mughals, then the exploitation, oppression, injustice and tyranny of the Indian people reached to extreme limits. To get freedom from the tyranny of the British rule, patriotic Indian people formed many associations and organizations. Many leaders appeared. There were many kinds of political activities and movements under the leadership of great leaders like Gopalkrishna Gokhale, Balgangadhar Tilak, Subhaschandra Bose, Mahatma Gandhi. As a result of these movements, the British government was forced to liberate India on 15 August, 1947. People consider this as an epoch-making event because it was an event of freedom from British slavery. However, looking at it from one side, when the British ruled India for almost 200 years, it seems that they did gross injustice and atrocities on the Indians with harsh exploitation and oppression. But looking at it from the other side, no one can disagree that the foundation of the modern and powerful India that is today seems as the result of the British rule.

Thus, it has both positive and negative aspects. In fact, today's vast India was a gift of British rule. The creation of a vast India by uniting many Indian states that were divided into fragments was certainly a positive aspect. Similarly, the construction of today's huge and convenient cities like Kolkata, Chennai, Mumbai was the result of the British rule. The important contribution of the British was to indirectly develop a broad sense of nationalism among Indians by expanding telegraph, telephone and railway services across India, and by promoting English education to make Indians qualified and capable in every field, and trying to end the evil, bad practices, and

superstitions prevalent in Indian society. However, these things were developed by the British government for their own interests, i.e. to make their empire in stronger and more sustainable. But it had the opposite result - Indians who were scattered in different states or provinces were brought to a single point of contact and the feeling of national unity was awakened. The Sipoy Mutiny showed the British government that it is not easy to rule India as before. In fact, even if this rebellion could be suppressed immediately, there was still a possibility that side effects would come out of it in the future. Therefore, after this incident, the British government focused its attention on improving the internal situation of India.

2. Research Methodology

The presented research paper has been prepared on the basis of primary and secondary source materials. Analytical, descriptive and comparative methods have been used to study the source materials obtained. After studying and analyzing the books, texts, articles written by related scholars, the conclusion is presented at the end.

3. The Nature of the Mutiny

After the Plassey war in 1757, the Indians rebelled against the oppression of the British Empire established in India for the first time in 1857 because the British Empire in India was a disgrace, a shameful incident for the Indian people. The empire was established in India through fraud, deceit and conspiracy. That is why all the classes there were dissatisfied. Thus exactly 100 years after the beginning of British rule in India, there was a revolt, which is called the "Sepoy Mutiny" because this rebellion started from the military barracks. How the Mutiny started was when the new Enfield rifle was given to the Indian Militants (Sepoy). To load it, the militant had to bite off the ends of lubricated cartridges. A rumour spread among the militant that the grease used to lubricate the cartridges was a mixture of pigs' and cows' lard; thus, to have oral contact with it was an insult to both Muslims and Hindus. They became furious. Because cows are considered sacred for Hindus and pigs are forbidden for Muslims, they became dissatisfy (Britannica.com/Indian Mutiny). There had been rumours that the British sought to destroy the religion of the Indian people, and forcing the native soldiers to break their sacred code would have certainly added to this rumor, as it apparently did (Edwards, 1975 & David, 2007).

Due to this tide of discontent, the revolt started and in a short time it spread all over India (Majumdar, 1963 & Sen, 1995). In this rebellion thousands of British soldiers and civilians were killed, while Indian casualties have been estimated as reaching into the hundreds of thousands. The war was marked by incredibly cruel acts, encompassing the murder of noncombatant women and children, the destruction of cities, and the macabre execution of alleged mutineers by being blown from cannons (David, 2002).

Various scholars have presented their own views on the nature of this rebellion. In particular, there are two different opinions in this regard - the rebellion of 1857 was just an outcry against the mistreatment of the Indian soldiers or it was a movement of the entire Indian people against the British Empire. Regarding these two different ideas, Indian and foreign historians have presented their own arguments. Some scholars call this revolt as India's first independence movement. According to them, it was the First War of Independence, beginning a movement that would reach its apogee some ninety years later (David, 2002 and Embree, 1963) because this movement did not take place only in the activism and involvement of any class, caste or community in India. It was made possible by the joint efforts of both Hindus and Muslims. In this movement, both appeared as each other's helpers and companions whereas at other times, Hindus and Muslims did not get along well. During the Mughal period, Hindus were brutalized by Muslims. In India, there are still occasional conflicts between Hindus and Muslims in the name of religion. But in this rebellion, both of them united against the mistreatment of the British known as Firangees. Therefore, the scholars mentioned that it was the first well-planned and organized political and military coup with the aim of ending the British power in India.

But according to other scholars, it was only a military coup involving millions of soldiers. There was no element or medium to make it popular. Only a few of the soldiers' discontent symbolized the culmination. According to Indian historian R.C. Majumdar and S.N. Sen, this rebellion cannot be called the first freedom movement because at that time, national sentiment had not yet developed in India. India was only a geographical expression. Each leader who participated in the uprising had personal interests greater than the national interests. As Peshwa's adopted son Nana Sahib wanted to maintain his pension. Similarly, Rani Laxmibai of Jhansi was also

trying to regain her rights and concessions. There was no uniformity in any of them and there was no unity to give the rebellion a national form. Also, not all people participated in the uprising. Therefore, this revolt was not a national movement but only a soldier's revolt. It was never all-Indian in character, but was localized, restricted and poorly organized. Only one of the three provincial armies mutinied; and all the Indian sepoys did not rise against the British Government. Similarly, important Indian princes, chiefs and thousands of landlords sided with the English (Majumdar, 1963 & Sen,1995). Finally, no matter what anyone says, this Sepoy Mutiny of 1857 has a very important place in Modern Indian history as it prepared the necessary background for the freedom movement in the future. In fact, this rebellion was a struggle between eastern and western ideologies. Because of this, the distance between the two increased after the rebellion.

Although this rebellion failed, but it brought about a massive change in the mentality and outlook both the British and Indian sides. The British understood very well that they should not do anything to harm the religion and culture of Indians. As a result, the British became interested in studying Indian civilization and culture. Similarly, the interest towards English language and literature also increased among Indians. Educated Indians began to take pride in speaking and writing the English language. The good and bad effects and impacts of this rebellion in the history of India can be studied in the following points.

4. Effects and Impacts of the Mutiny

4·1 End of Company Rule

After this revolt, the East India Company was abolished in favour of the direct rule of India by the British government (Britannica. com/ Indian Mutiny). Around the 16th and 17th centuries, an organization called the English East India Company was established to trade with eastern countries. This company was expanding its empire in India in the early years. But after this revolt, direct rule was conducted in India in the name of the British Crown. Because of this rebellion, the British government felt that a commercial organization (Trade Company) could no longer hold the vast Indian subcontinent under its control. Therefore, after this rebellion, the British govern- ment started direct rule in India in the name of the British Emperor. Now Governor

General would work as a Viceroy (Majumdar, 1963). Likewise, the Board of Control and the Board of Directors were abolished and the post of Secretary of state for India was established instead.

4·2 Improvement in the Policy towards Raja Rajautas

If the Raja Rajautas (petty rulers) of various Principalities of India were childless, the practice of adopting a son and making the adopted son the heir of his kingdom was going on since ancient times. But the Governor General, Lord Dalhousie, by applying the Doctrine of Lapse, made a rule that no one can adopt a son for the inheritance of the state, but only for the right of personal property. Applying this principle, Lord Dalhousie merged the states of Satara, Nagpur, Jhansi into the British Empire (Britannica.com/Indian Mutiny). Therefore, the rulers of those states wanted to maintain their rights by defeating the British by using all their power during the rebellion. In addition to this, Lord Dalhousie also withdrew the concessions provided in the form of pensions and Jagirs to the Rajarajautas. Due to this, the Indian rulers who were the great benefactors of the British also became the staunch enemies of the British. Therefore, after this rebellion, the British government started to adopt a soft policy towards the Rajarajautas. An environment was created for them to live respectfully in India. Also, apart from the right to adopt children, the honorary title given to them was kept intact.

4·3 Changes in Foreign Policy

After this rebellion, there were changes in the foreign policy of the British Indian government. India's foreign policy was determined based on the political activities of Europe. It did not have any separate independent foreign policy. India's foreign policy began to be governed by Britain, that is, Britain's foreign policy became India's foreign policy. For this reason, when Britain joined the Allied Powers in the First and Second World Wars, India also automatically joined the war from the same group. But one good result of this was that the British government was able to divert its attention from foreign policy and focus it on the internal development of India.

4·4 Extensive Reform in Military Organization

After this rebellion, the British began to be particularly wary of the Indian soldiers. Therefore, the organization of the Indian Army in the following days was done keeping in mind the possibility of a

similar rebellion in the future. By reducing the number of Indian soldiers in India, the number of European troops was increased. Army regiments were formed on the basis of race and caste. Instead of Brahmins, more Sikhs, Jats, Rajputs and Gorkhas were recruited into the army. The artillery was placed under the control of the British forces. Thus the Indian army was also extensively reorganized (Britannica.com/Indian Mutiny).

In fact, this rebellion was a mutual struggle between Eastern and Western ideologies. After the uprising, the gap between the two grew. Both of them started hating each other, that is, hatred towards each other arose in both of their minds. While the Indians considered the British to be invaders, non-Aryans, "Mlecchas" (untouchable caste), the British considered Indians to be unfaithful, uncivilized and wild. This feeling of hatred for each other gradually increased. During the freedom movement, it became such a wound that there was no cure for.

4·5 Split between Hindus and Muslims

Although Hindus and Muslims participated jointly in this rebellion, Muslims showed more activity. That is why Muslims were oppressed more than Hindus while controlling the rebellion. Only 24 Muslim princes were hanged in Delhi. But the Hindus did not resist the atrocities being committed on the Muslims and watched them as a spectacle. Due to this, the Muslims stopped believing in the Hindus. They started looking at each other with hatred. Therefore, Indian society has become a place of caste conflict. Riots started between Hindus and Muslims in India. As a result, vast India was divided into Hindustan and Pakistan in the name of religion. However, the enmity between these two has not stopped till today.

4·6 Impact on Nepal

The revolt of 1857 in India had an indirect effect on the politics of Nepal. The Nepalese Army played an important role in suppressing this rebellion. Especially in Northern India, Lucknow, Banaras, Patna etc., the Nepalese army helped a lot to suppress the rebellion (Upadhyay, 1992 & Tyagi 1974). The Prime Minister of Nepal, Jung Bahadur Rana himself led the Nepalese army and helped the British (Hibbert, 1980). However, in the beginning, the British government flatly rejected Nepal's proposal to help the British in suppressing the Sepoy Mutiny. Because by cooperating with a small country like

Nepal, a superpower like Britain did not want to let its honor and reputation be tarnished. For this reason, the British Resident in Kathmandu refused to meet the special envoy sent by the Nepal Palace to discuss this matter (Rana, 1998 & Gorkhali, 2078 BS). But later, when the situation became complicated, that is, when the rebellion took a violent form, the British government accepted Nepal's offer of help. The troops from Nepal especially helped to suppress the rebellion in Northern India. The Nepalese army succeeded in suppressing the rebellion by entering the city of Lukhnow. Old Gorakh Paltan played a big role in this (Khatri, 2041 B.S.). After this there was widespread looting. Especially the property of Nawab Bajid Ali Shah, Begum Kothi was looted. which is still famous all over India by "Lucknow Loot". 40 bullock carts wealth was brought from there to Nepal. But Jung Bahadur Rana made it his personal property without collecting it in the treasury of the state. The Nepalese soldiers who participated in the rebellion were also dissatisfied with him because the soldiers who participated in the recently concluded Nepal-Tibet War had received various honorary titles. But the soldiers who participated in it did not get any respect. Also, it was an unnecessary interference in the internal affairs of another country. First 6 thousand and later 14 thousand Nepalese troops went to suppress this rebellion, but only 14 thousand of them could return. Where did the remaining 6,000 go? (Rana, 2017 & J.B. Rana, 1998).

From this incident, It is also known that Nepalese are very simple and straightforward race. After taking control of the Nawav's palace in Lucknow during the suppression of the rebellion, the indecent behaviour of the Nepalese Gorkha forces showed that they were illiterate, guileless as well as rude and stupid. Because even though they found a huge treasure of precious gems like diamond, emerald, muga, ruby in the palace of the Nawab, the Nepalese army did not understand its value. For example, the Gorkha army, who didn't understand the value of pearls even though they found a garlands of pearls woven on a gold thread, but they bit the pearl grains with their teeth to get the gold thread. That's why the Nepalese army made themselves a laughing stock in front of everyone by doing what was dishonorable to the Nepalese race (Uprety, Personal Communication). However, in appreciation of the Nepalese's courage and self-sacrificing support, the British government returned some of the territories taken from Nepal by the Sugauli Treaty. In other words, for

supporting to suppress this rebellion, Nepal got back Banke, Bardiya, Kailali, Kanchanpur as well as the territories from Rapti to Kali river (Rana, 2017). This region is also known as "Naya Muluk", which was brought back to Nepal from the British by Jung Bahadur. Due to this, Nepal and Britain became close friends of each other. After getting the support of the British, it became easier for the Rana rulers to rule more autocratically in Nepal. And until the British left India in 1947, the Ranas were able to rule freely in Nepal.

After the British government brutally suppressed this rebellion with the help of the Nepalese army, rebel leaders such as Nana Sahib, Awadh's Begum Hazrat Mahal, Rana Beni Madho, and Khan Bahadur Khan still refused to yield. This remnant slipped into Nepal, hoping to run a guerilla war from the Nepal Terai jungle. The rebels appealed to the Nepali leaders to join their fight against the rapacious British, who had no respect for customs of Hindus and Muslims. However, these appeals were dismissed. Nepal's leadership did not immediately act against the Indian rebels because many natives of the Terai sympathized with the rebels. Instead, Jung Bahadur got the British to send troops into Nepal. The British obliged - all that remained of the accursed Rebellion now hid in the Terai. When the rebels proved too elusive for the British, Jung Bahadur led his army into the Terai in November 1859. Within a month all rebels were killed or captured. The Great Indian Rebellion was thus unceremoniously snuffed out in Nepal's Terai. Nana Sahib and a few others had died of illness just before this sad end. The remaining leaders were carted back to India in chains and were summarily hanged. However, Begum Hazrat Mahal, her son, and the rebels' womenfolk received asylum in Nepal (Upadhyaya, 2013 & dnaindia.com).

5. Significance of the Mutiny

What we know from studying the history of the world is that if a people's movement in any country is successful, it is called a revolution, if it fails; it is simply called a revolt. But what should be noted is that even if the rebellion fails for the time being, it will prepare the necessary environment and conditions for the future revolution. There have been many rebellions in the world, which are impossible to count. As in the history of China, the Taiping Rebellion, Boxer Uprising, and many more can be taken, which prepared the necessary background for the Chinese revolution of 1911. Similarly, what can be said about the Sepoy Mutiny of 1857 in India, this mutiny failed at that

time (Yadav, 1996). However, it seems to have a great far-reaching significance in the struggle for freedom of the Indian people. Therefore, it includes both successful and unsuccessful sides. As this rebellion failed on the one hand because it did not immediately end the British rule in India. But on the other hand, it was also successful because it prepared the necessary background for future freedom movements. Also, as a result of this incident, it helped the Indian people to develop political consciousness regarding national unity, freedom, equality, and democratic norms and values. It awakened the fight against foreign exploitation, oppression, injustice and tyranny. They had a sense of broad nationalism that "India is one, we are all Indians". In this context, it seems relevant to present an example here, as in the World War I and II Nepal could not get back any territory even after such a big help to British. Because now the British government could not give its territory back to Nepal even if it wanted to. While Nepal got back some of the territory it had lost through the Sugauli Treaty as a gift due to its support in this Sepoy Mutiny. But now the political situation in India was not as easy as before. Indian people had become more conscious. Therefore, knowing that the Indian people would be fiercely opposed, the British could not return any territory to Nepal as a gift even if they wanted to (Uprety, Personal Communication).

Although this rebellion could be suppressed immediately, there was still a possibility that it could have negative consequences in the future. Therefore, after this incident, the British government focused its attention on improving India's internal situation. In this process, plans were made for the development of railways, wires, roads, agriculture, irrigation, manufacturing and industry in India. Various measures were taken to maintain peace and order in the country. They started adopting the process of legal development to bring stability to the governance system. From here on in the history of India, Indian people were gradually given the opportunity to participate in the governance of their country. In India, the democratic rule has been established (Britannica.com/Indian Mutiny). From this, it seems that the middle ages in the history of India have ended and the modern era has begun.

6. Conclusion

Based on the illustrations mentioned above, in the end, it can be said that both side (British government and Indian People) learned a

good lesson from this rebellion. Like the British, the Indian people also realized that they had many weaknesses due to the failure of this revolt. And saw the need to improve it in the future. In this process, the Indian people learned this lesson that they cannot be freed from the British colonial ruled only on the basis of army, power and war, but they should adopt the policy of non-cooperation and non-violence against the British by getting the support and assistance of all classes. For their patriotism, this revolt made it clear that the Indian people should learn the lessons of sacrifice, and advance the spirit of national unity and nationality in the form of nationalism. During the time, motivated by the feeling of nation and nationalism, Indian people participated in the Indian National Congress founded in 1885. The nationalist Indians realized that success requires materials, qualified leadership, military organization, definite objectives, well-planned programs and plans for success. As a result, the freedom movement, which had been fighting against the British colonial rule for a long time, was able to achieve success in 1947.

References

David, S., *The Indian Mutiny*, London : Penguin Books Ltd. Publication, 2002.

.................,*Victoria's Wars*, London : Penguin Books Ltd. Publication, 2007.

Dutt, B. C., *Mutiny of the Innocents*, Bombay : Allied, 1971.

Edwards, M., *Red Year : The Indian Rebellion of 1857*, London : Cardinal, 1975.

Embree, A. T. (ed.), *India in 1857 : Mutiny or War of Independence?*, Boston : D. C. Heath and Company, 1968.

En.wikipedia.org/wiki/Indian Rebellian_of_1857. Retrieved on 18 June 1924.

Gorkhali, U. R., "lakhnau Bidroh : Jung Bahadurko Dhyeya", *Himalkhabar*, magh, 2078 BS.

Hibbert, C., *The Great Mutiny : India 1857*, London : Allen Lane, 1980.

http://www.Britannica.com/event.Indian Mutiny. Retrieved on 19 January 2024.

http://www.dnaindia.com/analysis/column. nepal and the great Indian rebellion-2793138. Retrieved on 21 January 2024.

Khatri, T. B., *Shahi Nepali Senako Itihas*, Shahi Nepali Jangi Adda, 2041 BS.

Majumdar, R. C., H. C. Raychaudhuri and Kalikinkar Datta, *An Advance History of India*, Part III, London : Macmillan & Company Ltd., 1963.

Rana, Purushottam Shamsher J. B., *Jung Bahadur Rana : The Story of His Rise and Glory*, Delhi : Book Faith India, 1998.

Rana, S. S. J. B., ***Singha Durbar : Rise and Fall of the Rana Regime of Nepal***, New Delhi : Rupa Publications India Pvt Ltd., 2017.

Savarkar, V. D., ***The Indian War of Independence***, Bombay : Sethani Kampani, 1947.

Sen, S. N., ***Eighteen Fifty Seven-1857***, New Delhi : Publication Division, Govt. of India, 1995.

Tyagi, S., ***Indo-Nepalese Relations, 1858-1914***, Delhi : Concept Publishing Company, 1974.

Upadhyaya, R. D., ***Indians in Nepal During the 1857 War***, New Delhi : Kaveri Books, 2013.

Upadhyaya, S., ***Indo-Nepal Trade Relations: A Historical Analysis of Nepal's Trade with British India***, Jaipur : Nirala Publications, 1992.

Uprety, P. R., Personal Interview on March 6, 2017.

Yadav, S., "The Indian Mutiny of 1857 : Why Britain succeeded and Rebels Failed", ***Journal of Asian History***, 28(2), 1994, 136-153. ★

Comparative Analysis of Cartelization in the Pharmaceutical Industries of India and the United Kingdom

Shivakumar M. A.

Assistant Professor, P.G Department of Studies in Law, Karnatak University, Dharwad (India) E-mail:<shivakumarkud@gmail.com>

Abstract

Now-a-days the cartels are disturbing and distorting the competition markets, in all the field of its concern, the illegal cartels may leads to various unscientific paths towards monopolization of the markets, through the right to health is fundamental right in India, but the authorities are failed to guarantee the same to citizens of the country, even many apex courts judgments mandated the Government responsibility is to ensure the pollution free environment passes to generation to generation. In the connection the illegal cartels in the competition market in India and United Kingdom (UK) are responsible for violation of right to health and crating unfair practice in the markets. The Competition Commission of India and Competition Market Authority (CMA) in UK are the responsible for regulating the observing the illegal cartels and ensure the free from unfair trade practice, in this connection the authorities have been taken many initiatives the curb illegal cartels. This paper adopted the comparative analysis based on the Indian Competition Market as well as the UK Competition laws, and researcher have drawn the conclusion at the end after careful analysis the present scenario on the competition markets.

Keywords

Right to health, Cartels, Competition Commission of India, Competition Market Authority, Unfair Trade Practice, Monopolies Restrictive Trade Practice.

2

Comparative Analysis of Cartelization in the Pharmaceutical Industries of India and the United Kingdom

1. Introduction

Antitrust or competition law encompasses two main categories of offenses: exploitative and exclusionary. A classic example of an exploitative offense is a cartel, where prices are raised to the detriment of buyers and, ultimately, consumers. Conversely, an exclusionary offense, such as a boycott, is employed to enforce a cartel. In the case of a boycott, cartel members actively keep outsiders at bay to safeguard their enterprise, making it a form of exploitative action that utilizes exclusionary tactics to achieve its aims.

A lingering query within the realm of antitrust is whether its scope extends beyond addressing exploitative practices. Does antitrust exclusively target anticompetitive behaviour associated with exploitation, focusing solely on preventing firms from artificially diminishing market output and inflating prices, as illustrated in the familiar triangles and rectangles of economists' diagrams? Alternatively, does antitrust also encompass violations related to exclusionary practices, distinct from the overall loss of consumer wealth?

2. Understanding Cartels

Certain agreements or practices, due to their detrimental impact on competition and absence of any redeeming qualities, are unequivocally deemed unreasonable and therefore illegal. This classification, including cartels, entails agreements that are considered inherently harmful to consumers and the overall economy. Consequently, these agreements are deemed illegal without the need for a detailed inquiry into the specific harm caused or the business justifications for their implementation.

Globally, cartels are recognized as one of the most disruptive behaviours within any competition framework. This unfair practice involves collusion among competitors, primarily in the form of price fixing, resulting in a diminished array of choices for consumers.

Cartelization distorts prices and adversely affects the overall competitive landscape in the market. The seriousness of this conduct is underscored by the fact that cartels face the highest penalties under the Competition Act, highlighting the gravity with which such practices are addressed.

The term 'cartel' serves as an umbrella expression encompassing various collusive arrangements among businesses, including:

(a) Direct or indirect price fixing between businesses, where two or more entities agree to elevate the price of their product or service instead of independently setting prices and competing in the market-referred to as price fixing.

(b) Restricting or obstructing supply or production between businesses, wherein two or more entities agree to limit or impede the supply or production of a product.

(c) Allocating customers or potential customers between businesses, where two or more entities agree not to solicit each other's customers, and/or one entity refrains from competing with another in a specified area in exchange for a reciprocal arrangement-known as market sharing.

(d) In response to a third party's request for a contract tender, engaging in a clandestine agreement among businesses where one or more entities pledge not to bid for the contract or deliberately submit an artificially high price to facilitate another business in winning the contract. This practice, known as bid rigging, may involve reciprocal favors in future contract tenders.

3. Structural Factors Facilitating Cartelization

It is widely acknowledged that cartelization can manifest in various industries, with cartels seeking to dominate entire markets. Certain terms or characteristics within a market make it conducive for firms to exercise control. Authorities are inclined to believe that the likelihood of cartelization increases when the following structural factors are prevalent in a product market:

(a) High market concentration;

(b) Demand and supply dynamics;

(c) Homogeneous product characteristics;

(d) Entry barriers;

(e) The presence of an active trade association;

(f) Factors conducive to collusion;

(g) Exclusive market control; and

(h) An exploitative market environment.

Fundamentally, the Monopolies Restrictive Trade Practices 1969, which predates the Act, lacked explicit definitions for terms such as cartels, collusion, price fixing, bid rigging, etc. However, the new legislation, The Competition Act, 2002, introduced significant refinements to these concepts. It broadly categorizes anti-competitive agreements as either horizontal or vertical. Horizontal agreements, encompassed by section 3(3) of the act, and vertical agreements, falling under section 3(4), are highlighted. This segment focuses on the former, where cartels primarily reside. These agreements are presumptively deemed to have an Appreciably Adverse Effect (AAE) within India.

In accordance with Section 2(c) of the Competition Act, 2002, a 'Cartel' is defined as "An association of producers, sellers, distributors, traders, or service providers who, by mutual agreement, restrict, control, or attempt to control the production, distribution, sale, or price of, or trade in goods or the provision of services."

Section 3(1) stipulates that "No enterprise or association of enterprises shall engage in any agreement concerning the production, supply, distribution, storage, acquisition, or control of goods or provision of services that causes or is likely to cause an appreciable adverse effect on competition within India." Additionally, Section 3(3) of the Competition Act addresses specific types of agreements or arrangements among individuals, enterprises, or associations engaged in identical or similar trades of goods or provision of services, deeming them per se illegal.

According to Section 3(3) of the Competition Act, agreements, including cartels, are considered to cause an appreciable adverse effect on competition (AAEC) in India if they:

(a) Directly or indirectly determine purchase or sales prices;

(b) Limit or control production, supply, markets, technical development, investment, or provision of services;

(c) Involve the sharing of the market or sources of production or provision of services through the allocation of geographical areas, types of goods or services, number of customers, or similar means; and

(d) Directly or indirectly result in bid rigging or collusive bidding.

4. Categories of Cartels

Horizontal agreements involve collaborations between two or more enterprises operating at the same stage of the production chain and within the market. The shared market aspect implies that the parties involved in the agreement must be producers, retailers, or wholesalers. Four main types of cartels are widely acknowledged, and they are elucidated below:

(a) Price fixing;

(b) Market sharing;

(c) Output controls/limiting production; and

(d) Bid rigging.

The Committee observed that the Competition Commission of India operates within a clearly defined legal framework, ensuring legal certainty and transparency for all parties involved. This structure grants full opportunities for parties to exercise their rights and provides robust legal protection against arbitrary decisions and inquiries, including cases involving market sharing, consumer interests, price impacts, illegal cartelization, and the availability of relevant products. As part of this commitment, India joined TRIPS, anticipating enhanced access for its citizens to innovative medicines.

The pharmaceutical industry in India has experienced consistent growth, reaching a market size of USD 27.57 billion in 2016-17. Approximately 91 percent of this market is attributed to Over-the-Counter (OTC) and generic formulations. The Competition Commission of India (CCI) has diligently examined practices within the pharmaceutical sector, and its interventions have been instrumental in bringing about noteworthy changes across the industry. Government committees have also acknowledged the significant role played by the CCI in ensuring that the pharmaceutical sector in India achieves efficient outcomes aligned with public interest, economic development, and consumer welfare.

Since its establishment, the CCI has issued final orders in thirteen (13) cases related to cartelization in the pharmaceutical sector. Among these, three (3) investigations were transferred to the CCI from the erstwhile MRTPC, two (2) were initiated by the CCI on a suo-motu basis, and the rest were commenced by the CCI based on information received under the provisions of Section 19(1)(a) of the Competition Act. These investigations have been focused on the

pharmaceutical distribution chain, particularly targeting the All India Organization of Chemists and Druggists (AIOCD) and various other state-level associations of chemists and druggists.

The inaugural substantive order issued by the CCI in this context pertained to the case of Varca Druggist & Chemist & Ors. Vs. Chemists and Druggists Association, Goa. The informant alleged that the Chemists and Druggists Association, Goa (CDAG), had been imposing restrictive guidelines on companies. Similar circumstances were examined by the CCI in two other cases transferred from the Director General of Investigation and Registration (DGIR-MRTPC): Vedant Bio Sciences vs Chemists & Druggists Association of Baroda and Belgaum District Chemists and Druggists Association v. Abbott India Ltd. & Others. In response, the CCI issued a prima facie order under Section 26(1) of the Act, instructing the DG to initiate an investigation into the matter.

Following this, the CCI received cases presenting similar allegations against state-level and district-level associations in Karnataka, Goa, Himachal Pradesh, Assam, and Kerala. Additionally, the CCI initiated suo-motu investigations into the practices adopted by state and district-level associations in West Bengal and Goa.

After the initial determinations by the CCI regarding cartel-like behaviour in the pharmaceutical distribution sector, where individual members of various chemists and druggists associations were implicated, the CCI moved beyond assessing the turnover and receipts of the associations. It imposed individual penalties on the members of the association in accordance with Section 48 of the Act. In the case of Re: Bengal Chemist and Druggist Association, the CCI imposed penalties at a rate of 10 percent of the respective turnover/income/receipts of the office bearers of the association directly responsible for its affairs and actively involved in decision-making. It also imposed penalties at a rate of 7 percent of the respective turnover/income/receipts of the members of the association's executive committee.

Given the size and significance of the pharmaceutical sector in India, the CCI not only enforced the provisions of the Act but also (i) conducted targeted advocacy and (ii) issued public notices emphasizing the importance of fair and competitive conduct. Consequently, instances of boycotts and restrictive terms and

conditions imposed on pharmaceutical companies have significantly decreased. In fact, the AIOCD issued a circular to all its members and state-level associations conveying this directive.

Dr. Reddy's Laboratories (DRL) is confronted with an antitrust complaint in the U.S. regarding its wholly-owned subsidiary. The subsidiary is named as a defendant in a lawsuit filed in a U.S. court concerning the sale of both brand and generic cancer drug Revlimid. Mayo Clinic and Lifepoign Corporate Service have implicated not only DRL but also several other pharmaceutical companies in their allegations. The complainants assert that the defendants engaged in improper practices to restrict competition and sustain a shared monopoly in the sale of both brand and generic Revlimid.

In December 2013, the CCI decided two more cases against the All India Organization of Chemists and Druggists (AIOCD) and its regional affiliates. The first one was filed by M/s. Peeveear Agencies, alleging that the AIOCD, All Kerala Chemists & Druggists Association (AKCD), Organization of Pharmaceutical Producers of India (OPPI), Indian Drug Manufacturers Association (IDMA) and Janssen-Cilag Pharmaceuticals are limiting and restricting the supply of pharmaceutical drugs. The second one was filed by M/s Sandhya Drug Agency of Barpeta against Assam Drug Dealers Association (ADDA), Barpeta Drug Dealers Association, (BDDA), All India Organization of Chemist and Druggists (AIOCD) and Alkem Laboratories Ltd, alleging stoppage of the supplies of products of Alkem which was done by ADDA and BDDA in collusion with AIOCD.

The Competition Act provides the CCI with leniency provisions and grants authority to the Director General to conduct search and seizure by invoking sections 240 and 240A of the Companies Act, 1956. Furthermore, the jurisdiction of the Competition Act encompasses agreements specified in section 3 that have been made outside India. It also covers any party to such agreements located outside India.

5. Cartel Presence in the Pharmaceutical Sector in the United Kingdom

According to a report issued by the Commission to the Council and the European Parliament on Competition Enforcement in the Pharmaceutical Sector (2009-2017), the Commission made over 29

decisions, identifying infringements or accepting binding commitments in antitrust investigations related to pharmaceuticals for human use. The accompanying graph illustrates fines amounting to EUR 1.07 billion imposed by European Competition Authorities in cases involving pharmaceuticals between 2009 and 2017.
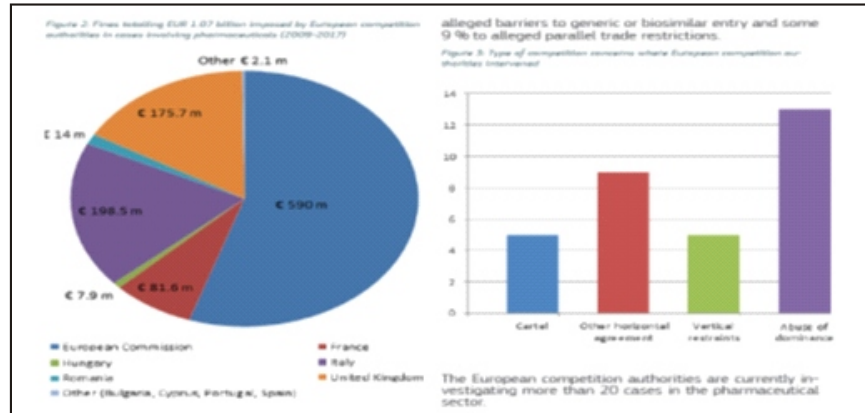
After the conclusion of the EU Exit Transition Period on December 31, 2020, EU law ceased to be applicable in the UK. The Competition and Markets Authority (CMA) will now exclusively investigate suspected violations of UK domestic competition law concerning conduct occurring both before and after December 31, 2020. Therefore, the CMA's ongoing investigation in this case, post the Transition Period, is conducted solely under the Chapter I prohibition outlined in the Competition Act 1998.

The CMA serves as the primary enforcement authority, possessing jurisdiction to investigate and prosecute alleged criminal and civil cartels under Chapter I, Section 2 of the Competition Act, 1998, following Brexit.

The Enterprise and Regulatory Reform Act, 2013 (ERRA13), which came into effect in 2014, introduced significant changes to the criminal cartel offenses established by the Enterprise Act 2002 (EA02). According to these provisions, individuals commit an offense if they agree with one or more persons or undertakings to engage in prohibited cartel arrangements, such as price fixing, market sharing, bid rigging, and limiting output. In England and Wales, prosecutions for criminal cartels may only be initiated by the Competition and Markets Authority (CMA) or the Serious Fraud Office (SFO), or with the consent of the CMA. The CMA typically undertakes the role of prosecutor. The creation of criminal cartel offenses under the EA02 was intended to criminalize individuals' behaviour.

The CMA issued an open warning letter to a Limited Liability Partnership (LLP) associated with eye doctors, accusing them of engaging in anti-competitive activities and violating the Competition Act 1998. The LLP was fined £500,000. The CMA's investigation revealed the following observations:

(a) The LLP refused to accept lower fees offered by an insurer and instead charged higher fees for self-pay patients.

(b) The LLP negotiated and entered into price-fixing and price arrangements with insurers.

These findings led to the enforcement action and the imposed fine.

On October 10, 2017, the CMA initiated an inquiry under Chapter 1 of the Competition Act 1998 (CA 98) and Article 101 of the Treaty on the Functioning of the European Union (TFEU). This investigation was focused on suspected violations of competition law involving multiple parties. The inquiry specifically delved into alleged anti-competitive agreements and/or concerted practices concerning generic pharmaceutical products.

In a recent investigation, the CMA uncovered illicit arrangements between Alliance Pharmaceutical, Lexon Medreich, and Focus (Advanz) Pharma. These companies had engaged in an exclusive market agreement for the supply of prochlorperazine POM, a prescription anti-nausea drug. As part of the arrangement, Lexon agreed not to compete with Alliance Pharma in the supply of this prescription drug. Subsequently, these companies faced fines imposed by the CMA.

In the case involving liothyronine tablets, the CMA determined that Advanz Pharma, along with Cinven and HG Capital LLP, had abused its dominant position, violating Section 18 of the Competition Act 1998. This violation was due to the imposition of excessive and unfair prices for Liothyronine Tablets. The CMA imposed penalties, and upon appeal to the Competition Appellate Tribunal, the findings of liability were upheld in all aspects, with the fine being adjusted to £84.2 million.

In a separate case concerning excessive and unfair pricing related to Hydrocortisone tablets (Auden Mckenzie (Pharma) Limited and Another v Competition and Market Authority), the CMA made allegations. The companies involved, including appellants like Allergan Plc, Amdipharm UK Limited, Amdipharm Limited, Advanz Pharma Services Limited, Advanz Pharma Corp Limited, Cinven

(Luxco 1) Sarl, Cinven Capital Management (V) General Partner Ltd, Cinven Partners Llp, Auden Mckenzie (Pharma Division) Limited, Accord Uk Limited, Intas Pharmaceuticals Limited, appealed to the Competition Appellate Tribunal against the CMA's decision. The case concluded on September 29, 2023, with the Tribunal upholding the CMA's decision against the mentioned appellants.

In the Nortriptyline tablet case, the CMA's investigation revealed allegations of an anti-competitive agreement. Four entities, including Lexon (UK), were found in violation, leading to a penalty of £1,220,383. Lexon contested the CMA's penalty and appealed to the appellate tribunal, but the Competition Appeal Tribunal (CAT) upheld the decision made by the CMA.

In the case involving Fludrocortisone acetate tablets, the CMA discovered that between March and October 2016, Aspen Pharmacare Holdings Limited, Aspen Global Inc., Aspen Pharma Ireland Limited, Aspen Pharma Trading Limited (collectively, Aspen), Amilco Limited (Amilco), and Tiofarma B.V. and Tiofarma Beheer B.V. (together, Tiofarma) breached Chapter I of the Competition Act 1998 and Article 101 of the Treaty on the Functioning of the European Union. This violation occurred through their engagement in an anti-competitive agreement concerning the supply of fludrocortisone acetate 0.1 mg tablets in the UK. All three companies acknowledged their breach of competition law. The CMA imposed fines totaling £2.3 million in relation to the supply of this life-saving drug.

6. Conclusion

Upon discovering a cartel involving doctors, pharmaceutical companies, and diagnostic laboratories exploiting patients, the Madras High Court initiated suo moto proceedings. The court expressed the need for a separate union ministry for pharmaceuticals and the implementation of a Uniform Code of Pharmaceutical Marketing Practices to curb unethical marketing. Fourrts (India) Labs Pvt Ltd alleged overpricing and unnecessary prescriptions, violating India's Competition Law. The National Pharmaceutical Pricing Authority, responsible for setting affordable drug prices, should also investigate pharmaceutical cartels engaging in illegal practices like price fixing, market sharing, and bid rigging.

Although the Competition Commission of India (CCI) has addressed cases related to anti-competitive practices in distribution,

involving industry/trade associations, its 20 years of experience may benefit from collaborative efforts with Medical Associations, the Medical Council, and Pharmaceutical authorities to investigate cartels in India.

Over the years, the CCI has adjudicated cases where trade associations restricted competition through measures like mandatory no objection certificates for stockist appointments and mandatory Product Information Service charges for introducing new drugs. Antitrust scrutiny also focused on associations determining trade margins and controlling discounts at wholesale and retail levels.

In the United Kingdom, the Competition and Markets Authority (CMA) has taken action against pharmaceutical companies for anti-competitive practices, including cartels, market sharing, price fixing, and bid rigging. While the CMA has investigated numerous cases, the persistence of cartels necessitates continued vigilance for the health and competition in the industry. Post-Brexit, the UK should prioritize competition policy, and the CMA, operating under Chapter II of the Act 98, requires a specific strategy to address various forms of anti-competitive activities beyond the Competition Act, 1998.

References

Adv. Gautam Shahi, D. S., *Taxman's Indian Competition Law*, New Delhi : Taxmans Publications Pvt Ltd., 2021.

Bhatcharya, A., "India's New Competition Law : A Comparative Assessment", *Journal of Competition Law & Economics*, 4(3), 2008, 609-630.

Bhosale, S., *Competition Law in India and its Neighbouring Jurisdiction*, Saarbrücken, Germany : Lap Lambert Academic PublishingGmbH KG, 2014, 20-50.

Colino, S. M., *Competition Law of EU and UK*, New York : Oxford University Press, 2008.

Competition and Markets Authority (n.d.). Retrieved from https://www.gov.uk/government/organisations/competition-and-markets-authority.

Dhall, V. (ed.), *Competition Law Today : Concepts, Issues, and the Law in Practice*, Oxford : Oxford University Press, 2019.

Ghosh, S., "Competition Law in India - The Progress since its Inception", *ACCLAIMS* , 15, 2021, 1-15.

Green, Nicholas and Aidan Robertson (eds.), *The Europeanisation of UK Competition Law*, London : Bloomsbury Academic, 1999.

India, C. O. (n.d.). CCI. Retrieved from https://www.cci.gov.in/

Juris, I., (n.d.). *Competition Law in India-Analysis and Comparison*. Retrieved from Indian juris: https://www.indiajuris.com/uploads/publications/pdf/o1392975574ecomlaw.pdf

Mehta, P. S., *A Functional Competition Policy for India*, New Delhi : Academic Foundation, 2006.

OECD. (n.d.). *Annual Report on Competition Policy Developments in India*. Retrieved from OECD: https://one.oecd.org/document/DAF/COMP/AR(2020)45/en/pdf

Parthasarthy, S., *Competiton Law in India*, New Delhi : Kluwer Law International, 2012.

Pawar, A., "Digital Market, Data Analysis and the Subsequent : Competition Law Challenges in Cyberspace in India", *Shimla Law Review* , IV, 2021, 97-112.

Pingali, V., "Competition Law in India: Perspectives", *Sage Journals* , 41(2), 2016, 168-193.

Ramappa, T., *Competition Law in India : Policy, Issues, and Development*, New Delhi: Oxford University Press, 2014.

Rodger, Barry J. and Angus Macculloch, *Competition Law and Policy in the EU and UK*, New York : Taylor & Francis, 2014.

Roy, A., *Competition Law in India- A Practical Guide*, Netherlands : Wolters Kluwer Law International, 2016.

Tiwari, N., "Merger under the regime of Competition Law : A Comparative Study of Indian Legalwork with EC and UK", *Bond Law Review*, 23(1), 2011, 115-141.

Whish, R., *Competition Law*, UK : LexisNexis, 2003. ★

Impact of Skill Trainings on Women Empowerment

Ram Raj Pokharel

**Lecturer, Department of Sociology, Faculty of Humanities,
Tribhuvan University, Kirtipur, Kathmandu (Nepal)
E-mail:<ram.pokharel240@gmail.com>**

Abstract

Skills development and lifelong learning give workers' organizations a method to get involved in identifying skills gaps for themselves and other workers, as a means of getting good work, and as a vehicle to influence political policy. Cross-cutting concerns like lifelong learning and skill development impact are influenced by a number of various worker groups' agendas, helping to create a cohesive overall agenda. The empowerment of women has been identified by the researcher as the new horizon in this article. When women are empowered, they are independent, enjoy unrestricted movement, and can participate freely in the sectors and fields of their choice. When women achieve economic, social and political strength, the concept of empowerment acquires its full meaning. In this view, the investigation and identification of the role of skilled training have played in the raising social and economic status are the main objectives of the study. In order to ensure the study's validity from a review of the literature, data from interviews with women who received skill training in Kirtipur Municipality Kathmandu District were used as a sample. There are 65 respondents in the sample. According to the study's findings, skill training have improved their incomes and raised their standard of life. As a result of their participation in income-generating activities, women's roles started changing.

Keywords

Women, Skill training, Income, Decision-making, Empowerment.

3

Impact of Skill Trainings on Women Empowerment

1. Introduction

Woman is an adult human being with feminine characteristics. The word female has been derived from Latin word "femella", or "femina", that indicate "woman". Women are defined with their physical abilities to give birth from puberty to menopause. Women are defined through social and biological dimensions. According to Duflo (2011), it's natural for human to understand themselves in opposition to one another in terms of physical differences, but the process is seriously flawed when applied to genders (i.e. Masculine and Feminine) further she claims women are defined exclusively as others to Men. Women are inherent part of any society. They are created as a companion to Men. A woman plays the roles of daughter, sister, wife and mother with great responsibilities in the upbringing of healthy solid society. Over the past few decades, women's roles in society have been significantly undervalued. From housewives to CEO'S, the transition can be seen at accelerating rate (Adhikari, 2019).

Women were only allowed to perform domestic duties in the past. However, as industry has grown, women's roles in contemporary society have evolved dramatically. The world has seen significant advancements in the political, social, and economic spheres following great world conflicts. The 21st century has given women new optimism despite its challenges. Significant shifts occurred in women's roles, aspirations, and attitudes. Women no longer play the same roles as mothers, wives, and procreators as they once did. In today's world, they have managed to forge their own identity from nothing. Whether at business or at home, contemporary women have demonstrated their superiority (Aryal, 2015).

Many women are still in shadow. They are considered as second-class citizen and are often victims of domestic violence, abuse, insult, rape and have identity crisis in social, economic, cultural and political domain of society. To achieve their current status, women had to

battle hard. For equality, opportunity, freedom, and opportunity, they have tirelessly labored for a long time. No one is claiming they are as strong and equal to men; women have acknowledged their physical structure it's the equality and right to live with dignity, freedom they are asking for. Education is a significant component for one success. Empowering women would be more pertinent if they are well educated. The patriarchal nature of contemporary society can be attributed to the prejudice and hardships endured by women in the past. As women have gained greater exposure, space, and a variety of roles in contemporary society, their positions have changed over time. Women now face pressures from a variety of responsibilities as they adjust to the requirements of modern society and deal with the coexistence of traditional elders and people within this modern spectrum. (Dhimal, 2015).

The history of gender studies indicates that it has its beginning since 1960 when women scholars became interested in various spheres and roles of women. They found that women are ignored and their participation is missing or lacking. Later women scholars explored the contribution of women in various fields and they raised the question "What about women?" Feminist observed that the contributions of women in history, literature, arts, science, social science etc. were ignored. The real history of women as a discipline course of university began from 1970 in American Universities, first of all in Washington D.C. Gradually, movement got an impetus through several national and international agencies and women's organizations. Now, the gender issue is a burning issue all over the world (Aryal, 2015).

According to Duflo (2011), women's position is determined by their ability to obtain information, financial resources, political influence, and personal autonomy during the decision-making process. When women's status is examined in the context of Nepal, things generally don't seem good. The percentage of women in Nepal who participate independently in social and civic activities is incredibly low. In every aspect of society, women are exploited, under-represented, and deprived of privilege. Living under male dominance has been made necessary by socio-cultural, political, economic, and educational forces.

The psychology theory known as "social context" holds that people's responses to situations vary based on their immediate surroundings. The social environment, social context, or socio-

cultural context is the immediate physical and social setting in which people live or in which something happens or develops. It encompasses the people and organizations that the person interacts with, as well as the culture in which they were raised or currently reside. It also refers to the social issues like social discrimination, social injustice, women discrimination, social exclusion or participation and many more issues related with society and people living there (Bhandari, 2012).

Nepalese women's standing is significantly lower than that of men, especially for rural women. Due to the nation's pronounced bias in favor of sons, daughters face discrimination from birth and are not afforded the same opportunities for personal growth. Women's circumstances are typified by limited access to healthcare, education, and political, social, and economic prospects. Despite increased efforts by the government, non-governmental organizations, and international development agencies to empower women in the nation, the socio-economic status of women in Nepal has not greatly improved (Gurung, 2019). Economic Perspective means the allocation and distribution of resources, the economic condition and living standard of the people. It also refers to the access and control of economy and ability to take decisions related to it.

In Nepal, poverty is a significant problem. Regardless of caste, creed, or race, poverty exists everywhere, and among the impoverished, women are particularly susceptible. Women are not included in levels of decision-making or policy. The discrimination against Nepali women based on their patriarchal structure has had a serious negative impact on their independence, dignity, and resolve. In addition to being denied access to and control over natural resources, women face social, economic, and cultural oppression. This has ultimately made it more difficult for them to meet their basic requirements, including home, food, clothes, work, education, and health.

2. Objectives

Finding out the social and economic impact of skill trainings on the lives of women in Kirtipur Municipality, Kathmandu District is the goal of this study. In the same way, the study's main objective is to explore the women's empowerment after receiving the skills based training in the study area.

3. Methodology

Primary as well as secondary data are used for this study. The study's primary use of secondary data was in determining its first goal. The present study was prepared using primary data obtained from interview schedules and secondary data sourced from published books, pertinent literature, and prior research.

As regards the sampling procedure, Kirtipur Municipality was the study area. 65 respondents were selected purposively for the research because they are using their knowledge in social and economic area after taking skilled training and activities. The study has taken one respondents from each households.

4. Discussion and Analysis of the Data

4·1 General Characteristics of the Respondents

This part mostly covers information pertaining to the respondents. Since the features of each individual reflect their background, the specific information provided by the respondents is important. To ascertain the respondents' level of awareness regarding skill trainings on women empowerment, the demographic behaviour-which includes age, caste/ethnicity, and educational status-is discussed.

4·1·1 Age of the Respondents

The population composition by age group at a given age interval is referred to as the age composition of the population. It shows the group which has more population (frequency). Generally, the people of 15-59 years of age are called the working force but all the people of this group may not be called active population from the economic point of view. Therefore, the economically active population refers to those engaged in income generating work. A wide range of individuals in various age groups were interviewed for the study. Table-1 displays the age distribution of the respondents on next page.

The age group and percentage of the population in the study region are clearly displayed in the above mentioned Table-1. The age groups of 21-30 and 31-40 have the biggest percentages of the overall population (46.15% and 36.15%, respectively). Nearly every age group in the research area appeared to benefit from the various training programs offered by the municipality.

Table-1 : Age of Respondents

Age Group	No. of Respondents	Percentage
18-20	17	26
21- 30	30	46
31-40	12	18
41-50	4	6
51-60	2	3
Total	**65**	**100**

Source : Field Survey, 2023

4·1·2 Caste/Ethnic Composition of the Respondents

Nepal is a multilingual, multiethnic, multicultural nation with a complicated caste system. The study area is home to numerous ethnic and caste-based communities. The ethnic makeup of the chosen individuals by caste is displayed in the following table.

Table-2 : Caste/Ethnic Composition of the Respondents

Caste/Ethnic Groups	No. of Respondents	Percentage
Brahmin	20	31
Tamangs	15	23
Kshetri	10	15
Newar	8	12
Dalit	12	18
Total	**65**	**100**

Source : Field Survey, 2023

The ethnic composition of the research areas is displayed in the above table. According to the table, 30% of Brahmins are larger than other groups. The majority of the local population resides in the study area. Tamang. Though not as much as Newar, Chetries and Dalits are also present. Few Dalits reside in this area as well. The ethnic makeup of the caste is significant in the region.

4·1·3 Educational Status of the Respondents

Education is important for all facets of a person's life. Data on the educational attainment of the population in the research area has been examined in order to determine their level of education. The varying educational backgrounds of the respondents are displayed in Table-3 on next page.

Table-3 : Educational Status of the Respondents

Qualification	No. of Respondents	Percentage
Literate	35	54
Under SLC	12	18
Intermediate	13	20
Bachelor	4	6
Masters	1	2
Total	**65**	**100**

Sources : Field Survey, 2023

According to the above table, the majority of respondents (53%) are literate, with 18% of them being 20 percent of SLC students have finished an intermediate level degree, 6 percent a bachelor's degree, and only 1 percent a master's degree. As a result, the data indicates that this location has an excellent literacy rate. Those with education are knowledgeable of economics and related fields, and they also believe that research areas are important for the growth of the region's many sectors. The degree of education of the local population affects how women's empowerment is received in the local cultural environment. Because of their largely higher educational backgrounds, these individuals' willingness to adopt new customs, accept change, and follow new cultural norms will be beneficial in providing an idea about empowerment.

When compared to the late decades, the rate of literacy now is on the rise. This pertains not only to the area's educational advancements but also to the actual phenomenon of people's basic perceptions shifting. An alarming number of locals are constantly willing to change their lifestyles and social conduct, and they are also organizing and putting into action various plans to improve activities inside the study region.

4·2 Impact of Skilled Training on the Women Empowerment

Women's income, their shifting position in domestic tasks, their increasing involvement in household decisions, and their improved status and involvement in the community are all used in this study to quantify women's empowerment.

4·2·1 Impact of Skills Training on Women's Income

It is critical that the women are making money after receiving training because it is assumed that women make money after

participating in income-generating activities. The average monthly income for women is determined by analyzing the earnings from their money-generating activities in this section.

Table-4 : Impact of Program on Women's Income

Income Earning before Training (Nepalese Rupees/Month)	Respondents		Income Earning after Training (Nepalese Rupees/Month)	Respondents	
	N	%		N	%
Not Earning	30	46	Not Earning	2	3
Less than 1500	10	15	Less than 1500	3	5
1500-3000	8	12	1500-3000	10	15
3000-5000	7	11	3000-5000	15	23
More than 5000	10	15	More than 5000	35	54
	65	100	Total	65	100

Source : Field survey, 2023

After receiving skill training, each woman worked in a formal, small-scale business utilizing their skills. While 54% of all participants acknowledged that they had some earnings prior to training, more than three-quarters of respondents (46%) said they had none prior to beginning the program. Prior to their involvement, all women made less than 5,000 Nepalese rupees per month. However, following the training, 53% of women earned more than 5,000 rupees per month, and no woman made less than 1500 Nepalese rupees per month. This demonstrates how women's participation in the IG Program raises income levels.

4·2·2 Involvement of Women in Household Chores

This study uses a scale approach to quantify the direct engagement of women in domestic duties. People were asked to rate their level of involvement in the following household chores using the following scale in the survey created specifically for this purpose. The scale has four points: one for "not at all involvement" and one for "full involvement." After completing the surveys, participants were divided into two groups : those who responded with a high degree of participation (answering 3 and 4) and those who responded with a low level of involvement (answering 1 and 2). The general situation of women's participation in domestic tasks is depicted in the next section.

Five significant household tasks have been considered in this study to examine how women's roles have changed. The first two of these tasks-cooking, cleaning, and child care-are customarily reserved for women alone, while the remaining four tasks-assisting children with their schooling, shopping, hosting guests, and house maintenance and repair-are thought to be the main duties of male heads. It is assumed that as women participate in income-generating activities, their conventional roles change. This indicates that while women have a larger role in the previously defined roles assigned to male heads, they are less involved in their conventional functions.

Table-5 : Women's Involvement in the Household Chores

Activities	Before Involvement in IGA			
	Low		High	
	N	%	N	%
Cooking/Cleaning	3	10	27	90
Taking care of Children	5	16	25	84
Helping children in education	20	66	10	33
Attending Guests	25	84	5	16
House Maintenance/Repair	24	81	6	19

Activities	After Involvement in IGA			
	Low		High	
	N	%	N	%
Cooking/Cleaning	12	40	18	60
Taking care of Children	11	36	19	64
Helping children in education	14	45	16	55
Attending Guests	19	55	14	45
House Maintenance/Repair	14	46	16	54

Source : Field Survey, 2023

The aforementioned table demonstrates how women's responsibilities changed when they participated in income- generating activities (IGA). After participating in IGA, the percentage of women who are heavily involved in cooking and cleaning dropped from 90% to 60%, while the percentage of women who are heavily involved in child care reduced from 84% to 64%. On the other hand, the

proportion of women who are heavily active in shopping (28%), hosting guests (16%), housekeeping (19%), and assisting with their children's schooling (33%), has climbed to 59%, 45%, 54%, and 55%, respectively. It is evident that when women participate in household chores like cooking, cleaning, and child care, other family members assist them. Socially imposed roles and norms, along with traditional gender interactions, are evolving, particularly inside families.

4·2·3 Impact on Household Decision-making

Most academics believe that one of the key elements of women's empowerment is their capacity to influence or make decisions that have an impact on their lives and destiny. The ability of women to make decisions in the home is a crucial sign of their empowerment. Numerous studies have demonstrated that empowerment is correlated with involvement in domestic affairs. In this sense, empowerment refers to a woman's ability to set her own priorities and achieve her own objectives in life. Their ability to work and make money is the reason for this; as a result, they are granted some acknowledgment and a voice in household decision-making.

In order to determine the extent to which respondents' participation in household decision-making has changed as a result of their comparatively improved financial capabilities, opinions about respondents' involvement in household decision-making both before and after participation in project-supported economic activities have been gathered. Table-6 displays the decision-making factors that have been taken into account. It gives an overview of how women participate in several areas of home decision-making in comparison to one another. The degree of change in participation in household decision-making following program enrollment is also evaluated in this table.

It is believed that women who participate in income-generating programs and begin to assist with household expenses will be treated with respect inside the family. Six different household decision-making issues were taken into consideration in this study in order to assess the impact of IGA (Integrated Group Alliance): purchasing personal goods, setting up recreational facilities, visiting individuals or institutions, child health and education, child marriage, family planning, and purchasing household assets.

The results of this study demonstrated that, on average, only 61% of women could recognize that they were involved in household

decision-making before program involvement (integrating both independently and jointly with the head of the family); after program participation, this number rose to 78%. According to this shift, IGP has improved the standing and respect of the women in their family. When the form of participation is further examined, just 15% of women have a leading role, while 63% collaborate with the male head of the household to make choices. Though more financial obligations and involvement in household decision-making have resulted from increased economic activity, household decision-making remains the exclusive domain of the male head of the household. The following table helps to clarify it :

Table-6 : Women's Participation on Household Decision-making before & after the Program

Area	Level of Decision Role					
	Before skilled-based training					
	Independently		Jointly Male Family		Not at all	
	N	%	N	%	N	%
Buying personal items	2	6	17	56	11	38
Arranging recreational facilities	3	11	18	56	9	32
Visiting people/ institutions	2	6	12	41	16	55
Health & education	3	12	17	55	10	33
Child's Marriage	3	7	20	71		22
Family Planning	5	18	21	69	4	13
Buying HH Assets	0	0	17	56	13	44
Average	2	8	16	53	12	39
Area	Level of decision Role					
	After skilled-based training					
	Independently		Jointly Male Family		Not at all	
	N	%	N	%	N	%
Buying personal items	9	32	16	53	5	15
Arranging recreational facilities	4	15	21	68	5	17

Visiting people/ institutions	3	10	16	54	11	36
Health & education	6	26	24	7	0	0
Child's marriage	3	7	27	93	0	0
Family planning	7	24	23	56	0	0
Buying HH assets	4	13	22	73	4	14
Average	5	15	18	63	7	22

Source : Field Survey, 2023

4·2·4 Impact on Women's Decision in Buying Personal Items

After engaging in income-generating activities, the proportion of women who entirely made their own decisions about what personal items to purchase climbed from 6 to 32, while the percentage of women who did not participate at all fell from 38 to 15. If independently and jointly are combined for convenience of analysis, it can be seen that the proportion of women who participate in decision-making about the purchase of personal goods increased from 62 to 86. This demonstrates how women's ability to make decisions about the purchase of personal goods is significantly impacted by their income-generating activities.

As Kritika Khulal recalled her story:

> Kritika Khulal, a 32-year-old who lives with her spouse, shares her thoughts on the program: "My spouse values me more now that I've participated in the skills-based training." I am aware of this because he has given me all of his money. I wouldn't have the value I do now and would still need to beg my husband for all the rupees I require if I hadn't attended the meeting, taken out a loan, and learned the task. My husband used to hit me when I begged him for money, but these days I can work and we don't have to suffer because he doesn't make enough money every day. Thanks to the municipality for providing training and seed money to launch this business so that I may purchase anything I want. She has a tailoring shop owned by herself.

One spouse said he was glad his wife could support herself financially and buy the things she desired without begging him for money. "Although she doesn't give me anything, she doesn't ask for anything from me," which is why he valued his wife's independence.

4·2·5 Impact on Women's Decision in Arranging Recreational Facilities

Making decisions on recreational facilities involves getting together, going on a picnic, visiting the movies, and meeting friends. In Nepalese society, women have historically had very little control over organizing or taking part in leisure activities. However, women's participation in income-generating activities has exposed them to the outside world and raised awareness. In addition, women who engage in income-generating activities are better equipped to budget for the expenses associated with their leisure pursuits. The percentage of women who only participate in recreational activities has slightly grown from 11 to 15 in relation to the choice to arrange such facilities. The number of women who did not participate fell by nearly half, from 32 to 17, while the percentage of women who jointly decided with the male head of the family increased from 56% to 68%. As a result, engaging in revenue-generating activities has significantly altered how entertainment venues are set up.

4·2·6 Impact on the Decision of Women to Visit Markets/ Institutions

In rural areas, men are typically responsible for doing outside chores for the family, and even when women need to go outside, they are usually accompanied by men. After earning money, women typically have connections to various organizations and groups for their jobs and tasks.

Following their involvement in income-generating activities, the percentage of participating women grew from 47 to 64 when it came to visiting marketplaces or institutions, whereas the percentage of non-participating women declined from 55 to 36.

In comparison to other changes, the number of women visiting markets or institutions has increased less. The reason behind this is that, historically, women in villages were only allowed to work on household tasks; male family members were responsible for going shopping or visiting other institutions. These days, women work in industries that provide revenue, such as stitching, candle making, and coffee farming. They must go out into the market and sell their goods. This is where things start to shift, especially when it comes to the women's exposure to other establishments or groups that they must frequent in order to maintain their networks for orders and business.

4·2·7 Impact on Women's Decision on Child Education and Health

When it comes to decisions about a child's health and education, topics of debate include when to enroll the child in school, whether to attend a public or private school, who will pay the bills, the child's medical care, etc.

In accordance to the above data, 33% of women did not participate in decisions pertaining to the health and education of their children; however, none of the women who engaged in income-generating activities fit this description. This implies that each of the 51 female family heads may take part separately or in tandem with the other women. Before the ladies engaged in activities aimed at earning money, they received literacy instruction. These ladies now have a greater knowledge of the importance of their own children's education thanks to this literacy session. The women who are earning a living may now divide the costs of raising their kids and encourage them to reach their full potential in school.

The women who participated in the interview expressed great pride in their financial support of their children's education, not only because it enabled them to gain their husbands' respect but also because it allowed them to guarantee the finest education possible for their sons and daughters. In response, their husbands expressed gratitude for the support and stated that they respected their wives' views on important issues like education.

4·2·8 Impact on Women's Decision on Child's Marriage

The crucial role in selecting the child's bride or bridegroom was taken into consideration when making decisions about their marriage. Since no woman was denied the opportunity to choose her child's bride or groom following their involvement in increased generation activities, we can see significant shifts in the role of women in marriage decision-making. It is common to see women living side by side with male household heads in many of the places. Even modest income earners play a bigger influence in family affairs than do non-earners. When it comes to child marriage, women have a lot of influence because the choice of a kid's spouse can have a significant impact on both the child's future and the family's reputation. What makes this important is that, even in the event that a woman does not make a final decision regarding her future daughter-in-law or

son-in-law, she still had a significant impact on the process by gathering information about possible brides or grooms.

4·2·9 Impact on Women's Decision on Family Planning

Choosing a family planning strategy involves making decisions about when and how many children to have, when to use contraception, and other related matters. In terms of family planning decisions, the proportion of people making them alone went from 18 to 24 while the percentage of people making them jointly climbed from 69 to 76. However, after engaging in income-generating activities, the percentage of women who do not participate in family planning problems drops to zero from thirteen.

4·2·10 Impact on Women's Decision on Small/Big Purchases

Small purchases include things like gas cylinder, oil, soap, and clothing, while large purchases include things like assets, furniture, and so on. The percentage of women who made decisions on their own increased from 0 to 13, while the percentage that made decisions jointly increased from 56 to 73. The number of women who did not participate reduced from 44 to 14.

Few women said they could independently make small purchases of necessities like groceries. Larger purchases, however, like gold, jewelry, or land, always needed the husband's approval.

Women's contributions to the family are valued, regardless of the meager income they may receive from their jobs or businesses. The women's decisions to buy lands, properties, or other necessities for the family are now given more consideration by the family leaders because of their contributions to the household. Women now have more chances to earn money, which has elevated them to the position of family decision-makers.

Therefore, all things considered, the money producing program has significantly changed the lives of women who make decisions for their households. Currently, 78% of women appreciate participating in decision-making, compared to 61% who did not participate in the program before. However, the percentage of women who make their own decisions (15%) is still negligible. Similarly, 22% of women are completely excluded from making decisions for the household on average.

My name is Chiri Maya Mali, and I am a 34-year-old facilitator from Kirtipur Municipality. Women are becoming more and more influential in today's society, and males in the household and workplace also encourage women to work and provide for their families. She asserts that men and women have equal roles in making decisions on the family and society. Women are aware of their responsibilities in making decisions for their families, especially for the children, as a result of this skill-training and awareness program for women. People are becoming more conscious of the fact that joint decision-making by men and women is crucial for maintaining family harmony and serving as a role model for society at large. Therefore, empowering women is a crucial aspect of society.

4·2·11 Impact on the Status and Involvement of Women in the Community

Women's opinions are given more legitimacy and worth when they make financial contributions to the family or community, which also grants them more rights than they would otherwise have. According to this study, women frequently believe that they are treated with greater respect by their families, communities, and male members in particular than they did before to enrolling in an income-generating program. Women who are free to walk around in public are frequently quite visible in their communities when they succeed in business. Their accomplishments may open doors for them to enter society as respected and valuable citizens. Dignity comes together with financial independence. They now feel more confident thanks to their expanded knowledge and ability to make and influence decisions.

I am Radhika Karki, at the age of 35 from Kirtipur Municipality ward number 6, As I make pickles, I've seen that men now treat me more as an equal rather than with disrespect. Previously, women would have been disregarded or excluded from community gatherings; however, these days, they are invited to speak and participate. As for me, I own my own business and employ two people. I think women empowerment is very important subject for encouraging any women. It helps go give any women for economic independent. Which gives dignity and happy life spend for family and women.

While several husbands mentioned that they had previously assisted their wives on occasion, the majority expressed that they believed it was their responsibility to support their spouses since their spouses were now contributing to the family's expenses.

Before coming for his interview, one man even mentioned that he had just finished washing the household laundry. He clarified that he assists because his wife is too busy at work to complete it on her own. "My 43-year-old husband knows I am very busy, so he can wash our things and cook for us," his wife stated in a different interview. "I think it's because I am helping him financially."

Although women's roles and position in the community can be changed by leadership abilities, self-assurance, & solidarity, women's economic success also influences how the community views them.

Because of their companies and their leadership positions within the mothers' group, five of the spouses who participated in the interview said that their wives were now highly recognized in the community. One woman said that her family is now considered to be "well-to-do" by all of her neighbours, who admire her after witnessing her accomplishments. Because they are now in a position to contribute and can now make contributions at social services, a number of the ladies have been requested to attend community meetings.

> I am Sumina Sharma of 40, from Kirtipur Municipality, Women have been behind in every field for many years. There are various forms of violence against women. Therefore, individuals must have the authority to defend and obtain their rights. After the program intervention, I notice a few changes in the participating women. Society appreciates that women are becoming more assertive in their communication and sharing, more conscious of their responsibilities and rights, more attentive to family concerns, and simultaneously more driven to succeed and advance in society. So, it is very important subject of women empowerment and to rise earning opportunities for women.

The majority of the involved women benefitted greatly from their successful sewing businesses in terms of prestige and empowerment. Their encounters go somewhat like this :

"We never even went to the market before the credit help. Our spouses were our only sources of support. Our eyes have now

been awakened by group activities and the rigorous training provided by the program. We now realize that women outperform men in the business world. In the village, we were the only women starting tailoring businesses. We are beginning to receive recognition for our work, which was previously off-limits to upper cast members like us. Our tenacity was praised by everyone in the neighborhood. We have exhorted other women to leave their homes and venture outside.

5. Conclusion

The majority of respondents said that having taken part in skill-training programs had altered their ability to make decisions. The study comes to the conclusion that women's empowerment and socioeconomic position improved as a result of the skill trainings. Comparably, 54% of all participants acknowledged that they had some earnings prior to training, compared to 46% of respondents who said they had none at all before beginning the program. Prior to their involvement, all women made less than 5,000 Nepalese rupees per month. However, following the training, 53% of women earned more than 5,000 rupees per month, and no woman made less than 1500 Nepalese rupees per month. The study concludes that the participation of women in income-generating programs raises their income levels.

References

Acharya, M., *Gender Equality and Empowerment of Women*, Kathmandu : Pairabi Publication, 2017.

Adhikari, S., *Women's Leadership in Addressing Harmful Social Norms to End Violence Against Women and Girls : An Examination of Community Discussion Centres in Dailekh District, Nepal,* Research Report Submitted to Everest Club, Dailekh Oxfam in Nepal, Jawalakhel Oxfam Canada, Ottawa by Consultant, 2019.

ADB, "An evaluation of the rural microfinance development centre as a wholesale lending institution in Nepal", Nepal Resident Mission (NRM) Working Paper No. 8, 2020.

Aryal, B., *Cooperative and Gender Development*, Kathmandu ; Gyankunja Publication Bahawalpur District, 2015 http://www.ipedr.com/vol4/61-F10057.pdf 70.

Bhandari, M. K., *Women Empowerment through Economic Activities under V.D.C. Programme,* A Dissertation submitted to Central Department of Economics, T. U., 2012.

Charles, F., *Feminism Concept its Impact in Economic Development*, National Bureau of Economic Research, 2006, 1-44.

Chaudhari, B., *Social Status of Women*, Kathmandu : Janahit Publication, 2016.

Duflo, E., *Women's Empowerment and Economic Development*, National Bureau of Economic Research, 2011, 1-44.

Dhimal, K., "Support to Women's Productive and Income-Generating Activities", Evaluation and Research Working Paper Series, Number 1, 2015.

Endeley, J., "Conceptualizing Women's Empowerment in Societies in Cameroon", *Gender and Development*, 9(1), 2001, 34-41.

Gurung, J., *Socio-cultural Change and the Economic Empowerment of Women in Nepal*, Kathmandu : Asian Development Bank, 2019.

Kabeer, N., "The Conditions and Consequences of Choice : Reflections on the Measurement of Women's Empowerment", UNRISD Discussion Paper No. 108, 2009.

Kandel, N., "Reflections on Microfinance and Women's Empowerment", *Development Bulletin*, No. 57, 2018, 71-75.

Kantor, P., "Women's Empowerment through Home-based Work : Evidence from India", *Development and Change*, 34(3), 2003, 425-445.

Panthi, M., *Working with Women's Nongovernment Organizations*, Regional and Sustainable Development Department, Asian Development Bank, 2006). [Retrieved on November 4, 2009]

Prograne, E. S., "Rethinking Empowerment theory using a Feminist Lens : the importance of Process", *Sage Journals*, 18(1), 2003, 8-20.

Shrestha, J., "Economic participation of Women", *Country Briefing Paper - Women in Nepal*, Kathmandu : Asian Development Bank, 2020. ★

Amitav Ghosh's 'The Shadow Lines' : A Study of Symbols and Motifs

Jyotika Elhance

Associate Professor, Department of English, Vivekananda College, University of Delhi, Delhi (India) E-mail:<elhancejyotika@gmail.com>

Abstract

The 1989 Sahitya Akademi award-winning novel by Amitav Ghosh, The Shadow Lines, is a postcolonial, postmodernist, historical novel that takes us on to a roller-coaster ride through different time zones of history, unravelling the experiences of three generations of three families spread across three countries. It gives us an insight into the life and times of people during and after the country's division into two nation states. It is about blurring borders, sectarian violence, love-across the borders, metaphors of madness. There is a subtle interweaving of politico-personal facts with fiction that are revealed through a series of reminiscences from the unnamed narrator as he comes to terms with his own sexuality. He leads us to decipher the meaning behind the binaries of "us" and "them" as his family members get caught in a vortex of violence on either side of the borders. The age-old notions about nation, nationalism, freedom get debunked and man's search for identity continues. As such, in Ghosh's words, it is "a book not about any one event, but about the meaning of such events and their effects on the individuals who live through them." Ghosh's descriptive writing style, his digression-in-digression technique, his stream of consciousness mode throws open some very pertinent, unexplored, and veiled meanings before its readers. The narrative lingers in the shadows between illusion and reality, past and present, lending it a newer perspective with each subsequent reading. This paper tends to explore Ghosh's masterly strokes as he uses motifs and symbolism to add greater depth and meaning to his narrative.

Keywords

Symbolism, Motifs, Imagery.

4

Amitav Ghosh's 'The Shadow Lines' : A Study of Symbols and Motifs

1. Introduction

Amitav Ghosh's *The Shadow Lines* (TSL) is a 1989 Sahitya Akademi award-winning novel that weaves together a vibrant tapestry with its rich symbolism and powerful imagery. Set against the backdrop of freedom struggle, partition and communal riots, the narrative takes us on a roller-coaster ride down the memory lane through different time zones of history, unravelling the concerns and experiences of two families, one Indian and the other English. Ghosh reveals the humungous, far-reaching impact of political turmoil on human relationships and seeks to delve into various meanings of nationalism. As Ghosh writes, TSL is "a book not about any one event, but about the meaning of such events and their effects on the individuals who live through them." It is about blurring borders, sectarian violence, love-across the borders, metaphors of madness. It is a coming-of-age story about a young narrator with whom we constantly undertake many a flash-backs and flash-forwards as we move through time and memory that link the past, present and future together. The stream of consciousness technique combined with his digression-in-digression narrative, keeps the readers on their toes, inducing them to connect the dots that lie scattered. Each subsequent reading lends the narrative a fresher perspective.

TSL has invited a plethora of responses and critical commentaries from academics across the globe. Nivedita Bagchi in her paper titled "*The Shadow Lines : A Novel of Memory and History*" discusses the use of memory and history in creating a complex narrative that questions the validity of borders and boundaries. Padmini Mongia challenges the notions of nationhood, postcoloniality and gender in her article "Postcolonial Identity and Gender Boundaries in Amitav Ghosh's *The Shadow Lines*", and argues that the novel uses the concept of shadow lines to question the validity of borders and boundaries, both physical and psychological, that divide people and cultures. Ajanta Sircar analyses how *The Shadow Lines* represents India as a heterogeneous

and contradictory culture that is shaped by multiple socio-historical processes through her paper "Individualising History: The 'Real' Self in The Shadow Lines." The author contends that the novel rejects the idea of a monolithic, authentic cultural past and instead proposes a history that can account for the diffusion and diversity of origins. Dhawan establishes a link between various locations and characters in his essay "Space as a Metaphor."

Through this paper, I intend to focus on how Ghosh expresses his inferences and imageries through his masterly strokes using figurative and descriptive language, adding greater depth to his narrative. His work abounds in visual and sensory imagery. Through his motifs and variegated symbolisms, he instils meaning into shadows that linger between reality and illusion. Each subsequent reading unravels a newer perspective every time. Nothing that comes from Ghosh's pen seems extraneous or irrelevant.

2. Going Away and Coming Home

The two sections, "Going Away" and "Coming Home" are symbolic of the insider/outsider dilemmas of the colonized people, revealing their ambivalences about home, belongingness, and identity in a postcolonial society. "The headings of the novel's two sections, aptly sum up the post-colonial condition where, especially for the immigrant, 'going away' and 'coming home' challenge essentialist notions of belonging and identity" (Roy, 40). Imagination and memory negotiate the feelings of belongingness. Thamma is caught in that dilemma when she asks, "But where is Dhaka? I can't see Dhaka" (Ghosh, 193). The sight and smells of her childhood Dhaka "have long since vanished into the past." The borders between the nations have turned her into an outsider, a foreigner in her own hometown. Tridib tells her: "But you are a foreigner here as May-much more than May, for look at her, she doesn't even need a visa to come here" (Ghosh, 195). According to Roy, Thamma's "search for the pre-partition Dhaka of her childhood and youth is projected as a nostalgic return home." She wants to identify herself as "a native Dhakaian from the older parts of the city, who is contemptuous of the alien inhabitations of new residential localities" that have sprung up and "demonstrates her amnesia to her new Indian identity when confronted with the more compelling claims of an older solidarity" (Roy, 39). The borders fade as Thamma gets entangled in 'going' and 'coming'. Rama Kundu writes, "In view of the persistent infusion of

spaces, the titles of the two parts of the book - *'Going Away'* and *'Coming Home'* become ironical because the impression that emerges from Ghosh's handling of experiences is that one can neither 'go away' nor 'come home.'

3. Cellars & 'Game of Houses'

"Those empty corners filled up with remembered forms, with the ghosts who had been handed down to me by time: the ghost of the nine-year-old Tridib…the ghost of eight-year-old Ila, sitting with me under that vast table in Raibajar. They were all around me, we were together at last, not ghosts at all: the ghostliness was merely absence of time and distance-for that is all that a ghost is, a presence displaced in time" (Ghosh, 181).

The cellars provide an alternative space, away from the prying adult gaze, giving a peek-a-boo into the unfulfilled desires, repressed passions, and make-believe worlds of various characters. They become catalysts to arouse memories from the past and at times jolt the characters into realizing "the inequalities of their needs" (Ghosh, 112). It is in the cellar of Tridib's Calcutta home that the narrator experiences his first sexual arousal and realizes that it had no future, "I knew that a part of my life had ceased; that I no longer existed, but as a chronicle" (Ghosh, 112) for Ila was completely oblivious of the effect that she had on him. It is here that he is introduced to Nick Price, who remains with him like a "spectral presence" throughout the narrative.

The childish game of family romance called "Houses" gains significance in the scheme of things as it becomes symbolic of Ila's pathetic plight in her adopted country. At a tender age, her mind has developed its own mechanism of coping with the vicissitudes of life. The readers get an insight into the psychological trauma of rejections, racial slurs, discriminations that she faces in England through her shared experiences of Magda.

4. Magda : The Alter Ego of Ila

In TSL, Magda is Ila's doll, her make-believe baby, created out of her fantasy to embrace the western world, the world that has failed to embrace her back. Her contempt for her own subaltern Asian roots has turned her into a highly complexed individual. She finds herself caught in the cross-currents of two different cultures - one she rejects and the other rejects her. She wishes an alternate dream-life for

herself wherein she is the cynosure of all eyes and narrates made-up stories about her exotic experiences to the wide-eyed narrator. She fantasizes of a life where the most handsome boy is her boyfriend who drives a sports car that is 'red like a lipstick' (Ghosh, 23). It is through her doll Magda and her experiences that her fantasy comes alive. Magda's blond hair and blue eyes are suggestive of her subconscious desire to be an English woman. Although Ghosh devotes only a couple of pages to Magda in his entire 253-page novel, but the ramifications go deep. Magda turns into Ila's alter ego whereby which she fulfills her deep-rooted desire of living in the safety of her English identity.

The first reference of Magda is seen when Ila and the narrator are in the basement of Tridib's grandfather's home in Raibajar, where they end up playing a game of 'houses'. Magda is referred by Ila as the "baby of the house" and she describes her experiences to the narrator, the man of the house. She draws lines on the dusty floor depicting an imaginary room in an imaginary house for their baby. Though these lines represent safety and security from the outside world, they also speak of her isolation and alienation as well.

Magda is described as the most beautiful, most intelligent girl of her class, even her teachers are in awe of her beauty and brains. She is the one who has all the answers. The blue-eyed blond is the one whom everyone wants to befriend. On her way back from school, she gets manhandled by a jealous classmate, but is rescued by Nick Price. Though Magda's appearance is very English, in her dream narration she is maltreated as a subaltern Asian and Nick emerges as her savior against the physical assault revealing Ila's deep-rooted desires to be noticed, saved, and taken care of.

Ila bursts into tears after narrating the story, leaving the narrator perplexed. He was able to decipher the mystery of her tears many years later when May, Nick's sister, makes a revelation, saying,

> "that wasn't quite what happened [...] Nick didn't stop to help Ila. He ran all the way back. He used to run back home from school early those days. […] I think Nick didn't want to be seen with Ila. Ila didn't have any friends in school, you see. Perhaps it was just that she was shy. But after she began going to school, Nick used to come home earlier than he used to" (Ghosh, 76).

Both Ila and Magda undergo the same experiences, but the outcome is different. Magda serves merely as an extension of Ila's

unfulfilled desires. She projects her own identity as a despised Asian on Magda, turning her into a metaphor. But interestingly, the real gets befuddled with fantasy and what we have before us is a highly complexed character of Ila who feels alienated and alone, disliked and shunned by Nick for whom she nurtures a soft spot. She faces discrimination, and abandonment. She yearns to be an insider in London but ends up in getting further alienated. According to Roy, "Ila's story about Nick and Magda shows that it is not 'just a story' but a most traumatic reality blurring the distinction between life and storytelling" (Roy, 41). Ila could never foster a sense of "belonging-ness" anywhere. She is contemptuous of her roots and wants to be "free of [Indian] bloody culture" (Ghosh, 89). Her Eurocentric values only bring her alienation. "Ila walking alone in a drizzle under that cold grey sky, because Nick Price was ashamed to be seen by his friends, walking home with an Indian" (Ghosh, 76).

5. The 'Upside-down House' : An Inventive Reimagination of Familiar Space

> "It was a very odd house. It had evolved slowly, growing like a honeycomb, with every generation…adding layers and extensions, until it was a huge lopsided, step-pyramid, inhabited by so many branches of the family that even the most knowledgeable amongst them had become a little confused about their relationships" (Ghosh, 121).

Thamma's Dhaka house, where she lived in an extended joint family with hordes of cousins, soon became a bone of contention for the two branches of the family. Since both the brothers came from "litigious stock" (Ghosh, 123), the situation turned peculiarly vicious and resulted in the construction of a wooden partition wall between the house dividing it into two portions. The lawyer-like precision led to the division down to the minutest detail.

> "When the wall was eventually built, they found that it had ploughed right through a couple of doorways so that no one could get through them anymore; it had also gone through a lavatory bisecting an old commode. The brothers even partitioned their father's old nameplate. It was divided down the middle by a thin white line, and their names were inscribed on two halves-of necessity in letters so tiny that nobody could read them" (Ghosh, 123).

This ancestral house becomes a prototype of the fractured nation with an inherent suspicion towards 'the too-well-known other'. The brothers get rendered insignificant in the entire realm of things. They think that peace would prevail, but it turns out to be an illusion.

Thamma invented stories about the other side of the divided house to frighten her younger sister, Mayadebi. She invented this upside-down house where "they" did things in an upside-down manner, they slept under the beds and ate on sheets, they wrote with umbrellas and went walking with pencils etc. thus introducing some humour to the narrative. The children invented absurd and strange stories of inversion of normalcy on the other side of the dividing line which continued to proliferate into their lives over the years, "and the strange thing was that as we grew older, even I almost came to believe in our stories" (Ghosh, 126). The children were too young to comprehend fully the cause of their antagonism and grudgingly accepted the changed status from playmates to adversaries. Thamma's imaginative faculties found an outlet and she soon began reconstructing an alternate world where the rules of the familiar world were not applicable for them. What does the other side of the border hold? The fictitious inverted inventions present a justification for the border between two houses or two nations and Jethamoshai's portion of the house becomes the symbolic 'Other,' 'the unknown' - inspiring fear, curiosity, and humour in two sisters. This metaphor of the "upside-down house" is also suggestive of the fact that such differences are mere fabrications and are not as authentic as they have been touted or imagined.

The "upside-down house" is not merely a consequence of the separating wall that was constructed between the two brothers, it is also a by-product of the inventive reimagining of familiar space. It challenges the notion that fracturing the nation was the only option left to bridge the inherent differences in socio-political religious aspirations of two communities that have a shared history of living amicably under one roof practicing their own ways of life. There are enough and more instances of 'saanjhi-chat', 'saanjha-chulha', 'Ganga-Jamuni tahzeeb'.

This upside-down house can also be seen as a trope for the disastrous events surrounding the partition of the Indian subcontinent in 1947 and for the disintegration of a community that so far enjoyed strong cultural ties. The great rift is rationalized by

elaborating and exaggerating the dissimilarities that are common in culturally diverse population. It encourages homogenization of seeming differences within the boundaries and alienation of what lies outside. The division of the ancestral house is symbolic of the great divide that ruptured the nation into two separate entities, India, and Pakistan. These two new nation states are like conjoined twins joint at the hip. They are two children sharing the same womb, as such know each other inside out too.

Through his narrative, Amitav Ghosh raises some very pertinent questions about the entity called 'nation'. What is nation? What binds the people and nations together? Are the questions of 'home' and, 'belongingness' connected to one's place of birth? Are the national borders sacrosanct? What would happen if "they decide to draw another line somewhere? What will you do then? Where will you move to? No one will have you anywhere. As for me, I was born here, and I will die here" (Ghosh, 215).

Through Jethamoshai's beliefs, Ghosh also provides another understanding of the ways in which nation states come into being. They originate as much from the supposed shared similarities of a group of people as from the perceived unsurmountable differences that separate them. They are further strengthened by the perceived rivalry with the other. Nationalism has "its roots in fear and hatred of the other," (Anderson, 141) and that Other can be racial, linguistic, religious, or cultural. These differences are constantly reinforced through the presence of arbitrarily drawn border lines. As Gellner opines that nationalism "invents nations where they do not exist" and that it "masquerades under false pretences" that he assimilates "invention" to "fabrication" and "falsity" rather than to "imagining" and "creation" (Anderson, 6).

Old Photographs of Alan Tresawsen, Dan, Mike, Francesca allows us a peep into the past of these friends, the happy times that they spent with each other and the underlying tensions of their relationships as well. It becomes a means of knowing about the distant past when Tridib was a young boy in war-torn London. This simple photograph encapsulates the history of turbulent times that England was going through during the World War. It leads to Dan throwing an extremely loaded question on coming to know of the Indian identity of Saheb, Tridib's father, "Killed any Englishman yet? … So, what makes you an Indian then?" (Ghosh, 63). Dan's brand of militant nationalism

mirrors Thamma's retort when she says, "We have to kill them before they kill us" (Ghosh, 236). Such images become symbolic of the fact that nothing has changed. Things have remained status-quo.

6. Bartholomew Atlas

Tridib's Bartholomew atlas is yet another important symbolic device used by Ghosh in his narrative. It is suggestive of the arbitrary nature of manmade boundaries wherein countries and maps are merely social constructs. These nationalized cartographies eliminate people from its reckoning, focusing only on lines and states. The narrator realized it when he drew a circle on the map with his compass. "It seemed to me then that within this circle there were only states and citizens; there were no people at all" (Ghosh, 233).

The atlas was given to the young nine-year old Tridib as a birthday present by S.N.I. Price when he had gone to London during the Second World War with his family for his father's operation at the insistence of the Price family. Its tattered form resurfaces forty years later in Delhi at the bottom of a bookshelf. Through this symbolic device Tridib's experiences get passed on to his nephew, and become an integral part of his own lived experiences as he could visualize in all its graphic details "the ghost of nine-year-old Tridib, sitting on a camp bed…his small intent face, listening to the bombs" (Ghosh, 181).

It was on this Bartholomew atlas that Tridib used to point out places to his young mentee, "Tridib had given me worlds to travel in and he had given me eyes to see them with" (Ghosh, 20). Tridib had taught him "to use his imagination with precision" and had pointed out places like Cairo, Madrid, Cuzco, Colombo etc. where his cousin Ila stayed with her globe-trotting parents. These places become exotic places, "magical talismans" (Ghosh, 20) for him and he is able to see them with his mind's eyes in much more detailed a manner than Ila. Ila was merely a person imprisoned by her present. Maps, atlases, memories, dreams did not hold much relevance for her. In fact, these cities where she lived in "went past her in an illusory whirl of movement, like those studio screens in old films which flash past the windows of speeding cars" (Ghosh, 21).

7. Maps & Borders

Maps and borders are symbolic of the dichotomy that exists between different states. They create the divide between people,

categorizing them into "us" and "them." In the fateful year of 1947, these cartographic lines fractured the Indian subcontinent and carved out two nations, causing untold miseries, violence, death, and destruction in its wake. The two children born out of the same womb have never been able to break free of their umbilical cord ever since, they know each other inside out and hence the enmity between them too is multi-tiered and enormous. Through his narrative, Ghosh seeks to describe the utter senselessness of creating such artificial divisions and seeks to transcend these arbitrary lines to embrace transnationalism.

The best of the brains fail to grasp the magnitude of instabilities created by these lines of demarcation. Thamma is one such victim. How can Calcutta and Dhaka be at odds with one another? "If there aren't any trenches or anything, how are people to know?" (Ghosh, 151). "…the borderline cannot destroy the fundamental identity of people on both sides of the boundary…it reveals the fragility of Partition's borders between nations as etched out in maps, and of the frontiers policed by nation states that separate people, communities, and families" (Kavita Daiya). Tridib's death changed her concept of borders, radicalizing her further. Like Manto's Toba Tek Singh, Jethamoshai also refuses to move to Hindu India, saying,

> "I don't believe in this India-Shindia …what if they decide to draw another line somewhere? What will you do then? Where will you move to? No one will have you anywhere …" (Ghosh, 215).

Though touted to be senile and insane in popular parlance, both Jethamoshai and Toba display earthy wisdom as they debunk the notion of partisan nationalism.

For the narrator, on the other hand, these very geographical boundaries are rendered meaningless because his mentor-cum-uncle had inspired him to see the world differently. It is through his eyes that the narrator views the world and gradually pieces together memories, incidents, and reactions of people he comes across. It may be his own individual hyper-sensitive observations and consciousness that enables him to connect all disparate pieces into a coherent whole, but he also throws open collective consciousness and history of a nation.

His horizon is expanded much before he can move out of Calcutta. It leads him to conjure places, stories and histories

connected to them, bringing them all alive for his audience. He imbibes the cartographic knowledge of places he has never visited, poring over the A-to-Z street atlas of London until he knew the Prices' area, "page 43, square 2, by heart" (Ghosh, 58). Ila, on the other hand, is contemptuous of the narrator's ability to imagine far-off places, "All those hours with Tridib did you no good" whereas the narrator is appalled by the fact that for Ila "Cairo is a place to piss in" (Ghosh, 21).

8. Mirror Motifs

The mirror motif finds a repeated presence in the novel. People, places, and events achieve their symbolism and significance as they get refracted through other's experiences, observations, and comments, and become "looking glass events" (Ghosh, 225). The motifs of time and space, illusion and reality get mirrored through people's eyes in a very complex and interesting manner. Time plays a significant role in adding and reformulating viewpoints, thereby adding deeper existential and epistemological implications that go beyond critiquing colonialism, partition, or nationalism.

Words are laden with perspectives. It took the narrator nearly 15 years to decipher the connection between the disappearance of *Mu-i-Mubarak*, the sacred relic of Prophet Mohammad from the Hazratbal shrine in Kashmir and the violent communal riots in Calcutta and Dhaka. The events that transpired in both these cities across the border were identical - mirror images of each other. Robi's nightmarish dreams, May's reclusive behaviour, Tridib's death in Dhaka and the narrator's near-death experience in Calcutta were all intrinsically linked. Ghosh writes that they were intertwined "so closely that I, in Calcutta, had only to look into the mirror to be in Dhaka; a moment when each city was the inverted image of the other, locked into an irreversible symmetry by the line that was to set us free-our looking-glass border" (Ghosh, 233). The situation wasn't any different in Germany and England during the World War. Alan found it was "like stepping through a looking glass" (Ghosh, 66).

9. The Title

The title of the novel is metaphoric in several ways. It critiques the notions of nation, nationalism, and border lines. The lines drawn across nations are elusive and blurred. They are forever in a flux, shifting places, leading to greater disintegration and disharmony.

Borders are socio-political constructs which are twisted and manipulated by the dominant powers to exercise control and realize their ambitions. They create artificial political units across the globe and divide the people ostensibly to project that this would lead to better harmony. The title is symbolic of these very arbitrary manmade divisions that have no place for the complexities of inter-ethnic concerns. It merely creates the binaries of "us" and "them," resulting in fear, paranoia, distrust for the "Other." This becomes evident in the brutal way in which Tridib and Jethamoshai are killed. The meaning of nation, nationality, home, border radicalize Thamma, transforming her for ever, "we have to kill them before they kill us" (Ghosh, 237). According to her freedom had to be earned with blood and sacrifice.

Borders provide safety and security as well and restrict the violence at the margins of the nation. Kaul writes about the indispensability of such violence in nation-building, saying that it "ratifies boundaries and deepens the ideological and inter-national oppositions necessary to mould an internally-coherent national identity" (Kaul, 136). Its critique gets further manifested in Thamma's Dhaka visit. The issues of nation, nationality, place of birth, home, borders, visa etc. make her jittery and she ends up thoroughly confused as to whether she was 'returning home' or 'going home'. She has accepted the fact that partition was a necessary consequence of religious differences and that India was her home now. To visit the place of her birth, she requires visa. Although she has forged a new home for herself in India, she could not erase old memories and associations which were a very integral part of her growing years and makes a Freudian slip when she involuntarily says that "earlier they could come home to Dhaka whenever I wanted" (Ghosh, 152). The exigencies of job had displaced Thamma much before partition. As such, her "vision of freedom from colonial rule included a vision of a national identity- citizenship that articulated a homeliness and sense of belonging" (Daiya, 51).

Jethamoshai too is caught in a time-wrap, he refuses to acknowledge any entity called India. He could see through the politics of drawing lines, the vested political interests. Nation or nationality can never be forged according to people's whims and fancies. It is an integral part of one's identity, like having a name.

The nationalistic discourse prospers and flourishes in inventing and highlighting the 'otherness'. This is where it draws its sustenance

from. This has kept the "enchantment of lines alive" (Ghosh, 233) thinking that they would steadily drift apart. But when the narrator draws a huge circle on the atlas, he realizes the utter meaninglessness of violent communal riots that rocked Khulna, Dhaka and Calcutta killing many innocent lives.

10. The Riots of 1964

The riots that rocked cities on both side of the border expose the deep-seated animosity, abhorrence and mistrust that crept between the two factions of Indian populace post its partition. Tridib's untimely death in the communal violence across the border in his own grandmother's hometown is symbolic of how innocent lives get sacrificed at the altar of such vitriolic hostility. Tridib's death in the riots itself holds a lot of symbolism in its fold. Was it a simple killing of a stranger in a strange land? Or was it a sacrifice? Did he deliberately offer himself to the raging crowd to be consumed by the madness? Was he aware of the repercussions of such an act? The key lies in that fateful trip which he had undertaken with his beloved, May Price where she had forced him to stop their speeding car and put the dying dog out of his miserable plight. Again, it was at the behest of humanitarian May that Tridib gets down from the Consulate car to save Jethamoshai and Khalil from the communal onslaught, only to be devoured by the crowd. May was the "English memsahib," who was relatively safe but Tridib was a Hindu from across the border. The soul-shattering turn of event transformed many lives in a single stroke. It turned Robi into a nervous wreck. His recurrent nightmarish dreams left him miserable and grandmother's mental status was never the same again. May became a recluse, and could never overcome the guilt of having caused him his life. "But I know now I didn't kill him; I couldn't have, even if I'd wanted. He gave himself up; it was a sacrifice. I know I can't understand it, I know I mustn't try, for any real sacrifice is a mystery" (Ghosh, 251-252). True to his name Tridib which means HINDU TRINITY, stepped in to save others. He sacrificed his life to save humanity from the clutches of madness and illogical communal hatred, thus turning into a prophetic figure.

11. Conclusion

Ghosh's works have been very often placed in the center of the postmodern and postcolonial discourse. The variegated symbolisms

and rich allusions of the narrative instil meanings into shadows that linger between reality and illusion. *The Shadow Lines* take the readers on an intricate journey where newer inferences are unraveled with every successive reading. His narrative abounds in metaphors that throw open different perspectives on nation, nationality, nationalism, transnationalism, home, homelessness, rootedness, and rootlessness. Even the most insignificant trivia finds relevance in the greater scheme of things in Ghosh's narrative, be it the huge table in the basement of their Calcutta home which Tridib's grandfather had imported all the way from London that arouses a smirk in May as she calls it "a worthless bit of England" or the site of Victoria Memorial, which reflects the remnants of colonial legacy, or the old photographs or the imagined upside-down house. The fact that the narrator is unnamed also hints at the fluidity of his characterization. He is the mouthpiece of grandmother, Tridib and Ila, who zealously takes the narrative forward. He becomes the alter ego of Tridib, and unconsciously take over his persona. The transformation reaches its culmination towards the end of the narrative when he sleeps with his mentor's beloved. "[...] when we lay in each other's arms quietly, in the night, I could tell that she was glad too, and grateful, for the glimpse she had given me of a final redemptive mystery" (Ghosh, 252).

References

Anderson, B., *Imagined Communities : Reflections on the Origin and Spread of Nationalism,* (2nd ed.) London & New York : Verso, 2006.

Bose, Brinda. *Amitav Ghosh : Critical Perspectives*, Delhi : Pencraft Books, 2003.

Dhawan, R. K., *The Novels of Bapsi Sidhwa*, New Delhi : Prestige Books, 2009.

*Ghosh, Amitav, **The Shadow Lines**, New Delhi : Ravi Dayal Publishers, 1988.*

Kaul, A. N., "A Reading of The Shadow Lines", Ghosh Amitav, *The Shadow Lines*, Oxford University Press, 2015.

Kaul, Suvir, "Separation Anxiety : Growing Up Inter/National in Amitav Ghosh's *The Shadow Lines*", *Oxford Literary Review*, 16(1), 1994, 125-145.

Kavita Daiya in "No Home but in Memory", Brinda Bose, *Amitav Ghosh : Critical Perspectives*, Delhi : Pencraft Books, 2003.

Mongia, P., "Postcolonial Identity and Gender Boundaries"in Amitav Ghosh's *The Shadow Lines*, College Literature, 19/20(3/1), Johns Hopkins University Press, 1992, 225-228; Vol. 19/20, No. 3/1, "Teaching

Postcolonial and Commonwealth Literatures", (Oct., 1992 - Feb., 1993) http://www.jstor.org/stable/25112007.

Mukerjee, M., "Maps and Mirrors" in *The Shadow Lines*, Mumbai : Oxford University Press, 2007.

Roy, Anjali, "Microstoria: Indian Nationalism's 'Little Stories' in Amitav Ghosh's The Shadow Lines", *The Journal of Commonwealth Literature*, 35(2), 2000, 35-49.

Sircar, A., "Individualising History : The 'Real' Self in the Shadow Lines", *Social Scientist*, 19(12), 1991, 33-46. https://doi.org/10.2307/3517650 https://www.jstor.org/stable/3517650

Tiwari, Shubha, *Amitav Ghosh : A Critical Study*, New Delhi : Atlantic Publishers & Distributors (P) Ltd, 2003.

Vinita Chandra, "Suppressed Memory and Forgetting : History and Nationalism in The Shadow Lines", B. Bose (ed.), *Amitav Ghosh Critical Perspectives*, Delhi : Pencraft Book, 2005.

Kundu, R., "Like Stepping into a Mirror", Novy Kapadia (ed.), *Amitav Ghosh's The Shadow Lines*, New Delhi : Asia Book Club. 2001.   ★

Digital Inequalities : Its Impact on Quality of Life among the Young Generation

Rangoli Chandra* and Shivangi Singh**

*Professor, Department of Sociology, Lucknow University, Lucknow, Uttar Pradesh (India) E-mail:<rangoli.dr@gmail.com>

**Research Fellow, Department of Sociology, Lucknow University, Lucknow, Uttar Pradesh (India) E-mail:<singhshivangi7296@gmail.com>

Abstract

In this digital era, the internet's growth has not been uniformed, either at global or at individual levels. The different ways of experiencing digital life gives rise to digital inequality which is the result of social inequality prevailing in the society. Already existing inequalities paved way for another sort of inequality that is digital inequality. Internet affects individual or society on various dimensions such as social interactions, psychological, health issues and various other in both positive and negative aspects. Whereas, quality of life is referred to the time or ability that one enjoy doing. This paper focuses on the prevailing barriers for internet usage and the impact on quality of life (QOL) among young people. It has been shown that the excessive use of internet and social networks can exaggerate stress, anxiety, depression and other health aspects. The association between internet and QOL is linked with various aspects due to wide range of positive and negative effects. Findings suggest that excessive access or usage of the internet is a major health concern and incorporated in health studies.

Keywords

Digital life, Internet, Inequality, Stratification, Quality of life.

5

Digital Inequalities : Its Impact on Quality of Life among the Young Generation

1. Introduction

In this digital era, the use of internet has grown drastically and had become a vital part of everyday life. The availability of smart phones and other sources had given surge rise to the use of Internet. Nowadays, youngsters are entirely dependent upon internet for their studies, entertainment and other purposes. Internet diffusion has created an extensive impact on young generation all across the globe. Inequality is one the major challenges facing the world, and there are significant concerns about the contribution of digital technology to inequality (UN, 2020). The already existing social inequalities associated with the digital capital tend to reproduce new form of inequality that is digital inequality. Social inequalities are basically described as the unequal distribution of rewards or resources.

Every society tends to exhibit inequalities among individuals ang groups which produce stratification. Society is made up of layers arranged hierarchically, where the privileged and the unprivileged are in top-down relationship (Giddens, 2006). Digital access and inequalities experienced is determined by factors associated with social stratification such as economic resources, age, gender, etc. Social and digital inequality share an interwind relationship, they both mutually influence each other. Digital inequality therefore refers to the disparities in knowledge and ability to use digital and information technology based on different demographics, socio-economic backgrounds and information technology experiences. It is the exclusion of individuals or groups from the benefits of digital realm. The dominant lens for understanding the relationship between digital and inequality has to date been that of the digital divide: of nations, regions, groups, individuals, etc.; absolutely or relatively excluded from the benefits of digital technology (Van Dijk, 2020).

Digital inequalities can be categorized into three levels first is the division in access, second is in term of the skills that people have to engage with digital technologies and the third level is inequalities in outcomes that people from different background of the world achieve from engaging with technologies. Even after the access there were differences existing how they get the most out of technology. In the developing nations, like India the first digital divide (the gap between those who have and do not have access to internet) had initiated a second form of divide that is in terms of usage and skills. The United States Development Of Labour (SCANS) report states that in 1992 that at least 80% of all jobs in the next two decades would require workers to be technologically fluent (Swain & Edyburn, 2007). The people with low levels of usage skills will ultimately lag behind in a world where being digital is a vital. These people are now at risk of becoming further socially and economically disadvantaged (van Deursen & van Dijk, 2011).

The internet affects various dimensions of lifestyle, social interaction, psychological, social problems, mental-health in both positive and negative arenas. Digital inequalities can significantly impact quality of life by minimizing access to essential services, job opportunities, educational resources and social life. Individuals with digital disparity may face difficulties in accessing online information regarding government policies and healthcare, education, etc. leading to reduced quality of life compared to those who have better access and skills. Closing these digital gaps is important for an equitable society.

There are various factors because of which this inequality exist at their core; the factors are following-

- ⇥ Socio-economic factors- People with better economic sources have better access to computer and internet as compared to those who lack good source of income. Those who have better educational qualification tend to have better usage skills.

- ⇥ Geographical factors- Geographical features of a place or location tends to affect the penetration of internet. Urban areas are likely to have better internet coverage as compared to rural.

- ⇥ Cultural and Linguistic factors- Language can also act as a barrier in accessing internet, example people who are fluent with Hindi and don't understand English can face difficulty

while using computers or while browsing. In terms of culture, people from remote areas or people from various other backgrounds are not keen to adapt the new technology at such a pace as compared to others.

Quality of life is a highly subjective measure of happiness that is an essential component of many financial decisions. Factors that play a role in the quality of life vary according to personal preferences, but they often include financial security, job satisfaction, family life, health and safety. Quality of life can be directly related to satisfaction an individual feels in his life. Some common factors of QOL includes leisure time, communication, harmonious relationships and other to live a content life. Whereas quality of life depends on various factors such as good healthcare, clean and safe house, healthy food, and a satisfactory job, friendly atmosphere. Internet will ultimately contribute to these factors in one way or the other to improve one's quality of life. Using of internet (second level) imprints social inequalities that tends to affect quality of life and the educational & job opportunities of the young people who are engaged in such activities. Various uses of the internet that are linked in one way of the other to improve one's quality of life such as job placements, purchases, access to healthcare, socializing, political engagement, learning, leisure time, paying bills, online bookings. Individuals lagging behind in this digital era will ultimately face hinderance to improve ones' quality of life

2. Methodology

This paper is based on secondary sources of data. This article is exploratory and descriptive in nature. The paper is a review regarding how digital inequality affects the quality of life. The articles are reviewed on the basis of title, abstracts, full-texts, reports and findings that met the inclusion criteria were included in the study.

3. Objectives

The objectives of this study are two-fold :

1. To investigate the relation between digital inequality and its impact on quality on life on young generation.
2. To find out the access and usage of internet pattern among the young people.

4. Findings

In India, the age group between 12 to 34 years dominated in use of internet from 2013-19 with about 65percent of total population, which is predicted to change by the end of 2025. And it is estimated that by 2025, the age group of 35years and above will make up 66% of internet usage population.

The internet penetration rate in India got just doubled in a decade from 12.6percent in 2012 to 48.7percent. In the population of 1.37 billion almost half of them had internet access. Therefore, India is ranked second in the world in terms of active internet users that is 692million as of February 2023.

Fig.1 Percentage of person of age 5 years and above who are able to operate computer, able to use internet for males and females
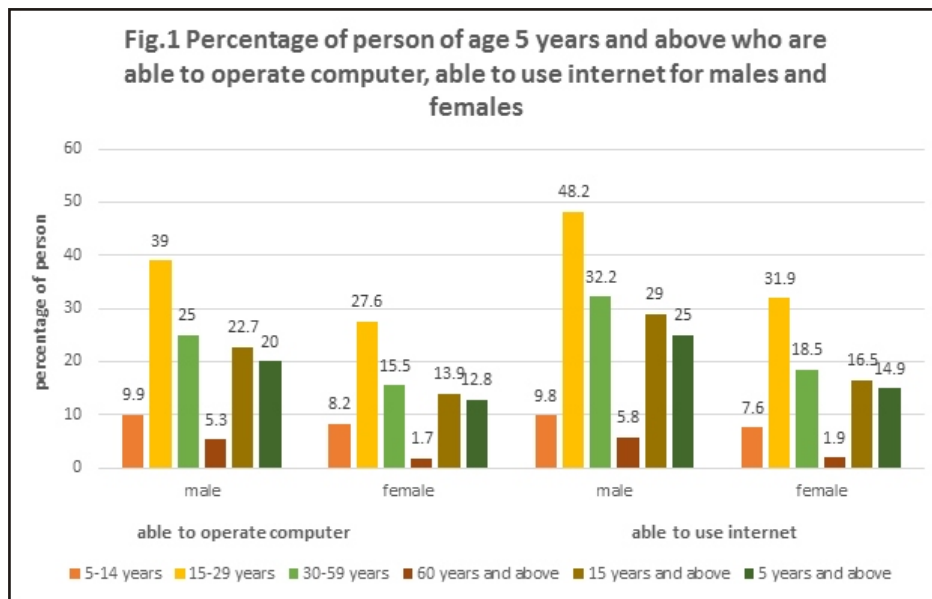
 According to the above Fig. 1, about 4 percent in rural household and 23 percent households possess computers. And about 24 percent have internet access (2017-18). In the young generation of age 15-29, nearly 25 percent in rural and 58 percent in urban use internet by NSS in its 75th round conducted survey on Household Social Consumption : Education in India. It is categorized on the access, ability to use computer and ability to use internet within the age group of 15-29 years - 23.7 percent in rural and 56 percent in urban can operate a computer like working on spreadsheet, can move files folders and some other criteria. Whereas, 30.4 percent in rural and 63.2 percent in urban can use internet for browsing, send emails, social networking and for other purposes.

The number also varies in terms of gender male tend to possess and use more internet as compared to that of women. Only one third of women's population i.e. 33 percent have ever used internet as compared to men i.e. 57 percent (NFHS-5 data).

Various studies have been done in this field and found that internet usage pattern among young generation have an addictive pattern. Addicts to internet have poor mental and physical health score by using Duke's health profile. They have high anxiety and depression score.

5. Conclusion

Although internet provide valuable opportunities in communicative, scientific, economic aspects in life of individuals, still it is a serious threat to the health and well-being for the people, mostly for young people. Its use is an integral part of daily life of young age especially for both work and leisure. Excessive use of internet and social networks can exaggerate stress, anxiety, depression and other health aspects. The association between internet and quality of life is accompanied by several uncertainties due to wide range of positive and negative effects. The positive aspect of internet includes social interaction, lifestyle, enhancement can help to solve daily life problems, engagement in online relations, carry out economic/commercial activities and an endless list. Negative effects reported as decrease in real life communications. Although various studies conclude that internet negatively effects quality of life, both psychologically and physically. Findings suggest that excessive access or usage of the internet is a major health concern and incorporated in health studies.

References

Aggarwal, B., Qian Xiong and Elisabeth Schroeder-Butterfill, "Impact of the use of the internet on quality of life in older adults : Review of literature", *Primary Health Care Research & Development*, 21, December 2, 2020.

Almukhtar, Najah Muhammad and aad M. Alsaad, "Quality of life in medical students with internet addiction", *Journal of Family Medicine and Primary Care*, 9(11), November 2020, 5736-5740.

Basuroy, T., "Distribution of internet users in India 2013-2025, by age group", Dec 18, 2023. Available at https://www.statista.com/statistics/751005/india-share-of-internet-users-by-age-group/

Bunmee, S., "What is Digital Inequality and why does it matter?", *Beacon Venture Capital*, January 6, 2023. Available at https://www.beaconvc.fund/knowledge/what-is-digital-inequality-and-why-does-it-matter

Goel, D., Alka Subramanyam, and Ravindra Kamath, "A study on the prevalence of internet addiction and its association with psycho-pathology in Indian adolescents", *Indian Journal of Psychiatry*, 55(2), April-June 2013, 140- 143.

Heeks, R., "Digital inequality beyond the digital divide : conceptualizing adverse digital incorporation in the global South", *Information Technology for Development*, 28(4), 2022, 688-704.

Kagan, J., "What is Quality of Life? Why it's Important and How to Improve It", *Investopedia*, 2022. Available at https://www.investopedia.com/terms/q/quality-of-life.asp,

N.S.S., *Household Social Consumption on Education in India*, New Delhi : Ministry of Statistics and Programme Implementation, National Statistical Office, GOI, 2017.

Noroozi, F., Soheil Hassanipour, Fatemeh Eftekharian, Kumars Eisapareh and Mohammad Hossein Kaveh, "Internet Addiction Effect on Quality of Life : A Systematic Review and Meta- Analysis", *Scientific World Journal*, 2021. Available at https://www.ncbi.nlm.nih.gov › articles › PMC8668296

Ragnedda, M., *The Third Digital Divide: A Weberian Approach to Digital Inequalities*, Oxfordshire, England, UK : Routledge Taylor & Francis Group, 2017.

Swain, C. and Edyburn, D., "Social justice : choice or necessity?", *Learning and Leading with Technology*, 32(6), 2007, 14-18.

Van Dijk, J., *The Deepening Divide : Inequality in the Information Society*, Calif, London : Thousand Oaks, 2005.

Van Dijk, J., "The Evolution of the Divide : The Digital Divide turns to Inequality of Skills and Usage", G. Metakides (eds.), *Digital Enlightenment Yearbook*, Amsterdam : IOS Press, 2012, 57-75.   ★

Accounting for a Farm Business:
A Conceptual Study

Mohar Singh

**Assistant Professor, Department of Commerce, Swami
Shraddhanand College, University of Delhi, Delhi (India)
E-mail:<moharsingh@ss.du.ac.in>**

Abstract

This paper presents a conceptual study on accounting for farm businesses in the Indian agricultural sector. Despite a 1983 monograph by the Institute of Chartered Accountants of India, challenges persist in adopting accounting practices. The study emphasizes the need for a simplified approach, highlighting the utility of farm records in assessing performance and aiding decision-making. It introduces a conceptual framework for understanding farm transactions, categorizes assets and liabilities, and discusses major cost and revenue components. The goal is to contribute to improved financial management and decision-making in agriculture, acknowledging the unique challenges faced by farmers.

Keywords

Agricultural sector, Accounting practices, Small-scale operations, Limited education, Farm records, Crop performance, Financial status, Management decisions, Transactions, Valuation methods, Assets and liabilities, Cost elements, Revenue components, Cost and profit concepts, Common costs, Integrated accounting system, Unique challenges.

6

Accounting for a Farm Business: A Conceptual Study

1. Objective of the Paper

This paper aims to conduct a conceptual study on accounting for farm businesses in the Indian agricultural sector. It seeks to identify challenges, explore the utility of farm records, propose an accessible accounting system, introduce a conceptual framework for transactions, categorize assets and liabilities, and provide insights into cost and revenue components, fostering improved financial management and decision-making in agriculture.

2. Introduction

Although the Institute of Chartered Accountants of India published a Monograph in August 1983, agricultural accounting has struggled to gain traction. Apathy to accounting records stems from following main reasons :

- The Indian agriculture sector is mostly disorganized and dominated by small-scale home-based enterprises. The primary obstacle to the adoption of an agricultural accounting system among small and marginal farmers is their level of knowledge.

- Big farms lack a complete understanding of using accounting data for management choices and the benefits of data-driven management.

- Average farmers can not afford a bookkeeper and even if they know how to keep record, they find it tiring and useless. The traditional belief runs saying the cost involved in accounting either actual or notional is not commensurate with the emerging benefit.

- Agricultural income tax laws promulgated by the state governments are not rigorously followed up insisting maintenance of proper books of accounts.

- Accounting profession is not adequately equipped to face the challenging task. Perhaps this backdrop explains sufficiently

the cause of dithering the absorption of accounting practices in the agricultural sector and also put the designer of agricultural accounting in a defensive track to adopt a simplistic approach that can be grasped easily by the average farmers who are supposed to keep record after their day's work.

What are the utilities of farm records particularly when the average farm size is not big and transactions and events encountered by an average farmer also not numerous, that need little elaboration before taking up the issues and design of accounting for agricultural operations which are intended in the article.

A suitable designed accounting system can be squeezed for extracting the following :

1. Analysis of crop-specific performance and the overall performance of the agricultural business.

2. The financial condition at a certain moment, including assets and obligations.

3. Detailed data on yield, revenue, input, and costs of the firm compared to similar enterprises in the area to determine efficiency or deficiencies in overall performance.

4. A database used for management decisions such as acquiring assets or contracting services for various agricultural activities, selecting crop varieties, determining farm size, diversifying farm operations by adding livestock or non-farm activities, and deciding on discontinuing agricultural operations.

5. Supporting data to the lenders to assess firm's financing requirement as well as debt-servicing ability.

6. Reliable source documents for farm management survey which is presently carried out on the basis of a questionnaire to be filled taking data supplied by the farmers from their memory.

7. Reliable source document for assessment of agriculture income-tax.

3. Conceptual Framework

Nature of Transactions - transactions of an agricultural farm are four types - cash, credit, exchange and notional transactions. In the agricultural sector often some kinds of goods or services are exchanged for others. These barter transactions are termed as exchange transactions. Following are the examples of exchange transactions :

- ⇢ Exchange of workers between two farms (badli workers)
- ⇢ Exchange of animal labour for human labour.
- ⇢ Exchange of seed,

Exchange transactions may be valued at the opportunity price, i.e. what the goods or services exchange would fetch in the market had these been sold in the open market instead of exchange.

Transactions between farm and farm household are called notional transactions since farm is views as an independent entity only notionally.

(Truly it is difficult to draw a border line between the activities of farm and farm household). Transactions between farm and farm household are of the following types:

- ⇢ Supplies of food by household to the attached or hired workers,
- ⇢ Consumption of farm output by the household.

Also, the agricultural economists have counted the land rental on owned land, interest on owned capital other than land and wages of the family workers notionally and taken these as elements of crop cost. These notional cost elements have been dealt in detail and generally, opportunity price-based valuation of notional transitions has been suggested. However, in some cases services rendered by farm household may not be readily marketable. For example, supplies of food for attached or hired workers do not have ready market. But in the agricultural sector cost imputation cannot be avoided since in most cases the notional transactions have material impact on the overall farm transaction. If family consumption of output is taken at cost, the subsistence farms will show no profit leading to a fallacious interpretation that subsistence farms are not profitable. If the salaries of family workers are not included, the goods of small and marginal farms will be undervalued since these farms largely rely on family labour. When the opportunity cost of hypothetical transactions is unknown, an estimate might be generated by examining the expenses of other farmers facing comparable situations.

4. Assets and Liabilities

These are standard agricultural farm assets and liabilities. This will aid in asset and loan registry design and balance sheet financial statement presentation.

Fixed Assets

Land

Farm shed, go down, Granary, etc.

Irrigation structure

Shallow tubewell and irrigation machinery

Power teller, tractors

Draught animal

Harvesting Machine, Weeder, Sprayer, Thresher

Other Tools and Implements

Current Assets

Input stock-seed , fertilizer and pesticides

Standing crops

Output stock -main product and by -product

Debtors

Cash at bank and cash in hand.

Liabilities

Farm householding capital

Long term loan

Short term crop loan

Sundry creditors for input supplies.

5. Cost and Revenue

Major cost elements of an agricultural are :

Seed

Fertilizer

Pesticides

Irrigation

Wage

Running and maintenance cost of agricultural

Machinery and implement

Maintenance cost of draught animal

Depreciation of fixed assets

Interest on borrowing capital

Rental on leased-in-land

Notional rental on owned land

Notional interest on owned capital

Notional wages of family workers

Revenue consists of sale of main products and by-products.

A family's affiliated business receives a portion of the value of the crops and by-products that are consumed by the family. worth of the product gained during a transaction.

6. Economist's Concepts of Cost and Profit

A thorough system that categorized agricultural expenses into A1, A2, B, and C was proposed by the Agriculture Prices Commission's standing technical committee.

Cost A includes the value of hired human labour, the value of owned bullock labour, the value of fixed bullock labour, the value of owned equipment usage, and hired machinery costs. (f) worth of fertilizers, (g) worth of owned and bought manure Value of seed from both agricultural production and purchases (i) worth of insecticides and pesticides, (j) irrigation fees - for both owned and rented equipment Canal water fees. (l) Land revenue, cesses, and other taxes (m) Depreciation of agricultural implements, including those hauled by bullocks and operated by human labour. (n) Depreciation on agricultural buildings, farm equipment, and irrigation structures. (o) Interest on working capital and incidental expenditures include costs for craftsmen' ropes and (p) repairs to minor agricultural tools.

Cost A2 = costA1 + rent paid for leased-in-land.

Cost B = cost A2* imputed rental value of owned land (less land revenue paid thereupon)

*Imputed interest on fixed capital (excluding land)

Cost C = cost B + imputed value of family labour.

Later on, the special Expert Committee revised classifications are:

Cost A1= All costs associated with manufacturing, whether paid in cash or via exchanges.

Cost A2 = cost A1 + Rental on leased-in-land.

Cost B1 = cost B1 + imputed rental on owned land + rental on leased-in-land.

Cost C1 = cost B1+ imputed wages of the family workers.

Cost C2 = cost B2 + imputed wages of the family workers.

Basic thrust in such cost classification is decomposition of agricultural profit or total family profit in to contribution for land, labour, capital and management.

Revenue - cost A1 = Accounting profit for a family increases when the farmer does not use any rented land.

Revenue - cost A2 = Accounting profit is generated by a farmer while using both owned land and leased-in land.

Revenue - cost B = Profit for family members who work as both employees and bosses.

Revenue - cost C = managerial profit.

Profit B1, profit B2, profit C1 and Profit C2 imply further decompositions of the total family profit. Apparently cost imputation in the agricultural sector may be confusing. However, it is difficult to ignore the organizations pattern in the agricultural sector and the transactions and events emanating from such pattern. At the macro-level, the policy making authority should refer to cost C while fixing up support price of the agricultural commodities. Revenue -cost C =0 is the break-even point at which the farmer can earn opportunity price of his labour. On the other hand, for micro-level decision making different layers of profit indicate how to cover opportunity costs. If there is no profits C a farmer cannot stay at the farm in the long run.

7. Direct Crop Costs and Common Costs

Crops allow for the identification of seed, fertilizer, manure, pesticides, direct pay (both nominal and real), and land rental (both nominal and actual). Nomenclature alone is insufficient to categorize additional expenses, such as irrigation, agricultural equipment services, tools, animal power, and depreciation interest. Tilling, irrigation, weeding, harvesting, and similar tasks sometimes include the use of rented equipment, tools, and animal power. hire charge are traceable in relation to a crop. If the farmer on the other hand uses owned assets running costs re directly identifiable but the maintenance cost and depreciation become common cost. Similarly, maintenance costs and depreciation of farm shed, interest on capital -notional and actual are also common cost in nature.

　　Some elements of direct crop cost and common cost are listed in Table-1, the list is not exhaustive for obvious reason:

Table-1 : List of Direct Crop Costs and Common Crop Cost

Direct Crop Cost	Common Crop Cost
Seed	Draught maintenance
Fertilizer, Manure	Animals, machines, tools.
Pesticides, Insecticides	Farm shed upkeep Depreciation
Wages - Notional and Actual	Capital borrowing interest
Hire Charged of Animal Power Machinery	Interest on invested money.
Implements Ruining Cost of owned Machinery and Implements Land Rental - National and Actual.	

8. Apportionment Bases for Common Costs

　　The common expenses of the farms should be fairly distributed among the crops that incurred them. Businesses dealing with crops and animals sometimes experience similar expenditures. In such situations, the first step is to identify the applicable cost that agricultural firms are liable for. An example of such events is the maintenance of draught animal along with other cattle stock. Since milch animals, draught animal animals and young animals are generally maintained together, the common costs are to be distributed firstly between livestock enterprise and crop enterprise using some suitable points for each animal considering age and other qualitative (Monograph: an accounting for Livestock ICAI 1983) factors and the relevant costs quantitative factors for draught animal used in the agriculture is to be redistributed among the crop enterprises. However, the aspects of cost apportionment has not been dealt with in the paper simply to avoid complexity. Wherever possible, common expenses should be distributed across agricultural firms according to consumption. The duration of the growing season is another relevant variable. While taking out a working capital loan or crop loan, the interest should be divided up among the crops in the same proportion as the cash flow from the loan.

9. Apportionment Bases of Common Costs in Agriculture

　　Apportionment of common costs in agriculture involves allocating shared expenses among different cost centers or enterprises

within a farming operation. This process helps farmers accurately determine the costs associated with each activity or product, aiding in better decision-making and financial management. Common cost categories in agriculture include overhead costs, such as equipment, labour, utilities, and administrative expenses.

- ⇥ Animal Base equals the maintenance of draught animal and depreciation.
- ⇥ Maintenance of agricultural equipment, tools, and depreciation are calculated based on machine hours.
- ⇥ The upkeep of a farm shed is directly related to the duration of the agricultural season.
- ⇥ Interest on fixed capital is directly proportional to the duration of the agricultural season. Interest on working capital is calculated based on the working capital investment for different crops.

Three assumption for design of agricultural accounts in this paper are :

- ⇥ Farm transactions are not numerous so that adoption double entry book keeping system is not essential.
- ⇥ Cost imputations make agricultural accounting more meaningful for ascertaining crop costs.
- ⇥ Integrated financial and cost accounting system release better information for macro-and micro-level decision making.

10. Conclusion

In conclusion, this conceptual study sheds light on the challenges and opportunities associated with accounting for farm businesses in the agricultural sector of India. The key findings and conclusions drawn from the paper are summarized as follows :

1. **Challenges in Agricultural Accounting :** The reluctance to adopt accounting practices in the agricultural sector is attributed to various factors, including the unorganized nature of farming operations, the predominance of small-scale farming, limited education among farmers, and a lack of awareness regarding the benefits of maintaining accounting records.

2. **Utility of Farm Records :** The study emphasizes the crucial role of farm records in providing valuable insights into crop performance, overall enterprise performance, and financial

status. It highlights the significance of these records in supporting various management decisions related to farm operations, diversification, and financing.

3. **Need for a Simplified Accounting Approach :** Acknowledging the constraints faced by average farmers, such as the inability to afford bookkeepers and the perceived tedium of record-keeping, the paper underscores the importance of adopting a simplified accounting approach that is accessible and manageable for farmers after their daily agricultural activities.

4. **Conceptual Framework for Transactions :** The paper introduces a conceptual framework categorizing farm transactions into cash, credit, exchange, and notional transactions. It acknowledges the difficulty in drawing a clear line between farm and farm household activities, emphasizing the notion of notional transactions.

5. **Assets and Liabilities in Agriculture :** Common assets and liabilities associated with agricultural farms are outlined, providing a foundation for designing asset and loan registers. The classification includes fixed assets, current assets, and liabilities such as long-term loans and sundry creditors for input supplies.

6. **Cost and Revenue Components :** The major cost elements and revenue components in agricultural operations are discussed. The paper introduces economists' concepts of cost and profit, offering comprehensive schemes for classification, including Cost A1, A2, B, and C, to facilitate a deeper understanding of the components contributing to agricultural profit.

7. **Direct Crop Costs and Common Costs :** Distinctions between direct crop costs and common costs are elaborated upon, with a focus on apportionment bases for common costs among various crop enterprises. The importance of considering factors such as usage and the length of the crop season in the apportionment process is highlighted.

8. **Assumptions for Designing Agricultural Accounts :** The paper outlines three crucial assumptions guiding the design of agricultural accounts. It suggests that farm transactions are not numerous, making double-entry bookkeeping non-essential; cost imputations enhance the meaningfulness of agricultural accounting; and an integrated financial and cost accounting

system provides superior information for macro- and micro-level decision-making.

In essence, this study advocates for the adoption of tailored accounting practices in the agricultural sector, emphasizing the need for a pragmatic and simplified approach that addresses the unique challenges faced by farmers. By doing so, the paper aims to contribute to improved financial management, decision-making, and overall sustainability within the agricultural industry.

References

AICPA, *Financial Statement Concept No. 6*, Financial Accounting Standards Board, 2008. Available at https://www.academia.edu/36778978/ Statement_of_Financial_Accounting_Concepts_No_6_ORIGINAL_PR ONOUNCEMENTS_AS_AMENDED.

Bexell, J. A., *Farm Accounting and Business Methods : A Text-Book for Students in Agriculture and a Manual for Home-Study*, London : Forgotten Books, 2018.

Dutta, H. and Debabrata Das, "Accounting for Farms in India : An Analysis in the Context of Recognition, Measurement and Presentation of Financial Data", *IUP Journal of Accounting Research and Audit Practice*, XVI(3), July 2017, 34-53.

ICAI, *Monograph on Accounting for Agricultural Operations*, New Delhi : Delhi : The Institute of Chartered Accountants of India, 1983.

Lakhani, Sumeet Prakash, *An analytical study of farm accounting practices in selected agri business with reference to western Maharashtra*, 2018. Available at https://shodhganga.inflibnet.ac.in/handle/10603/268 902.

Malhotra, J. S., *Agricultural Finance in Jammu & Kashmir*, New Delhi : Anmol Publications Pvt. Ltd., 1998.

Ubha, Dharminder Singh and Shehzaad Singh Shergill, "Agriculture Accounting : Indian Perspective", *International Journal of Applied Research*, 9(3), 2023, 177-180.   ★

Exploring Behavioural Discrimination towards Sexual and Gender Minorities (LGBTIQ) : A Study in Kathmandu Metropolitan City, Nepal

Netra Kumar Ojha

Lecturer, Department of Sociology and Anthropology, Padmakanya
Multiple Campus, Tribhuvan University, Kirtipur (Nepal)
E-mail:<netraojha@gmail.com, netra.ojha@pkmc.tu.edu.np>

Abstract

People who identify as sexual or gender minorities such as lesbian, gay, bisexual, transgender, intersex and queer (LGBTIQ) often face discrimination in society. This study interviewed seven participants from the LGBTIQ community in Kathmandu, Nepal's capital city. The goal was to understand public attitudes towards LGBTIQ individuals. The interviews were informal and in-depth ones. The results showed high levels of discriminatory behaviour in families and schools. Moreover, families and teachers often reject those who break gender norms and punish them. Supportive environments for LGBTIQ people depend greatly on if their families accept them. In addition, students with non-traditional gender identities face more exclusion if teachers discriminate against them. So, this research shows it is important for people to understand and accept the LGBTIQ individuals as the heterosexuality ones.

Keywords

Sexual and gender minorities, Behavioural discrimination, LGBTIQ, Kathmandu Metropolitan City.

7

Exploring Behavioural Discrimination towards Sexual and Gender Minorities (LGBTIQ) : A Study in Kathmandu Metropolitan City, Nepal

1. Introduction

Sexual minorities are a diverse group made up of lesbian, gay, bisexual, transgender, intersex, and queer people (UNDP/USAID, 2014; Annie E. Casey Foundation, 2023). A lesbian is a woman who is attracted to other women. Similarly, a gay person is someone who is attracted to the same sex, regardless of past experiences. Moreover, bisexual people are attracted to both the same sex and the opposite sex. Furthermore, transgender individuals are people whose gender identity or how they express it differs from the sex they were given at birth (Annie E. Casey Foundation, 2023). In addition, intersex individuals are those with sexual features that do not fit into typical male or female categories. Included within these features are differences in genitals, hormones, and chromosomes. Finally, the term queer acts as a cover-all term for people who do not identify as cisgender or heterosexual (Queer Nation, 1990).

Sexual orientation involves different types of romantic feelings and relationships, with anything other than heterosexual norms sometimes seen as different (Moradi et al., 2009). On the one hand, gender identity refers to a person's internal understanding of being a woman or man, which may contrast with what was assumed based on their body at birth, challenging typical views of gender (National Centre for Transgender Equality [NCTE], 2009). On the other side, individuals whose gender identity differs from what was assumed at birth, called transsexual individuals, may seek medical help to align their body with how they feel inside (NCTE, 2009). Additionally, terms like homophobia and transphobia show negative views and behaviours toward LGBT people, contributing to societal unfairness-ranging from casually hurtful language to outright hostility (Weinberg, 1972; Taylor & Peter, 2011).

The movement advocating for the rights and social acceptance of lesbian, gay, bisexual, transgender, queer or questioning, and intersex individuals has achieved significant milestones in the struggle for equality and recognition. Starting with the establishment of the first known organization supporting these communities, the Scientific-Humanitarian Committee, in Berlin in 1897, to the Stonewall Riots in New York City in 1969, seen as the first major demonstration for LGBTQ+ equality, and the subsequent legalization of same-sex marriage in places such as the Netherlands in 2001 and Argentina in 2010, the journey towards justice has involved both advancement and obstacles. Progress has been gradual.

The "Being LGBT in Asia" study by the UNDP and USAID (UNDP, 2014) spotlighted challenges for LGBT people. It strongly urged for inclusive projects and policy talks. The Queer Youth Group and Campaign for Change in Nepal is also fighting. They are asking for new laws to safeguard the rights of side-lined sexual and gender groups (Pant, 2021). Even with wins, there are still hurdles like Russia's 2020 amendment outlawing same-sex marriage (Angelo et al., 2021). Yet, these efforts continually push for global equality and acceptance.

Several studies have highlighted the persistent disapproval of LGBTI individuals in society, despite increased visibility (Wong et al., 1999; Burn, 2000; Herek, 1988). Schools and colleges, pivotal in shaping attitudes towards sexual and gender minorities, often fail to provide a safe environment. Bullying, prejudice, and social rejection experienced by LGBTIQ individuals can lead to depression, trauma, and suicide, resulting in high dropout rates. A study by Centers for Disease Control and Prevention (CDCP, 2019) revealed that a significant percentage of LGBTI students faced verbal and physical harassment and assault in educational settings. Workplace discrimination against sexual and gender minorities also persists, affecting job opportunities, mental and physical health, and productivity (Drydak, 2009; Singh, 2010; James & Herman, 2015). Despite increasing awareness, discrimination against sexual and gender minorities remains a significant issue, negatively impacting both individuals and employers (Jackson, 2010; UN OHCHR, 2017).

Sexual and gender minorities encounter numerous barriers in accessing job opportunities, education, and public services, facing stigma and discrimination in daily interactions that contribute to social isolation and depression. Transgender individuals, in

particular, often endure mental trauma due to discriminatory treatment based on their appearance. Hate speech and hate crimes further undermine their ability to participate fully in society. Despite increasing awareness, societal attitudes toward sexual and gender minorities remain ambivalent, impacting their willingness to openly express their identities. This reluctance is influenced by the level of discrimination and the status of LGBTI rights in their environment.

In the context of Nepal, significant steps have been made in recognizing and protecting LGBT rights, positioning it as one of the more progressive countries in South Asia in this regard (Khadgi, 2024). However, despite legal advancements, discrimination based on gender identity remains prevalent. So, the research problem of this study was to investigate the behavioural discrimination experienced by sexual and gender minorities in Nepal. It aimed to understand societal attitudes towards LGBTIQ individuals and explore their perceptions and awareness. The study sought to raise awareness, provide recommendations for societal acceptance, and contribute to a more inclusive and equitable society.

2. Literature Review

2·1 Theoretical Understanding on Sexual and Gender Minorities

Anthropologists assert that gender and sexuality are cultural constructs rather than natural phenomena, shaped by societal norms and cultural practices. The binary division of humans into male and female categories, along with the association of specific behaviours and attributes with each gender, varies significantly across cultures (Kottak & Kozaitis, 2022). Moreover, the traditional link between biology and destiny, which once dictated societal roles and behaviours based on gender, has been challenged by decades of research that emphasize the cultural construction of gender and sexuality (Kottak & Kozaitis, 2022).

Cultural diversity is evident in the fluidity and flexibility of gender roles and identities observed in different societies. While some cultures adhere to rigid gender norms, others recognize multiple genders or allow individuals to adopt roles not traditionally associated with their biological sex (Kottak & Kozaitis, 2022). Examples such as the Lahu of southwest China and Thailand, where men and women are seen as complementary and equally valued,

challenge the notion of gender hierarchy prevalent in many societies (Du, 1999).

Similarly, cultures where both male and female roles are considered essential for family and household functioning, highlight alternative models of gender that prioritize cooperation and mutual respect (Zhou, 2002). Overall, anthropological studies underscore the dynamic nature of gender and sexuality, shaped by cultural practices, historical contexts, and individual experiences within diverse societies (Kottak & Kozaitis, 2022).

In contemporary anthropology, gender's pivotal role in society is a central focus. Since the 2000s, scholars have explored the fluidity within sexuality and gender constructs, integrating gender perspectives across all areas of study. Drawing on feminist science, discourse analysis, political theory, and queer theory, researchers deepen their understanding of gender dynamics and power structures (Kottak & Kozaitis, 2022).

Anthropological inquiry now encompasses diverse topics such as pleasure, desire, trauma, mobility, reproductive rights, violence, diseases, globalization, and immigration. These investigations illuminate the complex interplay between gender and society, offering insights into how gender identities and experiences are shaped within different cultural contexts (Du, 1999; Zhou, 2002; Ojha, 2020, 2023a, 2023b). Through ongoing research, anthropologists contribute to a deeper understanding of gender's influence on human lives and societies.

2·2 The Evolution of Anthropology in Sexuality Studies

Anthropology has a long-standing relationship with the study of sexuality, though its prominence has fluctuated over time. Scholars like Diderot in the 18th century idealized sexual practices of "primitive" Polynesians to critique societal norms, setting the stage for anthropological inquiry into sexuality (Diderot, 1989). In the 19th and early 20th centuries, sexuality was integral to constructing notions of "primitive promiscuity" that underpinned evolutionary theories (Lyons and Lyons, 2004). However, this discourse shifted as scholars like Westermarck and Malinowski challenged these ideas, examining cultural variations in sexual practices (Westermarck, 1906-08; Malinowski, 1987). By the mid-20th century, sexuality took a backseat as anthropologists pursued scientific respectability, avoiding personal or controversial topics (Lyons and Lyons, 2004).

2·3 Resurgence in Sexuality Studies

In the 1970s, the anthropology of sexuality resurged with a focus on both metropolitan and marginalized sexualities. This shift paralleled broader societal changes, including feminist and LGBTQ+ movements (Lyons and Lyons, 2004). Attention turned to diverse sexual practices within Western societies and non-Western cultures, challenging prevailing norms and hierarchies. The emergence of queer theory further expanded the theoretical landscape, offering new perspectives on sexual identities and practices (Lyons and Lyons, 2004).

2·4 The Power Dynamics of Sexuality

Anthropological inquiry into sexuality often intersects with power dynamics. Scholars like Foucault and Said have explored how discourses of sexuality are entwined with broader systems of power and morality (Lyons and Lyons, 2006). For instance, debates around same-sex marriage within Christian communities reflect conflicting notions of "natural" sexuality and moral authority (Lyons and Lyons, 2006). Meanwhile, anthropologists have grappled with the complexities of consent and coercion in contexts like trafficking, where power differentials shape individuals' engagement with sex work (Lyons and Lyons, 2006).

2·5 Future Directions

While the anthropology of sexuality has made strides in understanding diverse sexualities, there's a need for further exploration. Current scholarship often focuses on marginalized or non-normative sexualities, leaving mainstream heterosexual practices relatively unexamined (Lyons and Lyons, 2006). Breaking the silence around normative sexualities could offer valuable insights into societal norms and power dynamics. Anthropology's engagement with sexuality has evolved over centuries, reflecting broader societal shifts and theoretical developments. From early depictions of "primitive promiscuity" to contemporary critiques of power dynamics, anthropologists continue to uncover the complexities of human sexual experience.

3. Study Area and Methodology

This study aimed to explore the behavioural discrimination faced by sexual and gender minorities in Nepal, focusing particularly on

the experiences of LGBTIQ individuals in the Kathmandu Valley. Employing a qualitative research approach, informal face-to-face interviews were employed as the primary data collection method to gain a deeper understanding of participants' perspectives and levels of awareness. The sample consisted of 7 individuals from the LGBTIQ community, purposefully selected for their relevance to the research objectives. To ensure confidentiality and privacy, pseudonyms were used to anonymize the identities of all participants involved in the study.

4. Data Presentation and Interpretation

4·1 Behavioural Discrimination Towards Sexual and Gender Minorities

Behavioural discrimination faced by sexual and gender minorities within family, friends, and society persists, with societal judgment and discrimination often based on perceived deviations from traditional gender norms, regardless of individuals' self- identification. Anshu, 43 years old Trans woman stated that :

> When I was a kid, I would steal my mom's makeup and dress like a little girl. This was something I found exciting, but it brought me a lot of fear and sadness. Whenever my father found out, he beat me relentlessly, he couldn't accept or understand my behaviour. I remember those moments vividly, crying uncontrollably with a mixture of confusion and pain. It was a difficult time, filled with internal struggles and external conflicts, and it shaped a part of my identity that I still don't fully understand.

Anshu's story highlights how some people face discrimination because they do not act according to traditional gender roles. In this case, the person wanted to look like a girl but faced anger and punishment from their father for having long hair. This shows that even within families, acceptance can be hard to find when someone's gender expression doesn't match expectations. Similarly, Devika, 29 years old Trans woman stated that :

> I used to love dressing like my sister when I was a child. But the majority of my friends and family would spread rumors about me, which was incredibly upsetting. I eventually understood my gender identity, and it was a complex emotional landscape. My family immediately wanted to get me treated by a doctor or therapist after learning that I am transgender. They considered it

a kind of mental disorientation and considered it as a disease that was treatable. My family and society did not accept me; they thought I was strange. I've noticed that my friends and family have distanced themselves from me because of my gender identity. It's like they've cut off all contact with me. They seem to believe that I've disrespected them and their cultural values simply by being true to myself. It's been really hard feeling like I've lost the support and connection I once had with them.

Devika's experience reflects the ostracism and rejection that individuals often face upon disclosing their non-conforming gender identity. The distancing by friends and family signifies a form of social exclusion, where acceptance is withheld based on societal norms and cultural values. The perception that disclosing one's true identity is a sign of disrespect highlights the lack of understanding and acceptance towards gender diversity within certain communities. Overall, it underscores the challenges individuals encounter in navigating social relationships and seeking acceptance amidst prevailing attitudes of discrimination and stigma. Moreover, in another instance, Anju, 37 years old Lesbian expressed :

I felt terrified when I was threatened not to reveal my identity to anyone. My family went to extreme lengths to control me, locking me in rooms to prevent me from meeting my partner. The emotional and mental torture I endured was unbearable, leaving me feeling isolated and helpless. Being considered a disgrace to my family only added to the pain and anguish I experienced.

This account highlights the severe measures taken by the individual's family to suppress their identity and control their behaviour. The threats and confinement constitute coercive tactics aimed at enforcing conformity to societal norms and expectations regarding gender and sexuality. The emotional and mental torment inflicted upon the individual underscores the harmful consequences of such discriminatory actions, perpetuating a cycle of fear, isolation, and psychological distress. Additionally, being branded a disgrace by one's own family reflects the deep-seated stigma and prejudice prevalent within the family unit, further exacerbating the individual's sense of alienation and suffering. Likewise, unlike the above, a response was different. Rupkala, 27 years old Trans woman stated :

From a young age, I naturally gravitated towards feminine activities, often assisting my mother in the kitchen. Thankfully, I

never faced behavioural discrimination from my parents, friends, or relatives because they recognized and accepted my differences from an early age. This understanding fostered an environment of support and inclusivity, allowing me to express myself authentically without fear of judgment or prejudice.

The above experience illustrates the importance of familial and societal acceptance in fostering a supportive environment for individuals with non-conforming gender identities. In this case, the individual's family and social circle acknowledged and embraced their natural inclinations towards feminine activities, refraining from imposing traditional gender norms or discriminating against them based on their behaviour. This acceptance contributed to a sense of belonging and allowed the individual to express themselves authentically without facing judgment or prejudice, contrasting starkly with the discriminatory experiences often endured by individuals whose gender expressions diverge from societal expectations. Furthermore, another participant, experience was quite different. Rupak, 28 years old Gay expressed :

During my time in school, I often felt excluded and marginalized by my teachers. While they would patiently explain topics multiple times to other students, I received different treatment. Instead of offering guidance and support, my teacher singled me out with difficult questions and resorted to physical punishment if I couldn't provide the right answers. This unequal treatment left me feeling isolated and disheartened, impacting my confidence and sense of belonging in the classroom.

Rupak's experience reflects a form of mistreatment and bias based on perceived differences. The teacher's actions demonstrate favoritism towards certain students while subjecting others to undue scrutiny and punishment. By singling out the individual with difficult questions and resorting to physical discipline, the teacher perpetuated a discriminatory environment that undermined the student's sense of inclusion and fairness in the educational setting. This unequal treatment based on perceived differences not only affects the individual's academic performance but also their emotional well-being, highlighting the detrimental impact of behavioural discrimination in educational institutions. In a similar vein, unlike others, Dhiren, 31 years old Trans man expressed :

When I decided to share my story on social media, I braced myself for the reactions, but I wasn't prepared for the extent of

the fallout. After revealing that I am a trans woman, most of my friends blocked and unfriended me, leaving me feeling isolated and abandoned. Even more distressing was the way my relatives reacted, using hurtful language to provoke my parents by insinuating that their daughter worked in the hijra office. These hurtful actions from those closest to me only compounded the pain of rejection and discrimination, leaving me grappling with feelings of betrayal and alienation.

The experience faced by Dhiren reflects the social exclusion and ostracism based on gender identity. The rejection and abandonment by friends and family members, along with the use of derogatory language and provocative remarks, constitute forms of discrimination and prejudice. These actions demonstrate a lack of acceptance and understanding, perpetuating stigma and marginalization against individuals who identify as transgender. Such behaviours reinforce harmful societal norms and contribute to the ongoing discrimination faced by transgender individuals, leading to feelings of betrayal, alienation, and psychological distress. Finally, another response was similar to the other experiences. Suresh, 31 years old Trans man expressed :

During my time in college, I often found myself subjected to hurtful taunts and jeers from my peers. They would loudly shout derogatory terms like "chakka" and point at me, but at the time, I didn't fully understand why. It wasn't until later that I realized they were teasing me because of my masculine nature, which made me feel deeply hurt and ashamed.

The above experience highlights the harmful effects of derogatory language and targeted teasing based on gender expression. The taunts and jeers directed at the individual in college constitute acts of verbal harassment, which can deeply impact a person's sense of self-worth and belonging. Such behaviour perpetuates stigma and marginalization against those who do not conform to traditional gender norms, fostering an environment where discrimination thrives and individuals feel ostracized for expressing their true identity.

5. Major Findings

Major findings of this study may be summarized as under :

⏵ The case studies reveal the enduring prevalence of behavioural discrimination within familial contexts, where individuals

may face punitive measures and rejection for deviating from traditional gender norms.

- Individuals often encounter social ostracism and loss of support upon disclosing their non-conforming gender identity, reflecting broader societal attitudes towards gender diversity.

- Coercive tactics employed by families to suppress the identities of sexual and gender minorities result in emotional and mental distress, as well as feelings of disgrace and isolation.

- Familial acceptance and support play a critical role in fostering a nurturing environment for individuals with non-conforming gender identities, enabling them to express themselves authentically without fear of judgment.

- Discriminatory behaviour from educators in educational settings can lead to feelings of exclusion, marginalization, and diminished confidence among students grappling with non-conforming gender identities.

- The case studies highlight the pervasive nature of social exclusion and discrimination faced by individuals upon disclosing their transgender identity, resulting in harmful consequences such as rejection and abandonment by friends and family members.

- Verbal harassment and derogatory language directed at individuals with non-conforming gender expressions contribute to feelings of shame, hurt, and social isolation within educational settings.

6. Conclusion

This study explores the persistent and multifaceted nature of behavioural discrimination experienced by sexual and gender minorities within familial and educational contexts. Within familial environments, punitive actions and rejection are common responses to deviations from traditional gender norms, perpetuating cycles of emotional distress and isolation. Moreover, the disclosure of non-conforming gender identities often leads to social ostracism and loss of support, reflecting broader societal attitudes that marginalize gender diversity. Coercive tactics employed by families to suppress these identities exacerbate feelings of disgrace and further isolate individuals.

Conversely, familial acceptance and support emerge as crucial factors in fostering environments where individuals can express their identities authentically without fear of judgment. In educational settings, discriminatory behaviour from educators can compound feelings of exclusion and diminish confidence among students grappling with non-conforming gender identities. Additionally, social exclusion and discrimination faced by individuals upon disclosing their transgender identity result in harmful consequences, including rejection and abandonment by peers and family members. Verbal harassment and derogatory language further exacerbate these challenges, contributing to feelings of shame and social isolation.

Overall, these findings emphasize the urgent need for greater societal acceptance, education, and advocacy to combat behavioural discrimination and promote inclusivity for sexual and gender minorities within familial and educational spheres.

References

Angelo, P. J., "The Changing Landscape of Global LGBTQ+ Rights", Council on Foreign Relations, January 29, 2021. https://www.cfr.org/article/changing-landscape-global-lgbtq-rights.

Annie E. Casey Foundation, "Defining LGBTQ Terms and Concepts", April 25, 2023. https://www.aecf.org/blog/lgbtq-definitions

Burn, S. M., "Heterosexuals' Use of 'Fag' and 'Queer' to Deride One Another: A Contributor to Heterosexism and Stigma", *Journal of Homosexuality*, 40(2), 2000 1-11.

Centers for Disease Control and Prevention (CDCP), "Protective Factors for LGBT Youth", December 20, 2019. https://www.cdc.gov/healthy youth/disparities/protective-factors-for-lgbtq-youth.htm

Jackson, M. J., *The Psychology of Prejudice: From Attitudes to Social Action*, Washington, D.C. : American Psychological Association, 2010.

Diderot, D., "Le supplément au voyage de Bougainville", Le neveu de Rameau, *Oeuvres complètes*, Vol. 12, Paris: Hermann, 1989 [1796], 577-647.

Drydak, N., "Sexual Orientation Discrimination in the Labor Market", *Labor Economics*, 16(4), 2009, 364-372.

Du, S., *Chopsticks Only Work in Pairs : Gender Unity and Gender Equality among the Lahu of Southwest China*, New York : Columbia University Press, 1999.

Duberman, M., *Stonewall : The Definitive Story of the LGBTQ Rights Uprising that changed America*, New York : Plume, 1993.

Herek, G., "Heterosexuals' Attitudes Toward Lesbians and Gay Men : Correlates and Gender Differences", *The Journal of Sex Research*, 25(4), 1988, 451-477.

James, S. E., & Herman, J. L., ***The Report of the 2015 U.S. Transgender Survey***, Washington, D.C. : National Center for Transgender Equality, 2015. https://transequality. org/issues/us-transgender-survey

Khadgi, A., "Meet the torchbearers for transgender rights in Nepal", *The Kathmandu Post*, March 10, 2024. https://kathmandupost.com/20/ 2020/03/31/meet-the-torchbearers-for-transgender-rights-in-nepal.

Kosciw, J. G., & Cullen, M. M., ***The GLSEN 2001 National School Climate Survey : The School-Related Experiences of Our Nation's Lesbian, Gay, Bisexual and Transgender Youth***, Brussels, Belgium : ERIC, 2002. https://eric.ed.gov/?id=ED464978.

Kottak, C. P., & Kozaitis, K. A., ***On Being Different : Diversity and Multiculturalism in the North American Mainstream***, 5th ed., Noida : McGraw-Hill, 2022.

Lyons, A. P., & Lyons, H. D., "The New Anthropology of Sexuality", *Anthropologica*, 48(2), 2006, 153. http://dx.doi.org/10.2307/25605307

Lyons, A. E., and Lyons, H. D,. ***Irregular Connections : A History of Anthropology and Sexuality (Critical Studies in the History of Anthropology)***, Lincoln : University of Nebraska Press, 2004.

Malinowski, Bronislaw, ***The Sexual Life of Savages in North-Western Melanesia***, Boston : Beacon Press, 1987. [Original publication date 1929].

Moradi, B., Mohr, J. J., Worthington, R. L., & Fassinger, R. E., "Counseling Psychology Research on Sexual (Orientation) Minority Issues : Conceptual and Methodological Challenges and Opportunities", *Journal of Counseling Psychology*, 56(1), 2009, 5-22.

National Center for Transgender Equality (NCTE), *National Transgender Discrimination Survey Report on Health and Health Care*, 2009. https://transequality.org.

Ojha, N. K., "Paradox in Physical Distancing : Exploring the Impact of COVID-19 Pandemic on Rato Matsyendranatha Chariot Festival in Kathmandu Valley", *Contemporary Social Sciences*, 29(4), 2020, 50-66.

Ojha, N. K., "Some Selected Theoretical Underpinnings in the Long Journey of Cultural Anthropology : Uncovering Key Concepts and their Implications for Anthropological Studies, *Contemporary Social Sciences*, 32(2), 2023a, 86-96.

Ojha, N. K., "Navigating Globalization : Anthropological Insights on the Dynamics of Cultural Transformation in Nepal", *Journal of National Development*, 36(2), 2023b, 11-124.

Pant, A., "Transforming Lives : Advocating for LGBT Rights in Nepal", **Nepali Times**. https://www.nepalitimes.com/here-now/transform ing-lives-advocating-for-lgbt-rights-in-nepal/.

Queer Nation, "Queer Nation Manifesto", 1990. https://www.historyisa weapon.com/ defcon1/queernation.html.

Sears, B., & Mallory, C., "Documented Evidence of Employment Discrimination & Its Effects on LGBT People", Williams Institute, 2011. https://www.scirp.org/reference/referencespapers?referenceid=2519948.

Singh, A. A., "Transgender Youth of Color and Resilience : Negotiating Oppression and Finding Support", *Sex Roles*, 68(11-12), 2012.

Taylor, C., & Peter, T., "Every Class in Every School : Final Report on the First National Climate Survey on Homophobia, Biphobia, and Transphobia in Canadian Schools", 2011. https://www.egale.ca/every-class/.

UN Office of the High Commissioner for Human Rights (UN OHCHR), *Discrimination and Violence Against Individuals Based on Their Sexual Orientation and Gender Identity : Report of the Office of the United Nations High Commissioner for Human Rights*, 2017. file:///C:/Users/Admin/Downloads/A_HRC_19_41-EN.pdf.

UNDP, "A Participatory Review and Analysis of the Legal and Social Environment for Lesbian, Gay, Bisexual and Transgender (LGBT) Persons and Civil Society", 2014. https://www.undp.org/sites/g/files/zskgke326/files/migration/asia_pacific_rbap/rbap-hhd-2014-blia-nepal-country-report.pdf.

Weinberg, G., *Society and the Healthy Homosexual*, New York : St. Martin's Press, 1972.

Westermarck, E., *The Origin and Development of the Moral Ideas*, New York : The Macmillan company, 1906-08.

Wong, F., McCreary, D., Carpenter, K., Engle, A., & Korchynsky, R., "Gender-Related Factors Influencing Perceptions of Homosexuality, Journal of Homosexuality, 37(3), (1999,: 19-31.

Zhou, H., *The Na of China: Gendered Space, Ritual, and the Practice of Everyday Life*, New York : Columbia University Press, 2002.   ★

Comprehensive View on the Effect of Artificial Intelligence and Employment

Prakash Adhikari

**Faculty of Humanity and Social Science, Department of Conflict, Peace and Development Studies, Tribhuvan University, Kirtipur (Nepal)
E-mail:<allprakashprakash@gmail.com>**

Abstract

The effects of technological innovation and automation in general on employment and economic growth have long been the subject of economic research. Conventional economic models balance a positive complementarity effect on employment against a negative displacement or substitution effect. The perspective that there is a positive overall impact on employment and incomes is firmly supported by economic history since the industrial revolution, despite recent data suggesting that the labour portion of total income is dropping. The most advanced task-based model establishes a competitive environment between humans and machines to complete tasks. It highlights how Artificial intelligence (AI) has the impact of creating, replacing, and displacing labour. The development of science and technology has been at the level of AI. AI deprives labour power and converts it into an instrument of labour, which was started by making tools into machines and machines into auto-machines. AI has multiple features -learning, listening, and speaking -so it is used in different areas, allowing the creation, replacement, and displacement of employees in any sector of employment. In history, humans have had labour power in any form, but that has been snatched by AI, which raises the question of employees' existence.

Keywords

Artificial intelligence, Creation, Replacement, Displacement, Instrumentation of labour.

8

Comprehensive View on the Effect of Artificial Intelligence and Employment

1. Introduction

This article is about the relation of AI and employment. In the years after the industrial revolution, technology has advanced significantly. Technology has replaced a lot of labour-intensive manual labour, which is very beneficial to humanity. AI is one of the technical advances that have emerged to replace human manual labour in a variety of industries. A field of study called AI uses science and technology to build intelligent computers and machines that can carry out a variety of jobs that need human intelligence. It's a system that simulates a number of tasks that people can perform. AI makes use of outside data, such as big data, to accomplish jobs with exceptional performance. AI was once limited to the realm of science fiction and discussions concerning the impact of technology on the contemporary world. However, it now becomes a part of who we are in our daily lives. It now serves as the primary purpose for many technical and other fields. AI has a big impact on supply chains, manufacturing, healthcare, and other industries. AI's capacity to accomplish tasks that humans are unable to accomplish opens up a wide range of applications that boost output and efficiency.

Subsequently, the notion of employment is extended to financially compensated activities that are deemed productive, either directly or indirectly. The question of policy that immediately arises is whether or not sufficient employment should be produced at any cost or solely in the event that certain requirements are met. The question is crucial in determining the proportion of labour-intensive projects in the public works sector, for example, and in highlighting the need to either employ the portion of the labour force that is currently considered surplus and may be largely unskilled, or prepare future workers for the new skills that will be needed of them as industry and technology change.

AI's quick development has the potential to drastically alter the job market. While AI might increase some workers' productivity, it

can also replace other people's labour and will probably change practically every job to some extent. increased economic inequality, increased concerns about widespread technological unemployment, and a renewed push for policy initiatives to address the effects of technology change are all coincidental with the rise of artificial intelligence.

2. AI Creation, Replacement and Displacement of Employment

AI is an advanced form of developed tools. The Tools convert into machines through to investigation of science and technology. The machines are developed into auto machines and AI. The instrument of AI has become powerful equipment that was classified as reactive AI, limited memory AI, artificial general intelligence, and super artificial intelligence based on functioning. These AI are going to create, replace, and displace employees which is a concern of society in the 21st century.

Regularly, the labour power becomes into instrument of labour. As a result, the forms of instruments became Machines, auto machines, and AI. Each tools need a labour power but machines reduce some certain labour power which are converted into the instrument of labour. Continuously the auto machine reduces another labour power. AI is taking place to reduce labour power which is an issue of social research.

Additionally, the using of AI, playing the role of creation, replacement and displacement of the employment is regularly changing from the history. Tool, machine, and auto machine shift the labour power to instrument of labour. The process of instrument is started with the developing of tool. The tool is becoming to the form of machine that start hampering the employee direct or indirect. The process of creation, replacement, and displacement was starting from to the machine. Machine become advance auto-machine enlarging hamper of employee into the field. AI become highly capable tool to impact employees.

Moreover, scientists claim that AI is becoming cognitive level that raises the question of the necessity of skilled workers to run it. A large number of skilled workers are going to be displaced. In history, there is no cognitive level of any existence beyond the human. Hence, the cognitive level of the instrument puts humans in danger. In

addition, the process of creating, replacing, and displacing is more probable than the history of employment. It argues that the AI instrument of labour creates or replaces rather than the displaces labour power of employment. Here researcher analyzes the effect of AI on employment based on previous literature analysis.

Finally, the object of this is to find AI and employment conditions or raise the question, can AI displace employment? and explore the creation, replacement, and displacement of employment.

3. Research Methods

The authors used JSTOR and Google scholar mostly to cover relevant papers in engineering, manufacturing, and management in both academic and business domains in order to conduct this comprehensive review. A review of additional online literature is conducted to assess its relevance to related subjects. The goal of this literature review is to draw attention to the essential components of artificial intelligence in order to produce a definition that is widely acknowledged by the employment sectors. The relation between AI and employment is initially searched for in order to do this review. For each relation, the top 15 headings, abstracts, and key phrases were examined separately to verify the thoroughness and dependability of the review procedure.

The researcher collected 5/5 articles on the creation, replacement, and displacement of employment, comprising 15 articles from 2020-23. The collected articles are reviewed and organized with a hermeneutic approach. The reviews are divided into the three section of creation, replacement, displacement of employment. Each section has dialog between the writer opinion.

4. Use of AI and Creation, Replacement, Displacement of Employment

4·1 Creation

The developing of science and technology is continuous event which encompasses the new probability. The AI generates new opportunity in the working field to busting the area of the employment enlarging the area of employees as new form of opportunities. The AI effect the labour force. The AI have capability to generate new area of opportunity creating new employees. The tradition patterns of the worker are changing into the skillful worker.

Skill workers are necessary to run the new AI technology. The skill workers as engineer, programmer, doctor, pilot etc. are necessary to run the AI.

The traditional workers are replaced by skilled workers. Skill workers depend on the mind, which means physical labour is not necessary rather than mental labour. AI plays a role in increasing labour in many skilled labour areas. The new areas of programming, designing, computing, and researching are generating new technology.

Furthermore, the historical development of the industrial revolution can show the situation of creating employment. Steam engine success first industrial revolution consequently displace the employment first and foremost the employment is increased in new form. Singh, Banga & Yingthawornsuk (2022) are trying to establish typically employed in field settings where technical assistance is needed to keep people safe while performing tasks. The first revolution minimizes the labour cost in the working field but the labour is necessary in the new form. Which is the first signification of the developed Science and technology.

Additionally, regular process of the development of the Science and technology is continuous which welcome to the second industrial revolution with the feature of electric engine. The merge of the electric in the engine which generate the new chance of the employment. Su, Togay & Cote (2021) argue that AI advancement boosts revenue and job prospects across all industries. Slowly reduce the physical labour but the mental and skill worker are enlarged the developing of the Science and technology. The society is going to the new feature which impact can be shown into the employment.

The developing of the AI requires the different types of employment in the employment sector. Khatri (2020) explores while disrupting established employment practices, AI is pushing the demand for new skills and work processes. Designing, computer coding, data analysis, research etc are the emerging area to the AI. These tasks are directly related to the skill worker. The new skill workers are need to running the AI and latest Science and technology.

Furthermore, the skill workers are necessary in the AI development. Designer, engineer, data creator are more necessary to run the latest technology. Rickardo & Meiriele (2023) the procedure

for planning, constructing, and overseeing data systems and infrastructure are run through to support of skill worker. The skillful areas are requiring the new worker. The mine workers have the quality life than the physical worker which rebuilt the life of human at quality.

Moreover, new sectors and opportunities are emerging to develop AI. The value of the labour market increases because of technology. Rushikesh (2022), in addition to competent individuals in charge of a variety of tasks related to data protection and enhancing cyber security. The working history has this form of the working field, but the new technology is emerging in different areas rather than the history of employment. Data security is a big area in this context that needs a lot of skilled labour. The privacy security of individuals is also dependent on the data that every person is contributing to the data processing, which requires a large number of employees. That is the creation of new labour.

4·2 Replacement

The regular workers are substitute as any issue that is the replacing. The process of replacing is started to develop technology. Technology requires new skill to function but old power have not to acquire capability of new knowledge. Nonetheless they are replacing the new skill manpower.

Likewise, the replacing is stared as a low -skill worker. Example of using AI applications in mining, particularly with regard to excavators. The AI system offers operators real-time status updates, remote monitoring, and guidance. It can detect foreign items, measure the payload in the bucket, analyze the size distribution of the material inside, and keep an eye on tool wear and breakage using a number of sensors and an artificial neural network. Ramezani & Tafazoli (2021) in addition to increasing efficiency, productivity, and safety, this AI technology opens the door for fully autonomous excavator operation, which could eventually replace human operators.

Moreover, the replacing process is continuous in every sector. The health sector there are replacing the doctor, nurse, radiologist, lab technician. The skill worker will be replacing to AI system form hospital. Pawar & Mary (2020) explore Brain computer interfaces (BCIs) are among the automated tools and systems that are used to

reduce errors and manage the course of disease, possibly taking the place of some healthcare duties. Where the role of skill worker will be replacing form to the field.

Furthermore, the technology will go to the response of patient without help of human which can directly replacing the customer responder from desk. Tandon & Tandon (2021) justify AI chatbots that can manage complaints and enquiries from customers, saving the need for human agents. The accuracy and punctuality will be induced through to developing to chatbot and the respond of the costumer level is higher than the human which satisfying the both investor and consumer.

However, the replacing verity change in the modern context. The tradition pattern of replacing is change as a replacing of the skill worker. The official worker and skill worker are replaced by AI. Nguyen, Hong & Akerkar (2020) argue that algorithms are used to validate information, potentially replacing jobs that involve fact-checking or data verification. These types of job are no exist in the history of the worker. But the changing nature of technology change the hole nature of the replacing of worker.

Human efforts are elaborate the technology. Human have the limited memory power rather than the AI. This has the rapid quality of data processing than the human. Which enlarge the performance of activity of human. Matyyov, Bagoy & Amirova (2023) emphasize replacing traditional professions into the working field to establish new man power. The new power of technology emerging production to consumption of labour. Which replacing the tradition pattern of productor to consumer by AI and latest technology.

4·3 Displacement

The development of AI is processing the displacing the employees. AI has a quality to understand the circumstance and getting decision without any human intervention. where we need the human manipulation that should be reduce to the AI. The role of the AI enlarged into the skill worker should be displaced. For example, without engineer engineering the construction, without programmer programming the program, without doctor dictating the disease, without professor teaching the class etc are processing of displacing skill worker.

First industrial revolution is stared to displace worker from the field. The tools convert into the machine whereas displacing started.

Automation reduces huge number of employees. The level of the technology increases the level of the employees are also displacing. Saha (2023) the potential effects of artificial intelligence and automation on the workforce. The working force will be automated by the developing of AI. The labour power is changing into the instrument that can induce the quality and service but the employee is directly displacing to the AI.

Besides, the risk of the low skill worker is higher than high-skilled. This is a historical trend. The development of the technology which directly impact the low-skill worker. Zhao (2023) explain Artificial intelligence is putting jobs at risk, and low-skilled jobs will be replaced more often than high-skilled jobs. Official task is saved rather than the low-skill work is displacing to AI. The experts are saving to AI but the low-skill workers are displacing to AI at high rate.

Furthermore, the labour power is necessary to function work. The development of the technology slowly reduces the power from the working field. As an AI developed the instrument of labour is in the human level of labour. In contrast first AI direct effect of low skill worker and second it hampers the other groups. Hoque et.al (2021) explains how automation is affecting different jobs in the retail, postal, textile, assembly line, warehouse, farming, and apparel industries. The reactive AI tool starts displacing the low skill worker. The regular task will be completing to the AI. For this reason, the huge number of the low-skill workers are displacing from the working field.

Additionally, the development of the AI can play the role of public affairs. The capability of AI to hold the administration as phone response, quire of customer, giving information and fascinating the customer of the problem. Chen (2021) explores primarily focused on telephone service, dealing with issues from a huge number of clients, expensive maintenance, sluggish knowledge update, short service window, and cheap training are possible with AI. Which displace phone reserve, customer dealing person, information distributor. The service from the AI is faster than the human. In the same way it gives trust of organization and increasing understanding.

However, in the history of technology there are low risk of low -skilled employees. The nature of changing technology with the AI the risk pattern of employee is change. The technological worker is high skill worker because they use mind rather than physical body but the low skill worker uses physical body. Faruqui et.al (2020)

explain AI-powered technologies improving data processing and accuracy and decreasing the need for bookkeeping and data input staff. The processing of the data is not lengthy and heavy due to the developing of AI. The number of engaging of worker securely reduce from the field.

5. Conclusion

The developments in science and technology have different stages, and as a result, they play different roles in the workplace. It came first as a helpful tool for employees, but it goes on to replace employees, whereas science is growing an AI. The development of AI creates, replaces, and displaces employment; however, it is regularly developed to an advanced level. In history, there have been new employees to develop technology, whereas technology was a tool. Regularly, technology develops as machines, which replace the employee. The new technology requires skilled workers, which will start replacing workers. The AI started to work as a skilled worker. It starts displacing a large number of skilled workers. The displacing of the workers is the concern of the author.

The development of AI raises questions about the existence of humanity from the perspective of employment. However, AI is necessary for certain health treatments that help to protect humanity. So, the debate is continuous-using AI in an unlimited area in this decade-creating, replacing, and displacing the labour force from the working field. AI is necessary to prevent cancer, brain diseases, and HIV. On the other hand, the joblessness and uselessness of human effort can hit humans, which threatens humans. The use of AI is increasing regularly. The opportunity and challenge are creating AI, but the latest development of AI is a major threat to humans, which is not found in history. That is explained in this article.

References

Chen, L., "RETRACTED : Power Intelligent Customer Service Robot Based on Artificial Intelligence", *Journal of Physics : Conference Series*, November 1, 2021.

Faruqui, N., Yousuf, M. A., Chakraborty, P., & Hossain, M. S., "Innovative Automation Algorithm in Micro-multinational Data-Entry Industry", Cyber Security and Computer Science : Second EAI International Conference, ICONCS 2020, Dhaka, Bangladesh, February 15-16, 2020, *Proceedings 2*, Springer International Publishing, 680-692.

Hoque, M. A., Rasiah, R., Furuoka, F., & Kumar, S., "Linkages among automation, job displacement and reshoring : evidence from the Bangladeshi apparel industry", *Research Journal of Textile and Apparel*, 25, 2021, 1-17.

Khatri, S., "Artificial Intelligence and Future Employment", *International Journal of Advanced Trends in Computer Science and Engineering*, 9(4), 2020, 5272-5277.

Matygov, M. M., Bagov, A., & Amirova, E., "How artificial intelligence is flushing out professions", *E3S Web of Conferences*, 2023, 402, 03035.

Nguyen, H. L., Hong, M., & Akerkar, R., "Exploring AI-Enabled Use Cases for Societal Security and Safety", Big Data Research Group, Western Norway Research Institute, 2020.

Pawar, A. B., & Mary, S. S., *Artificial Intelligence in Medicine and Healthcare : Applications, Availability and Societal Impact*, Luxembourg : Publications Office of the European Union, 2020.

Ramezani, M., & Tafazoli, S., "Using Artificial Intelligence in Mining Excavators : Automating Routine Operational Decisions", *IEEE Industrial Electronics Magazine*, 15, 2021, 6-11.

Rickardo, G., & Meiriele, S., "Artificial intelligence : Its impact on employability", *World Journal of Advanced Research and Reviews*, 18(3), 2023, 198–203.

Rushikesh, P., "A Review : Artificial Intelligence and Expert Systems for Cyber Security Authors, *BOHR International Journal of Engineering*, 1(1(, 2022, 52-56.

Saha, P., "The Impact of artificial intelligence and automation on businesses processes and employment : An analytical study", *Psychology and Education*, 60, 2023.

Singh, G., Banga, V.K., & Yingthawornsuk, T., "Artificial Intelligence and Industrial Robot", 16th International Conference on Signal-Image Technology & Internet-Based Systems (SITIS), 2022, 622-625.

Su, Z., Togay, G., & Côté, A. M., "Artificial intelligence : a destructive and yet creative force in the skilled labour market", *Human Resource Development International*, 24(3), 2021, 341-352.

Tandon, A., & Tandon, S., "Artificial Intelligence: The Future of Employment", Raju Pal & Praveen K. Shukla (eds.), *SCRS Conference Proceedings on Intelligent Systems*, Computing & Intelligent Systems, SCRS, India, 2021, 189–192.

Zhao, B., "Analysis on the Negative Impact of AI Development on Employment and Its Countermeasures", *SHS Web of Conferences*, 154 (2) : 03022, 2023.   ★

Problems Faced by Rural Woman Labourers in Punjab : A Case Study of Ludhiana District

Rupinder Kaur* and Manider Kaur**

*Assistant Professor, Department of Economics, Punjabi University, Patiala-147002, Punjab (India) E-mail:<rupinderkaur0076@gmail.com>

**Research Scholar, Department of Economics, Punjabi University, Patiala-147002, Punjab (India)

Abstract

An attempt has been made in this paper to analyze the problems that rural woman labourers face at the workplace and on the domestic front. The study is based on primary data collected from 151 rural women labourers in the Ludhiana district of Punjab. The study reveals that more than three-fifths of the respondents worked as labourers within their native village. There is an inverse relationship between the number of woman labourers and the distance of the respondents' workplace. Only 32.45 per cent enjoy some facilities and 67.55 per cent are not provided any facilities. More than one-third of the respondents have reported that wages are not paid equally to male and female labourers for the same type of work. A very large proportion of woman labourers are not aware of the Minimum Wage Act, standard working hours, and Equal Remuneration Act. About 63 per cent of the respondents stated that their husbands accepted their employment from outside of the home because they were contributing to the family expenditures. The majority of the respondents have reported that their children are attending school.

Keywords

Woman, Labourers, Problems, Workplace, Domestic.

JEL codes : J16, J31, J71, J81

9

Problems Faced by Rural Woman Labourers in Punjab : A Case Study of Ludhiana District

1. Introduction

Many factors are responsible for the growth of the newly emerging class of working women. The socio-economic changes in the country are the main factors that have affected the lives of Indian women (Singh et al. 2019). The financial demands of the Indian families are increasing day by day. Increased cost of living, expenses on the education of children, and cost of housing properties in India have risen and these reasons force every family in India to look for ways and means of increasing the household income. So, women in India who were mostly known as homemakers are forced to work (Barati et al. 2015). Women work for longer hours than men and contribute substantially to family income, still, they are not considered productive workers (Bhattacharyya, 2018).

The vast majority of working women are involved in the informal sector and not included in official statistics. Most of the jobs in the informal sector are unskilled and low-paying. Women working in the informal sector of India's economy are also susceptible to critical financial risks and vulnerable to being poor (Kamini and Dashora, 2013). Women's low levels of education and skill training severely affect their employability as well as mobility (Mamgaina and Khan, 2021). The status of women labourers in unorganized sectors is poor and not satisfactory. The various problems faced by women in unorganized sectors were gender inequality, lack of education and knowledge, sexual harassment, work pressure, low wages, long working hours, and victims during the period of COVID-19 (Solanki and Parmar, 2022). The majority of women are working in the categories of vulnerable employment. The movement from vulnerable employment into salaried work can be a major step toward economic freedom for many women. But, unfortunately, such progress is unsatisfactory. In many countries, vulnerable

employment for women continues to increase and the shares of women in vulnerable employment remain very high (ILO, 2010).

The subject of women and development has attracted a good deal of attention, especially in the case of rural women. The majority of the women workers in rural areas suffer from the problems of poverty, unemployment, and underemployment. Rural woman shares abundant responsibilities and perform duties in running the family, maintaining the household, attending to farm operations, attending domestic chores, and animal rearing. However female labour engaged in such activities is usually not measured in economic terms. They are concentrated in low-skilled, low-productivity, and low or unpaid jobs with long working hours and poor working conditions (ILO, 2018). Working hours, conditions of work, terms, types of jobs, and other situation is still not favourable to women workers (Desai, 2015). Besides economic conditions, caste structure, social customs, values, beliefs, norms, mode of things, aspirations, attitudes, and cultural background are also responsible for taking unpaid work (Singh et al. 2019).

The majority of rural women are engaged in agriculture. About three-fourths of rural women workers are still employed in agriculture (Mamgaina and Khan, 2021). In the post-liberalization period, participation of women in agriculture has been growing relative to men (Kanchi, 2010). The domination of agriculture as the primary source of work for most of our workers (especially women) is a particular problem given the agrarian crisis that has persisted for nearly two decades in the Indian countryside, which makes involvement in such work increasingly fraught and financially unviable (Ghosh, 2016). As for productive activities, women from lower classes have suffered two forms of exploitation : wage differentials and the second concerning their position as the main component of the reserve army of labour. In the analysis of the possibilities of economic development, the contribution of male labour is given a prominent place, but the contribution of women and the possibilities of mobilizing their labour for economic development are generally overlooked. In this paper, a modest endeavour has been made to analyze the problems the rural woman labourers faced at the workplace and on the domestic front in the Ludhiana district of Punjab.

2. Research Methodology

The present study is based on primary sources of data gathered from the Ludhiana district of Punjab. The primary data is collected through a well-designed questionnaire. There are 13 development blocks in the district. For this study, one village from each development block has been selected randomly for the survey. Thus, in all, 13 villages were selected from the district for the survey. A representative proportional sample of households comprising of scheduled caste, backward class, and general caste woman labour households have been taken up for the survey. As many as 10 per cent of the total households are selected to conduct the survey. As a result, a total of 151 households have been investigated. Among these 151 households, 106 households belong to scheduled caste, 37 households belong to backward class and 8 households are from general caste.

3. Results and Discussion

3·1 Problems at the Workplace

The impoverished financial situation forces rural women to begin working as labourers at a young age. Due to the issues on the home front, they began their employment with meagre pay. Generally, casual employees are required to labour wherever they find a job. It was noted during the field study that the homes of the rural women labourers were in poor condition. Their living circumstances are appalling. They begin working as labourers to improve the standard of living for their family members and to provide a brighter future for their children. They begin working at a young age to provide for their fundamental necessities. Table-1 demonstrates that over three-fifths of the participants found employment as workers in their home villages. Work was obtained in the native village by 78·77 per cent of respondents from the backward class, 62·5 per cent from the general caste, and 57·55 per cent from the scheduled caste women labour households. However, a mere 37·09 per cent of participants indicated that they seek labour outside of their native village when jobs become available. 42·45 per cent of respondents from the scheduled caste, 21·63 per cent from the backward class and 37.5 per cent of respondents from the general caste got work as labourers outside the native village.

Table-1 : Distribution of Respondents according to their Place of Work and Distance of Workplace

Description	Response	Schedule Caste	Backward Class	General Caste	All Sampled
Place of work	Within native village	61 (57·55)	29 (78·37)	5 (62·5)	95 (62·91)
	Outside native village	45 (42·45)	8 (21·62)	3 (37·5)	56 (37·09)
	Total	106 (100)	37 (100)	8 (100)	151 (100)
Distance (in Kms)	Less than 1	55 (51·89)	17 (45·94)	4 (50·00)	76 (50·35)
	1 to 2	24 (22·64)	10 (27·02)	1 (12·5)	35 (23·17)
	2 to 3	14 (13·20)	7 (18·91)	2 (25·00)	23 (15·23)
	3 to 4	8 (7·54)	3 (8·13)	1 (12·5)	12 (7·94)
	4 & more	5 (4·73)	—	—	5 (3·31)

Source : Field Survey, 2019-20.

Note : The figures given in parentheses denote percentages.

The above table further shows that there is an inverse relationship between the number of woman labourers and the distance of the workplace of the respondents, i.e. as the distance of the workplace increases, fewer respondents are interested in working. The fact responsible for this phenomenon is that the domestic chores and responsibilities of children force them to work nearby. 50.35 percent of respondents got work around an area of one kilometer. This proportion is 51.89, 50, and 45.94 per cent for the scheduled caste, general caste, and backward-class woman labourers. Only 3.31 per cent of female labourers are going to work up to a distance of 4 kilometers or more, whereas, 15.23 per cent of respondents are going to work around an area of 2 to 3 kilometers. This proportion is the highest among the general caste woman labourers and the lowest among the scheduled caste woman labourers. On average, 23.17 per cent of respondents worked 1 to 2 kilometers away from native villages. Out of the total respondents, 22.64 per cent from the

scheduled caste, 27.02 per cent from the backward class, and 12.50 per cent from the general caste get work 1 to 2 kilometers away from their native village. About 5 per cent of the respondents from the scheduled caste worked more than 4 kilometers away from native villages.

There is no doubt that most facilities such as arrangements of canteen, first aid, toilet and other facilities made available to the labourers at the workplace contribute a lot towards their involvement in work. The following table-2 provides the data collected in this regard:

Table-2 : Facilities available to Rural Woman Labourers at the Workplace

Description	Response	Schedule Caste	Backward Class	General Caste	All Sampled
Facilities	Available	29 (27.36)	17 (45.95)	3 (37.5)	49 (32.45)
	Not available	77 (72.64)	20 (54.05)	5 (62.5)	102 (67.55)
	Total	106 (100)	37 (100)	8 (100)	151 (100)
Types of facilities	Canteen	7 (6.60)	4 (10.82)	1 (12.5)	12 (7.95)
	Toilet	7 (6.60)	5 (13.51)	—	12 (7.95)
	Creche	—	—	—	—
	First aid	15 (14.16)	8 (21.62)	2 (25.00)	25 (16.55)

Source : Field Survey, 2019-20.
Note : The figures given in parentheses denote percentages.

It is evident from the above table that only 32.45 per cent of the sampled women enjoy some facilities and 67.55 per cent are not provided any facilities. About 73 per cent of respondents from the scheduled caste, 54.05 per cent of respondents from the backward class, and 62.5 per cent of respondents from the general caste woman labourers do not enjoy any facilities at the workplace. Only 27.36 per cent of respondents from scheduled caste, 45.95 per cent from the backward class and 37.5 per cent from the general caste woman labourers are provided some facilities. About 8 per cent of woman labourers have been provided the canteen facility and toilet facility at the workplace. 16.55 per cent of woman labourers accept the facility

of first aid that is provided to them. Not a single woman has reported the facility of creche at the workplace. The field survey revealed that the woman labourers, who are enjoying some type of facilities at the workplace, are those working in factories or as domestic servants, mid-day meals or asha workers, etc. At the place of work, some specific facilities like separate sanitation, places for leisure and rest, etc. are required for female agricultural labourers but these facilities are not provided (Desai, 2015).

The woman labourers have also faced wage discrimination and continue to be paid less than men for equal work. Table-3 depicts the wage discrimination faced by woman labourers. Slightly more than one-third of the respondents reported that wages are not paid equally to male and female labourers for the same type of work. The remaining two-thirds of respondents reported no discrimination of wages between male and female labourers. 33.02 per cent of respondents from the scheduled caste, 29.73 per cent from the backward class, and 37.5 per cent from the general caste reported wage discrimination. About 67 per cent of respondents from the scheduled caste, 70.27 per cent from the backward class and 62.5 per cent of respondents from the general caste reported no wage discrimination. When the woman labourers were asked to elucidate the different reasons for such differences in wage rates, about 5 per cent of respondents stated that male labourers can do all kinds of work and hence, they are given higher wages. As many as 3.72 per cent of respondents from the scheduled caste, 5.41 per cent from the backward class, and 12.5 per cent from the general caste reported that men can do all types of work and hence they are given higher wages. About 11 per cent of the respondents reported that wage discrimination among male and female labourers prevails due to the nature of work. Similarly, 13.22 per cent of respondents from the scheduled caste, 2.71 per cent from the backward class, and 12.5 per cent of respondents from the general caste state that wage discrimination among the male and female labourers occurs due to the nature of work. Many types of work require hard labour, so only men can do such work. Hence, they are paid more as compared to females. Lack of mobility among rural woman labourers is another reason for wage discrimination between male and female workers. 7.54, 13.51, and 12.5 per cent of respondents respectively from the scheduled caste, backward class, and general caste stated lack of mobility as a reason for wage discrimination. A big proportion of

female respondents (66.23 per cent) gave no response regarding reasons for wage discrimination.

Table-3 : Wage Discrimination among Male and Female Labourers

Description	Response	Schedule Caste	Backward Class	General Caste	All Sampled
Wage discrimination	Yes	35 (33.01)	11 (29.72)	5 (62.5)	51 (33.77)
	No	71 (66.98)	26 (70.27)	3 (37.5)	100 (66.23)
	Total	106 (100)	37 (100)	8 (100)	151 (100)
Reasons for wage discrimi-nation	Male labourers are able to do all kinds of work	4 (3.72)	2 (5.41)	1 (12.5)	7 (4.81)
	Nature of work	14 (13.22)	1 (2.71)	1 (12.5)	16 (10.83)
	Gender discrimination	8 (7.54)	3 (8.10)	2 (25.00)	13 (8.61)
	Lack of mobility	8 (7.54)	5 (13.51)	1 (12.5)	14 (9.42)
	No response	71 (66.98)	26 (70.27)	3 (37.5)	100 (66.23)

Source : Field Survey, 2019-20.
Note : The figures given in parentheses denote percentages.

Table-4 depicts the details of awareness among the rural woman labourers about the standard working hours, Minimum Wage Act and Equal Remuneration Act. The majority of the woman labourers from different caste categories are not aware of these three acts. A very large proportion of the woman labourers, i.e. 82.12 per cent are not aware of the minimum wage act fixed by the government for labourers. Only 18 per cent of the respondents are aware of it. It is also noted that only 10.53 per cent of respondents are aware of the Equal Remuneration Act. 27.15 per cent of the total sampled woman labourers from different caste categories are aware of the standard working hours that are fixed by the government. The remaining 73 per cent of the woman labourers are not aware of the standard

working hours fixed by the central government of the country. This is mainly because of their illiteracy and ignorance of their rights. Only 16.04, 9.44, and 23.58 per cent of respondents from the scheduled caste were aware of the Minimum Wage Act, the Equal Remuneration Act, and standard working hours. Among the backward class, only 21.63, 16.22 and 35.14 per cent of respondents respectively are aware of these three acts. 25.00 and 37.15 per cent of woman labourers from the general caste are aware of the Minimum Wage Act and standard working hours, respectively. Not even a single respondent among the general caste is aware of the Equal Remuneration Act. Eswari and Anumuthan, (2021) also found that women are more unaware of their rights in rural areas and they are socially, economically, and legally very low.

Table-4 : Awareness among Rural Woman Labourers about different Wage Acts

Description	Response	Schedule Caste	Backward Class	General Caste	All Sampled
Minimum Wage Act	Yes	17 (16.04)	8 (21.63)	2 (25)	27 (17.88)
	No	89 (83.96)	29 (78.37)	6 (75)	124 (82.12)
	Total	106 (100)	37 (100)	8 (100)	151 (100)
Equal Remuneration Act	Yes	10 (9.44)	6 (16.22)	—	16 (10.59)
	No	96 (90.56)	31 (83.78)	8 (100)	135 (89.41)
	Total	106 (100)	37 (100)	8 (100)	151 (100)
Standard working hours	Yes	25 (23.58)	13 (35.14)	3 (37.5)	41 (27.14)
	No	81 (76.42)	24 (64.86)	5 (62.5)	110 (72.84)
	Total	106 (100)	37 (100)	8 (100)	151 (100)

Source : Field Survey, 2019-20.

Note : The figures given in parentheses denote percentages.

The working relationship of the rural woman labourers with their employers and co-workers are also studied. They were asked whether it was good or bad or formal. Their response data is presented in Table-5. As many as 37.75 per cent of respondents reveal that it is good, while 4.64 per cent of respondents report that it is bad, while the remaining 57.61 per cent have described it to be formal. It is observed that the majority of the respondents, i.e. 60.37 and 59.46 per cent from the scheduled caste and backward class woman labourers have formal relations with their employers, while the general caste woman labourers respondents have only 12.5 per cent of formal relations with their employers and they have about 62.5 per cent cordial relations with their employers. The remaining 4.73 and 25.00 per cent of the scheduled and general caste respondents have strained relations with their employers.

Table-5 : Working Relationship of Woman Labourers with Employers and Co-Workers

Relationship	With Employers			
	Scheduled Caste	Backward class	General Caste	All Sampled
Good	37 (34.90)	15 (40.54)	5 (62.5)	57 (37.75)
Bad	5 (4.73)	—	2 (25.00)	7 (4.64)
Formal	64 (60.37)	22 (59.46)	1 (12.5)	87 (57.61)
Total	106 (100)	37 (100)	8 (100)	151 (100)
	With Co-workers			
Good	102 (96.23)	34 (91.89)	6 (75.00)	142 (94.03)
Bad	—	—	—	—
Formal	4 (3.77)	3 (8.11)	2 (25.00)	9 (5.97)
Total	106 (100)	37 (100)	8 (100)	151 (100)

Source : Field Survey, 2019-20.

Note : The figures given in parentheses denote percentages.

The field survey observed that the rural woman labourers are more social and friendly to everyone. So, they have good relations with their employers. Similarly, the respondents were asked to respond to their working relationship with their co-workers. More than nine-tenths of the respondents have described that their relationship is good with their co-workers. While the remaining 5.97 per cent of respondents have revealed it to be formal. On the other side, in response to the working relation with their co-workers, the highest proportion of the respondents, i.e. 96.23 per cent respondents from the scheduled caste have good relations with their co-workers. This proportion is 91.89 and 75.00 per cent, respectively for the backward and general caste woman labourers. 3.77, 8.11, and 25.00 per cent of respondents from the scheduled caste, backward class, and general caste have formal relations with their co-workers.

3·2 Problems faced on the Domestic Front

In addition to the problems faced at the workplace, rural woman labourers face a lot of problems on the domestic front. All this makes their situation more miserable. The woman labourers undertake the work only under economic compulsions. After the whole day at work, the rural woman labourers have the responsibility of looking after their children and attending to the domestic chores. Sometimes they are victims of domestic violence too. During the time of their illness, most of the women are ill-treated by their husbands or other family members and they are forced to go to work. They are also not included in the family decision-making process.

Out of 151 respondents, 110 (72.85 per cent) woman respondents are living with their husbands and the remaining 41 (27.15 per cent) are either unmarried or widowed or divorcees. 80 (75.48 per cent) from the scheduled caste, 17 (72. 96 per cent) from the backward class and 5 (37.5 per cent) from the general caste woman labourers are living with their husbands and the remaining is either unmarried, widowed, or divorced. 36.43 per cent of the respondents have stated that their husbands are drug addicted. About 38 per cent of the scheduled caste, 35.13 per cent from the backward class, and 25.00 per cent from the general caste woman labourers stated that their husbands are drug addicted. Out of the total, 55.62 per cent of the respondents have cordial relationships with their husbands while the remaining 17.23 per cent have stated that their relations with their husbands are strained.

Table-6 : Types/Behaviour of Husbands of Rural Woman Labourers

Particulars	Response	Schedule Caste	Backward Class	General Caste	All Sampled
Spouse addicted	Yes	40 (37.74)	13 (35.13)	2 (25)	55 (36.43)
	No	40 (37.74)	14 (37.83)	1 (12.5)	55 (36.42)
	Not Applicable	26 (24.52)	10 (27.04)	5 (62.5)	41 (27.15)
	Total	106 (100)	37 (100)	8 (100)	151 (100)
Relationship with respondents	Cordial	64 (60.37)	17 (45.94)	3 (37.5)	84 (55.62)
	Strained	16 (15.09)	10 (27.02)	–	26 (17.23)
	Not applicable	26 (24.54)	10 (27.04)	5 (62.5)	41 (27.15)
	Total	106 (100)	37 (100)	8 (100)	151 (100)
Accept your employment	Yes	69 (65.09)	23 (62.16)	3 (37.5)	95 (62.91)
	No	11 (10.37)	4 (10.80)	–	15 (9.94)
	Not applicable	26 (24.54)	10 (27.04)	5 (62.5)	41 (27.15)
	Total	106 (100)	37 (100)	8 (100)	151 (100)
Contribute his income to the family	Yes	59 (55.66)	21 (56.76)	3 (37.5)	83 (54.67)
	No	21 (19.80)	6 (16.20)	–	27 (17.88)
	Not applicable	26 (24.54)	10 (27.04)	5 (62.5)	41 (27.15)
	Total	106 (100)	37 (100)	8 (100)	151 (100)

Husband's behaviour during illness	Amiable	59 (55.64)	21 (56.74)	3 (37.5)	84 (55.63)
	Aggressive	21 (19.82)	6 (16.22)	–	23 (15.22)
	Not applicable	26 (24.54)	10 (27.04)	5 (62.5)	41 (27.15)
	Total	106 (100)	37 (100)	8 (100)	151 (100)

Source : Field Survey, 2019-20.

Note : The figures given in parentheses denote ppercentages.

It may also be observed that about 63 per cent of the respondents stated that their husbands accepted their employment from outside of the home because they were contributing to the family expenditures. While 9.94 per cent of the respondents revealed that their husbands are not happy with their job or accept their present employment. Regarding the contribution of their income to the family, about 55 per cent of the woman labourers stated that their husbands contribute their entire income to the family expenditure. On the other side, about 18 per cent of the respondents revealed that their husbands do not contribute their entire income to the family. They are spending their entire income on drugs. Regarding the behaviour of their husbands during illness, 15.22 per cent have reported that they are treated aggressively by their husbands during the period of illness. This proportion is 19.82 and 16.22 for the scheduled caste and backward class, respectively.

Education is another social factor that leads to the reduction of inequality in society. Knowledge, skill, values, and attitudes acquired through education, help one to lead a good quality of life (Balakrishnan, 2005). Table-7 carries the data giving the details about the education of the children of rural woman labourers in the Ludhiana district of Punjab.

This table depicts that the majority of the respondents, i.e. 56.96 per cent have reported that their children are attending school. The proportion of such respondents is 64.15 per cent for the scheduled caste, 45.96 per cent for the backward class, and 12.5 per cent for the general caste woman labourers. 15.89 per cent of the respondents reported that their children are not attending school. On the other side, 11.33 per cent of respondents from the scheduled caste and 25.00 per cent from the general caste reported that their children

never go to school. About 53 per cent of the respondents' children study in government schools, while 3.97 per cent of children of the woman labourers go to private schools in the Ludhiana district of Punjab. 62.27 and 37.83 per cent of respondents from the scheduled caste and backward class respectively stated that their children attend government schools. Only 1.88, 8.10, and 12.5 per cent of the respondents from the scheduled caste, backward class, and general caste respondents stated that their children attend a private school.

Table-7 : Schooling of Respondents' Children

Particulars	Response	Schedule Caste	Backward Class	General Caste	All Sampled
Attending all school	Yes	68 (64.15)	17 (45.96)	1 (12.5)	86 (56.96)
	No	12 (11.33)	10 (27.02)	2 (25)	24 (15.89)
	NA	26 (24.52)	10 (27.02)	5 (62.5)	41 (27.15)
	Total	106 (100)	37 (100)	8 (100)	151 (100)
Type of school	Govt.	66 (62.27)	14 (37.83)	—	80 (52.98)
	Private	2 (1.88)	3 (8.13)	1 (12.5)	6 (3.98)
	Total	68 (64.15)	17 (45.96)	1 (12.5)	86 (56.96)

Source : Field Survey, 2019-20.
Note : The figures given in parentheses denote percentages.

Table-8 shows the extent of involvement of the rural woman labourers in the decision-making process of their families. The table reveals that a large number of woman labourers reported that their family members consult them in matters of daily purchase, children's health decisions, and children's education issues. The majority of the woman labourers (70.19 per cent) are always consulted by their family members in daily purchases. In the daily purchase, 77.36, 64.86 and 75 per cent of respondents from the scheduled caste, backward class, and the general caste, respectively

stated that they are consulted by their family members. Similarly, 68.86, 94.59 and 87.5 per cent respondents from the scheduled caste, backward class, and general caste categories, respectively stated that they are always consulted in the matter of healthcare of their children. This proportion is 76. 17 for all the sampled woman labourers. In the matter of purchase of durable assets, slightly more than 41 per cent of the respondents are consulted by their family members. This proportion is 51.35, 50 and 36.79 for the backward class, general caste, and scheduled caste woman labourers.

Table-8 : Involvement of Rural Woman Labourers in Decision-making

Description	Response	Schedule Caste	Backward Class	General Caste	All Sampled
Opinion considered in daily purchase	Always	82 (77.36)	24 (64.86)	6 (75.00)	106 (70.19)
	Sometimes	24 (22.64)	13 (35.14)	2 (25)	39 (25.81)
	Never	—	—	—	—
	Total	106 (100)	37 (100)	8 (100)	151 (100)
Durable assets	Always	39 (36.79)	19 (51.35)	4 (50)	62 (41.05)
	Sometimes	56 (52.84)	17 (45.95)	3 (37.5)	76 (50.33)
	Never	11 (10.37)	1 (2.70)	1 (12.5)	13 (8.62)
	Total	106 (100)	37 (100)	8 (100)	151 (100)
Purchase of property	Always	42 (39.62)	20 (54.05)	4 (50)	66 (43.72)
	Sometimes	49 (46.23)	17 (45.95)	3 (37.5)	69 (45.69)
	Never	15 (14.15)	—	1 (12.5)	16 (10.59)
	Total	106 (100)	37 (100)	8 (100)	151 (100)

Children's education	Always	44 (41.52)	32 (86.48)	6 (75)	82 (54.32)
	Sometimes	55 (51.88)	5 (13.52)	2 (25)	62 (41.05)
	Never	7 (6.60)	–	–	7 (4.63)
	Total	106 (100)	37 (100)	8 (100)	151 (100)
Children's health	Always	73 (68.86)	35 (94.59)	7 (87.5)	115 (76.17)
	Sometimes	32 (30.18)	2 (5.41)	1 (12.5)	35 (23.17)
	Never	1 (.96)	–	–	1 (0.66)
	Total	106 (100)	37 (100)	8 (100)	151 (100)

Source : Field Survey, 2019-20.
Note : The figures given in parentheses denote ppercentages.

On the other side, in the matter of the purchase of property, about 44 per cent of respondents stated that they are always involved. The corresponding figure is 54.05, 50 and 39.62 per cent for the backward class, general, and scheduled caste woman labourers. 54.32 per cent of the total respondents reported that they are always consulted in the education of their children. This proportion is as high as 86.48 and 75 per cent for the backward and general caste woman labourers, respectively. More involvement in the decision-making of the rural woman labourers in the matters of daily purchases and children's education and health is due to the reason that they are more responsible for the domestic chores and their children in the patriarchal society.

4. Conclusions and Policy Implications

The above analysis reveals that more than three-fifths of the respondents were employed as labourers in their home villages. The number of female workers and respondents' workplace distance are inversely correlated; that is, fewer respondents are interested in working as workplace distance rises. Just 32.45 per cent of people have access to some facilities, while 67.55 per cent have none at all. The female labourers who benefit from certain workplace amenities

are those who work in factories, as domestic helpers, midday meal workers, or asha workers, among other occupations. A little over one-third of the respondents stated that male and female labourers do not receive the same pay for doing the same kind of labour. A significant percentage of woman labourers are ignorant about the Equal Remuneration Act, standard working hours, and the government-imposed minimum wage. Most of the participants maintain formal relations with their employees. Conversely, when asked about their professional relationships with their co-workers, the majority of respondents stated that they had positive relationships with them. Approximately 63 per cent of the participants said that their spouses accept their jobs from outside the home since they help with family expenses. The majority of those surveyed stated that their kids are enrolled in school. The vast majority of the respondent's kids attend public schools. The vast majority of woman labourers receive no benefits at work. The government should make it necessary for employers to provide daycare centers, first aid kits, and restrooms to their rural woman employees. The majority of respondents were unaware of the minimum wage and standard working hours acts. To safeguard women's rights and grant them equality with men, it is therefore necessary to execute the Equal Remuneration Act and the Minimum Wage Act more successfully.

References

Balakrishnan, A., *Rural landless Women Labourers : Problems and Prospects*, New Delhi : Kalpaz Publications, 2005.

Barati. A., Arab, R. O. and Masoumi, S. S.,. "Challenges and problems faced by women workers in India", *Chronicle of the Neville Wadia Institute of Management Studies & Research*, Pune, 2015, 76-82. Retrieved from https://www.studocu.com/in/document/new-delhi-institute-of-man agement/management-of-business-administration/azadeh-barati-15-it -is-taken-from-browser/34850953

Bhattacharyya, A., "Rural women in India : the invisible lifeline of rural community". (2018). https://www.ohchr.org/sites/default/files/Doc uments/HRBodies/CEDAW/RuralWomen/ArundhatiBhattacharyya. pdf

Desai, S. M., "Problems of female workers", *International Journal for Research in Management and Pharmacy*, 4(2), 2015, 33-41. http:// www.raijmr.com/ijrmp/wp-content/uploads/2017/11/IJRMP_2015_ vol04_issue_02_07.pdf

Dashora, Kamini B., "Problems faced by working women in India", *International Journal of Advanced Research in Management and Social Sciences*, 2(8), 2013, 82-94. https://garph.co.uk/IJARMSS/Aug2013/7.pdf

Eswari, M. and Anumuthan A., "Awareness about legal rights among rural women in Vellore district - An analysis", *NIU International Journal of Human Rights*, 8(9), 2021, 115-122. https://www.researchgate.net/publication/356970958_AWARENESS_ABOUT_LEGAL_RIGHTS_AMONG_RURAL_WOMEN_IN_VELLORE_DISTRICT_-AN_ANALYSIS

Ghosh, J., "Women's work in the India in the early 21st century, Conference Paper", *India Today : Looking Back, Looking Forward*. (2016). Retrieved from https://in.one.un.org/wp-content/uploads/ 2016/09/jayati.pdf

ILO, *Women in Labour Markets : Measuring Progress and Identifying Challenge*, Geneva : International Labour Office, 2010. https://www.ilo.org/wcmsp5/groups/public/---ed_emp/---emp_elm/---trends/documents/publication/wcms_123835.pdf

ILO, *Rural Women at Work : Bridging the Gaps*, Geneva : International Labour Organization, 2018. https://www.ilo.org/wcmsp5/groups/public/---ed_protect/---protrav/---ilo_aids/documents/publication/wcms_619691.pdf

Kanchi, A., Women workers in agriculture: Expanding responsibilities and shrinking opportunities, ILO Asia Pacific Working Paper Series, New Delhi : Subregional Office for South Asia, 2010. https://www.ilo.org/wcmsp5/groups/public/---asia/---ro-bangkok/---sro-new_delhi/documents/publication/wcms_146115.pdf.

Mamgaina, R. P. and Khan, K., "Withdrawal of women from work in rural India: Trends, causes and policy implications", SRSC Working Paper - 1/2021, Hyderabad: National Institute of Rural Development and Panchayati Raj, 2021. http://nirdpr.org.in/nird_docs/srsc/srsc120321.pdf

Singh, G., Dharmpal, Kaur, V. Kaur, G and Jyoti, *Socio-economic Conditions and Political Participation of Rural Women Labourers in Punjab*, Patiala : SLM Publishers, 2019.

Solanki, A. J. and Parmar, A. I., "Status of women labourers in unorganised sectors and their problems", *International Journal of Creative Research Thoughts*, 10(4), 2022, a574-581. https://ijcrt.org/papers/IJCRT2204073.pdf ★

Exploring Adolescent Perceptions of Suicide : A Case Study of a High School in Kathmandu Metropolitan City, Nepal

Bilakshan Kasula

Research Scholar, Department of Sociology, Tribhuvan University, Kirtipur (Nepal) E-mail:<okasulaaditriya@gmail.com>

Abstract

Suicide among adolescent is a major global public health concern, with Nepal facing its own challenges in addressing this issue. This article looks into how adolescent students in Nepal view suicide and sheds light on the cultural and social factors influencing their perspectives. It draws from a study conducted at a high school in Kathmandu. The research explores different aspects of how teenagers perceive suicide, including what causes they think are justified, related social stigma, and help-seeking behaviours. The findings reveal insightful understandings of how Nepalese teenagers view suicide and its causes. This provides valuable groundwork for customizing suicide prevention strategies to the local context. Additionally, the article discusses the implications of these findings for mental health interventions. It also highlights the need for more research and awareness initiatives to address suicide among Nepalese youth.

Keywords

Adolescent Perceptions, Suicide, Nepal, Stigmatization, Help-seeking behaviours, Mental health intervention.

10

Exploring Adolescent Perceptions of Suicide : A Case Study of a High School in Kathmandu Metropolitan City, Nepal

1. Introduction

Suicide stands as a critical public health challenge in the United States, evidenced by data revealing a suicide completion every 12.8 minutes (CDC, 2013). Among youth aged 10-24, suicide ranks as the second leading cause of death nationwide (CDC, 2013). Disturbingly, recent findings from the National Youth Risk Behaviour Surveillance (NYRBS) in 2013 indicate that 17% of students seriously contemplated suicide within the previous year, while nearly 14% formulated plans for suicide, and 8% attempted suicide one or more times during the same period (CDC, 2013). These figures reflect an alarming increase since the last NYRBS in 2011.

Suicidal behaviour encompasses a range of ideations, communications, and actions indicating an intent to die (Van Orden et al., 2010). Adolescents grappling with suicidal thoughts or behaviours often display detrimental cognitive patterns linked to mental health issues such as depression (SAMHSA, 2012). Common cognitive distortions associated with suicidal behaviour include feelings of hopelessness, helplessness, and worthlessness (SAMHSA, 2012), which can result in significant impairment within educational settings (Klein et al., 2013). Observable symptoms include difficulty concentrating, impaired decision-making, self-harm behaviours, social withdrawal, and increased absenteeism (Klein et al., 2013), all of which can adversely affect academic performance and classroom behaviour (AAS, 2010b; APA, 2013; Huberty, 2006).

Given these concerning trends, suicide warrants particular attention from educational stakeholders (Lam, 2014). However, there remains a notable gap in understanding why at-risk students refrain from seeking help (Calear et al., 2014; Pandey, 2013). Identifying barriers to help-seeking is crucial for effective suicide prevention efforts and requires further investigation.

Considering that suicide is a preventable issue (Batterham, Calear & Christensen, 2013a; National Research Council, 2002), it is evident that current prevention strategies may not be fully effective. In Pennsylvania, suicide ranks as the primary cause of death among youths aged 10-14 (AFSP, 2015), a demographic targeted by our study. Although the reasons behind the reluctance of at-risk individuals to seek help remain unclear (Calear et al., 2014; Pandey, 2013), recent studies indicate a pervasive stigma surrounding suicide and related behaviours, potentially deterring individuals from seeking assistance (Batterham, Calear & Christensen, 2013b; Calear et al., 2014). Research focusing on youth suicide, help-seeking behaviours, and school-based prevention efforts underscores the enduring stigma surrounding suicide, significantly impeding adolescents' willingness to access support services or utilize prevention resources (Barney, Griffiths, Jorm, & Christensen, 2006; Batterham et al., 2013a; Calear et al., 2014). The aim was to contribute to the expanding body of research on adolescent attitudes toward suicide, suicide stigma, and help-seeking behaviours. By directly targeting the goal of enhancing help-seeking behaviours among at-risk individuals through stigma reduction, our research aligns with the objectives outlined in the National Action Alliance for Suicide Prevention's Research Prioritization Task Force's 2014 research agenda (Niederkrotenthaler et al., 2014). This task force conducted a comprehensive literature review, analyzed potential suicide interventions, and solicited stakeholder input to identify research areas with the greatest potential for reducing suicide rates over the next 5-10 years (Action Alliance for Suicide Prevention [AASP], 2015). Moreover, there is a call for further investigation into suicidal behaviour and prevention initiatives to assess the impact of suicide stigma on help-seeking behaviours (Batterham et al., 2013b).

By addressing these gaps in knowledge, the research problem of this study was to explore the perceptions of adolescent students on suicide. The objective was to understand their perspectives within the study area. Given the increasing rates of suicide among adolescents, this research aimed to fill a gap in understanding by investigating youth perceptions on this issue. The study's significance lay in its potential to shed light on the causes of suicide and changes in adolescent behaviour associated with these perceptions. Additionally, the findings served as valuable secondary materials for further research in this area.

2. Literature Review

Several studies have contributed to our understanding of adolescent perceptions of suicide in Nepal. Amiya et al. (2014) conducted a cross-sectional study in the Kathmandu Valley, exploring the relationship between perceived family support, depression, and suicidal ideation among people living with HIV/AIDS. While not specifically focused on adolescents, their findings shed light on the broader context of mental health and suicidal ideation in Nepal.

Benson and Shakya (2008) offered a comparative analysis of suicide prevention efforts in Nepal and Australia. While not a research study per se, their insights into suicide prevention strategies may provide valuable context for understanding cultural factors influencing perceptions of suicide in Nepal.

Pradhan et al. (2013) investigated personality factors associated with attempted suicide in Nepal. While their study did not specifically target adolescents, it offered valuable insights into individual-level risk factors contributing to suicidal behaviour in the Nepalese context.

Similarly, Risal et al. (2013) examined psychiatric illnesses among patients admitted for self-poisoning in a tertiary care hospital in Nepal. While their focus was not solely on adolescent perceptions, their findings provided important data on the mental health context surrounding suicidal behaviours in Nepal.

Looking beyond Nepal, Radhakrishnan and Andrade (2012) provided insights into suicide from an Indian perspective. While focused on India, their analysis of cultural and contextual factors influencing perceptions of suicide in South Asia can inform our understanding of adolescent perceptions in Nepal.

Chakrabarti and Devkota (2004) conducted a retrospective study on suicide cases admitted to Nepal Medical College Teaching Hospital. While their focus was not specifically on adolescent perceptions, their findings provided valuable insights into the demographic and clinical characteristics of suicide cases in Nepal.

Regmi et al. (2004) presented a comprehensive overview of mental health issues in Nepal, including suicide, in their Nepal mental health country profile. Although not centered on adolescent

perceptions, their work shed light on the broader mental health context in which suicidal behaviours occur in Nepal.

Anecdotal evidence from a Reddit post ("Are there any suicide hotlines here in Nepal?") offers insights into public awareness of suicide hotlines in Nepal. While not a formal research study, it provides valuable anecdotal evidence that may complement formal research findings on adolescent perceptions of suicide in Nepal.

News articles from The Himalayan Times highlight trends and factors influencing suicide rates in Nepal. One article reports on a decline in the suicide rate ("Nepal sees decline in suicide rate by 3.5% this fiscal"), while another discusses the link between depression and suicide cases ("Depression leading to rise in suicide cases"). While not formal research studies, these articles offer important contextual information on trends and factors contributing to suicidal behaviour in Nepal.

These studies, while diverse in their nature, offer valuable insights into adolescent perceptions of suicide in Nepal. Combining formal research findings with anecdotal evidence and contextual information from news sources can provide a more comprehensive understanding of this complex issue.

3. Study Area and Methodology

The study was conducted at a high school Kathmandu Metropolitan City. A descriptive research design was used to explore adolescent students' perceptions of suicide. Secondary data from various reliable sources supplemented primary data collected through interviews. The sample comprised 20 students from classes 9 and 10, selected using simple random sampling. Data collection involved structured interviews with open-ended and close-ended questions. Analysis was conducted using simple statistical tools like tabulation and percentages to interpret the findings effectively.

4. Data Presentation and Analysis

The following tables and chart depict various aspects of the students in the study area. A total of 20 respondents were included in the study.

4.1 Demographic Information of Respondents

Table-1 provides information of respondents about their gender and age group on next page.

Table-1 : Demographic Information

Particulars	Division	No. of Students	Total
Gender	Male	10	20
	Female	10	
Age group	10-15	8	20
	16-20	12	

Field Survey, 2024.

The above table illustrate the demographic information's of the students out of which 10 were male and remaining 10 were female students. Out of which 10-15 age group students were 8 in numbers and remaining 16-20 age group students were 12 in numbers out of 20 students.

4·2 Justification of Suicide

Though many people consider the last choice to get rid of the problem one faces, still the question which remains unanswered is about its justification. Can suicide be justified under any circumstances? It has been held that it can never be justified by any logiic. The following table provides the responses of the selected sample on this issue :

Table-2 : Can Suicide be justified?

Response	Frequency	Percentage
Can never be justified	10	50.0
Can be justified	10	50.0
Total	**20**	**100.0**

Field Survey, 2024.

The above table illustrates that half of the selected students responded negatively, whereas the remaining half showed agreement that suicide can be justified. In other words, the students are equally divided on the issue of justification of suicide.

4·3 Weakness and Suicide

Psychiatrist and social psychologists generally hold that everyone has his/her strength and weakness. More often, weakness is aggravated when people are under more stress. This may lead to negative thoughts. Physical, psychological, carrier, family stress, etc.,

make a person think that nothing is possible. He/she feels a sense of helplessness and that is what makes one take the leap. Such an individual thinks that death is the only solution for his/her problem. It is in this context that an attempt was made to elicit the responses of the selected sample, which are depicted in the following table :

Table-3 : Weak People Commit Suicide

Response	Frequency	Percentage
Agree	19	95.0
Disagree	1	5.0
Total	**20**	**100.0**

Field Survey, 2024.

Responses of the selected students reveal that an overwhelming majority among them (95%) opined that weak people only commit suicide, whereas remaining negligible proportion (5%) among them disagree with the view that people aren't weak who commit suicide. there may be so many other problems which lead one to take this course of action to end his/her life by committing suicide.

4·4 Mental Illness and Suicide

Mental health conditions, particularly the mental illness (also called mental health disorder), are also said to be a significant risk factor in committing suicide. Mental illness refers to a wide range of mental health conditions—disorders that affect your mood, thinking and behaviour. It generally includes depression, anxiety disorders, schizophrenia, eating disorders and addictive behaviours. Research findings have shown that some people who end their own lives do not actually want to die, but feel there is no other option to relieve them of their pain. Some might experience a sense of hopelessness, and feel that things cannot get better. Those who do take their own life may be overwhelmingly in the state of mental ill-health.

Table-4 : People Who Commit Suicide are Usually Mentally Ill

Response	Frequency	Average
Agree	12	60.0
Disagree	8	40.0
Total	**20**	**100.0**

Field Survey, 2024.

Responses of the selected sample as depicted in the table on the preceding page clearly show that 6 out of every 10 students have shown agreement with the view that people who commit suicide are mentally ill, whereas, the remaining 4 out of every 10 students disagreed that people who commit suicide aren't mentally ill.

4·5 Suicide as the only Solution

Probably all of us have many problems in our life. Their nature may vary from person to person. It is believed that there are other means one might bring to bear in solving one's problems and coping with the stressors. Examples of coping mechanisms include psychotherapy, medication, various forms of social, occupational and educational assistance, and the support of other people who get whereas persons are coming from, One might not be taking full advantage of these mechanisms and consider suicide as the only solution to his/her problems. In most cases, a variety of thinking errors (called cognitive biases) conspire to make situations even more dire than they really are. The following table shows the distribution of selected sample on the issue of suicide as the only solution of problem(s) faced in one's life :

Table-5 : Suicide is the only Reasonable Solution

Response	Frequency	Percentage
Agree	5	25.0
Disagree	15	75.0
Total	**20**	**100.0**

Field Survey, 2024.

It may be seen from the above table that one-fourth selected students agree that there may be a situation where the only available solution is suicide. However, remaining three-fourth students perceive that suicide is not a reasonable solution of any situation ridden with problem(s).

4·6 Suicide Requires a Therapy

It is a well known fact that suicides go down considerably after people thinking of committing suicide have therapy sessions. Researchers from John Hopkins University tracked more than 5,000 Danish people who had attempted suicide and later received psychosocial counselling. They found suicides went down by 26%

after five years, compared to people who had no therapy sessions. In fact, the aim of this therapy is to give people time and space to talk about their troubles and explore difficult feelings with a trained professional. An attempt has also been made to elicit the responses of selected sample as to whether suicide requires a therapy? The same are depicted in the following table :

Table-6 : Who Attempts Suicide Requires a Therapy

Response	Frequency	Percentage
Agree	16	80.0
Disagree	4	20.0
Total	**20**	**100.0**

Field Survey, 2024.

It is amply clear from the above table that more than three-fourth (80%) selected students agree to go for therapy who try to attempt suicide, but remaining one-fifth (20%) opined that persons attempting to commit suicide don't need to go for a therapy.

4·7 Sharing of Negative Thoughts reduces Stress

Various repetitive negative thinking patterns, such as rumination and worry, are said to be at the core of psychiatric disorders associated with suicide. A number of studies have revealed that repetitive negative thinking or cognitive rumination, which basically means structural changes in specific regions of the brain; and recent stress increase the chances of committing suicide. Excessive negative thinking patterns are the predictor of greater severity of suicide ideation in youngsters with major depressive disorder. However, the chances of committing suicide or reducing the stress decrease considerably if the negative thoughts are shared comfortably by talking to their friends or family members. The responses of the selected sample on this issue are shown in the following table :

Table- 7: Sharing of Negative Thoughts reduces Stress

Response	Frequency	Percentage
Agree	14	70.0
Disagree	6	30.0
Total	**20**	**100.0**

Field Survey, 2024.

Data contained in the table-7 on the preceding page reveal that a little less than three-fourth (70%) selected adolescent students agreed that if they may experience the negative thoughts, they would comfortably be talking to their friends or family members, but remaining less than one-third (30%) students were not comfortable to talk about their negative thoughts.

4·8 Those Who Commit Suicide Can't Face Life Challenge

Many studies have revealed that mental life challenges and stresses, such as unemployment, family problems like divorce, separation, romantic breakups, arguments, conflict and intimate partner violence and recent legal issues were more common among suicides related to intimate partner problems. Failure to face life challenges may sometimes culminate in suicide. The following table shows the responses of selected sample on this issue :

Table-8 : Those Who Commit Suicide can't Face Life Challenge

Response	Frequency	Percentage
Agree	12	60.0
Disagree	8	40.0
Total	**20**	**100.0**

Field Survey, 2024.

From the above table, it seems that six out of every ten students agree with with the views that those who commit suicide can'ot face their life challenges. On the other hand, remaining 4 out of every ten selected students opined that failure to face their life challenges is not a reason for motivation to commit suicide.

4·9 Suicide as Transgression

When the killing is intentional and malicious, it is certainly considered oppressive or transgressive. The following table depicts data on the views of selected sample on suicide as transgression :

Table-9 : Suicide is a Very Serious Transgression

Response	Frequency	Percentage
Agree	15	75.0
Disagree	5	25.0
Total	**20**	**100.0**

Field Survey, 2024.

It may be seen from the responses of students from the table on the preceding table that three-fourth adolescent students agreed that suicide is a very serious transgression, whereas, remaining one-fourth students don't agree with this view.

4·10 Suicide as an Act of Coward

The issue of suicide is a sensitive and complicated one, often marked by misconceptions and taboos. One of the many misconceptions is the assumption that suicide is an act of cowards. However, Aristotle condemns suicide without qualification, citing two reasons for moral disapproval. *First*, suicide is an act of cowardice. *Second*, suicide involves an act of injustice toward the state. It is argued that the charge of cowardice is too strong even by Aristotle's own standards. An attempt has been made in this study to elicit the responses of the selected sample on as to whether suicide is an act of coward. The responses are shown in the following table :

Table-10 : Suicide is an act of Coward

Response	Frequency	Percentage
Agree	17	85.0
Disagree	3	15.0
Total	**20**	**100.0**

Field Survey, 2024

The above table illustrates that an overwhelming majority of the respondents (85%) agree that the suicide is an act of cowardness, whereas, the remaining minority or vey less respondents (15%) disagree that the suicide can't be regarded as coward act.

4·11 Possible Causes of Suicide

Suicidal feelings can affect anyone, of any age, gender or background, at any time. Generally, the causes of suicide include: mental health problems, bullying, prejudice or stigma, different types of abuse, bereavement, the end of a relationship, family history of suicide, long-term physical pain or illness, money problems, homelessness, isolation or loneliness, addiction or substance abuse, cultural pressure, such as forced marriage, various forms of trauma, major psychiatric illness, losing hope or the will to live, significant losses in a person's life, such as the death of a loved one, loss of an important relationship, loss of employment or self-esteem, unbearable emotional or physical pain, etc.

The following figure depicts various causes of suicide as reported by the selected sample :

Figure-1 : Causes of Suicide
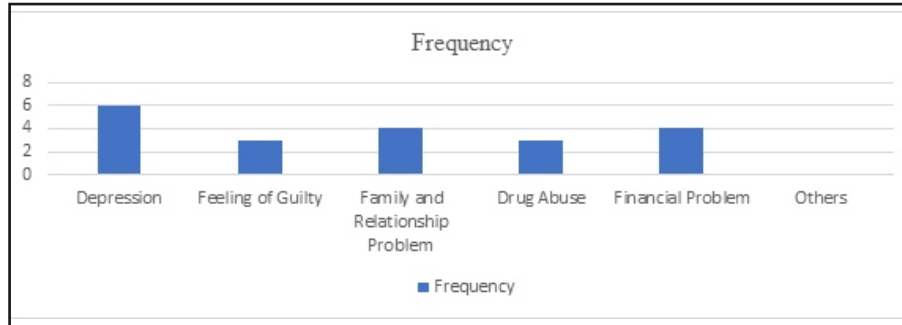
Field Survey, 2024.

As regards the causes of suicidal cases, the above figure illustrates that 30% respondents reported that depression is the cause of suicide, 20% of respondents opined that family and relationship problems and financial problems as the reason behind suicide and 15% of respondents were of the view that feeling of guilty is the reason behind suicide. Also, drug abuse was reported as the cause of suicide by 15% respondents.

5. Findings of the Study

Major findings of this study may be summarized as under :

» The study revealed that 50% of the surveyed students endorsed the notion that suicide can never be justified, whereas an equal proportion (50%) disagreed with this assertion.

» A significant majority (95%) of respondents perceived individuals who complete suicide as exhibiting weakness, contrasting starkly with the 5% minority who did not share this perspective.

» The findings indicated that 60% of participants subscribed to the belief that individuals who complete suicide is typically afflicted with mental illness, while the remaining 40% diverged from this viewpoint.

» The study elucidated that 75% of adolescent respondents regarded suicide as a highly serious transgression. In contrast to this, 25% minority who did not ascribe such severity to the act of suicide.

- Among the factors attributed to suicide, 30% of respondents cited depression as a primary cause.
- Feelings of guilt emerged as a contributing factor according to 15% of participants.
- Family and relationship problems were identified as causal agents by 20% of the surveyed cohort.
- Similarly, 15% of students associated drug abuse with the propensity for suicide.
- Financial hardships were acknowledged as a contributing factor by 20% of respondents.

6. Conclusion

The findings suggest that there is no significant difference in the history of suicidal ideation and/or suicide plans between drug users who inject and those who do not inject, after controlling for factors such as age, gender, ethnicity, and family income. However, it is evident that rates of suicidal ideation, suicide plans, and suicide attempts are notably high among adolescents who are depressed and those who use substances. Moreover, individuals who are both depressed and injecting drugs face an elevated risk of suicidal behaviour.

Addressing the issue of drug use in Nepal requires targeted interventions, particularly focusing on regions near the Indian border where trafficking routes are active. Enhancing border security and implementing stringent measures to curb drug mobility could potentially mitigate the problem.

The consequences of drug use extend beyond the individual user, affecting society at large. Therefore, there is a pressing need for collective efforts aimed at addressing this issue comprehensively. Efforts should not only focus on tackling drug trafficking but also on addressing underlying mental health issues, such as depression, among youth. By prioritizing mental health and providing support to vulnerable individuals, it is possible to build their resilience and enhance their overall well-being, ultimately fostering a happier and healthier society.

References

Action Alliance for Suicide Prevention (AASP), *Research Prioritization Task Force*, Walthum, MA : AASP, 2015.

Action Alliance for Suicide Prevention [AASP], **"**National Action Alliance for Suicide Prevention's research prioritization task force". https://the actionalliance.org/research/task-force. 2015.

Aevidum, *Aevidum*, 2014. http://aevidum.com/index.html.

American Foundation for Suicide Prevention (AFSP), "Pennsylvania adopts bill requiring comprehensive suicide prevention policies in schools". http://www.afsp.org/advocacy-public-policy/policy-news-updates/pennsylvaniaadopts-bill-requiring-comprehensive-suicide-prevention-policies-in-schools. 2014.

American Association of Suicidology, *Youth Suicidal Behavior Fact Sheet*, Washington, DC : Author. 2010.

Amiya, R. M., Poudel, K. C., Poudel-Tandukar, K., Pandey, B. D., Jimba, M., "Perceived family support, depression, and suicidal ideation among people living with HIV/AIDS : a cross-sectional study in the Kathmandu Valley, Nepal", *PLoS One*, 9(3), e0002348, 2014.

American Psychiatric Association (APA), "Practice guideline for the assessment and treatment of patients with suicidal behaviors", *American Journal of Psychiatry*, 160(11 Suppl), 2013, 1-60.

Barney, L. J., Griffiths, K. M., Jorm, A. F., & Christensen, H. "Stigma about depression and its impact on help-seeking intentions", *Australian and New Zealand Journal of Psychiatry*, 40(1), 2006, 51-54.

Batterham, P. J., Calear, A. L., & Christensen, H., "Correlates of suicide stigma and suicide literacy in the community", *Suicide and Life-Threatening Behavior*, 43(4), 2013, 406-417.

Benson, J., & Shakya, R., "Suicide prevention in Nepal: a comparison to Australia-a personal view", *Mental Health in Family Medicine*, 5(3), 2008, 177-82.

Calear, A. L., Batterham, P. J., & Christensen, H., "Predictors of help-seeking for suicidal ideation in the community : Risks and opportunities for public suicide prevention campaigns", *Psychiatry Research*, 219(3), 2014, 525-530.

Centers for Disease Control and Prevention (CDC), "Youth suicide". https://www.cdc.gov/violenceprevention/suicide/index.html. 2013.

Chakrabarti, K., & Devkota, K. C., "Retrospective study of suicide cases admitted in Nepal medical college teaching hospital", *Nepal Medical College Journal*, 6(2), 2004, 116-118.

Huberty, T. J., "School-based suicide prevention : A framework for evidence-based practice", *School Psychology International*, 27(2), 2006, 164-180.

Klein, J. D., Kujawa, M., Black, C., & Pennock, J., "Suicide : A major, preventable mental health problem", *Journal of School Health*, 83(10), 2013, 794-797.

Lam, L. T., "Risk factors of suicide among adolescents : a review", *Australian and New Zealand Journal of Psychiatry*, 33(3), 2014, 403-417.

National Research Council, *Reducing Suicide : A National Imperative*, Washington (DC) : National Academies Press. 2002.

Niederkrotenthaler, T., Reidenberg, D. J., Till, B., & Gould, M. S., "Increasing help-seeking and referrals for individuals at risk for suicide by decreasing stigma : The role of mass media", *American Journal of Preventive Medicine*, 47(3), 2014, S235-S243.

Pandey, A. R., "Determinants of suicidal ideation among adolescents in Nepal : Findings from the National Survey of Adolescents 2012", *BMC Psychiatry*, 17(1), 2013, 1-11.

Pradhan, S. N., Malla, D. P., Shrestha, M. R., "Study of personality factors in attempted suicide", *Journal of Nepal Health Research Council*, 11(23), 2013, 56-61.

Radhakrishnan, R., & Andrade, C., "Suicide : An Indian perspective", *Indian Journal of Psychiatry*, 54(4), 2012, 304-319.

Reddit, "Are there any suicide hotlines here in Nepal?". www.reddit.com/ r/Nepal/comments/7n5bbz/are_there_any_suicide_hotlines_here_in _nepal/. n.d.

Regmi, S. K., Pokharel, A., Ojha, S. P., Pradhan, S. N., Chapagain, G. "Nepal mental health country profile", *Int. Rev. Psychiatry*, 16(1-2), 2004, 142-9.

Risal, A., Sharma, P. P. and Karki, R., "Psychiatric illnesses among the patients admitted for self-poisoning in a tertiary care hospital of Nepal." *J. Adv. Intern*, 2, 2013, 10-13.

Substance Abuse and Mental Health Services Administration (SAMHSA), *Preventing suicide : A Toolkit for High Schools*, HHS Publication No. (SMA) 12-4669, 2012.

The Himalayan Times, "Nepal sees decline in suicide rate by 3.5% this fiscal". www.thehimalayantimes.com/nepal/nepal-sees-decline-in-suicide-rat e-by-35-this-fiscal/. n.d.

Van Orden, K. A., Witte, T. K., Cukrowicz, K. C., Braithwaite, S. R., Selby, E. A., & Joiner Jr, T. E., "The interpersonal theory of suicide", *Psychological Review*, 117(2), 2010, 575-600. ★

Exploring the Healing Power of Death Rituals : A Study from Social Work Perspective in Birendranagar Municipality of Surkhet, Nepal

Radhika Paneru

Research Scholar, Department of Social Work, Tribhuvan University,
Kirtipur (Nepal) E-mail:<paneruradhika4@gmail.com>

Abstract

This study explored the significant role of death rituals in facilitating coping mechanisms for bereavement and fostering social cohesion within communities. Employing qualitative research methods, it investigated the perceptions and experiences of individuals participating in death rituals in Birendranagar, Surkhet District, Western Nepal. Through in-depth interviews and observational fieldwork, the study explored how death rituals served as a means of support, comfort, and activity diversion for grieving individuals, ultimately contributing to the reduction of associated stress. Findings revealed that death rituals functioned as a platform for sharing emotions, connecting individuals across lineage boundaries, and reinforcing community bonds. Despite economic considerations, the spiritual and emotional significance of these rituals took precedence, emphasizing the pursuit of peace and satisfaction for the bereaved family. Overall, this study underscored the enduring relevance and impact of death rituals in navigating grief and loss, affirming their interconnectedness with social work practice and their role as a form of action law that regulated societal behaviour.

Keywords

Perception, Death ritual, Healing process, Birendranagar.

11

Exploring the Healing Power of Death Rituals : A Study from Social Work Perspective in Birendranagar Municipality of Surkhet, Nepal

1. Introduction

Death is binary opposition of life which is truth that happens in every family, (Atwater, C., 2000). During the death of individual, death ritual is a compulsory process of human life that performs in family while pass away the family member with involving of kinship, relatives, friends, neighbours, community people and all recognized individuals. It is transitional condition where family member become in stress mentally. At this movement involving in ritual process, individual engagement may support to overcome from the grief that performs in the collective form. Every recognized people provide the aid in the death ritual process. Social workers work with a range of people in different contexts. Although the modality, objectives, and duration of the session vary depending on the client and practice environment, some similarities cut across these variations. Applying formal procedures to the process is one method to handle ending, better (Gutheil, 1993).

This paper focussed on death ritual process as a healing process from the eye of social work. The death rituals assist individuals during the transition period. Understanding about death rituals helps one grasp the essence of human life existence and how the rituals aid in healing process from social work perspective (Canda et al., 2019). The purpose of this study was to investigate people's perceptions of death rituals as a form of psychosocial therapy during the transitional period of human life. To achieve this objective, fieldwork was conducted to gather data from individuals who have participated in death rituals in Birendranagar, Surkhet District, Western Nepal. The study focused on addressing several key research questions pertaining to how individuals perceive death rituals as a healing process, particularly from a social work perspective.

2. Review of Literature

Ends are difficult occurrences. When something ends, the overwhelming emotion may be either happy (like a college graduation) or sad (as a death). But these results frequently come with complicated feelings. When a loved one passes away, the grieving family may also experience relief that their misery and pain are ended. Given the complexity of endings and the overwhelmingly negative connotations of terminations, it is not unexpected that social workers frequently struggle with this aspect of practice (Gutheil, 1993).

Rituals are cultural tools that help maintain social order and give insight into the complex and contradictory features of human existence in a particular socio-cultural setting. Our life and our life cycle are patterned by rituals (Koller, 1989). Rituals disclose the deepest level of mutual meanings and values. Giving the group structure and stability while implementing change (Turner & Abrahams, 2017).

Myth and Rituals can only conversion from a powerful statement of contradiction or opposition to a lesser or partially filtered version of that message (Levi-Strauss, 1963). It was employed to explain the social existence and power of religious concepts, which were based on either emotional experiences or pseudoscientific reasons or mythical (Bell, 1992).

Rites aid sentimental or sensitive determinations. It creates background in which individuals can exchange emotive tightness that formalities help participant manage with affective state. It takes as means of dealing with powerful emotion (Rappaport, 1971). It provides communication and sharing environment which support to those individuals for the overcome of transitional condition (Wolin & Bennett, 1984), whereas, it has lately been discovered by symbolic anthropologists to be essential to the dynamics of "culture" (McLaren, 1999).

Funeral rituals are symbolic acts that offer the bereaved positive and fulfilling experiences. Funeral customs serve as a bridge between one social status and another for the bereaved (Danforth, 1982). Death rituals are prescribed order conducting with help of collective forms (Smith & Bird, 2000). The neighbourhood and the grieving family's relatives handle every home task. Death rituals is a cultural practice providing of psychosocial aid for bereavement (Young et al., 1997).

Death is difficulties incident that condition helping and coping with the problems of death and dying through rituals. Various cultures have rite to take care and make acceptance of death and dying (Kübler-Ross,1973). Rituals have therapeutic effects (Imbe-Black, 1991). Ritual is therapy for the bereaved offers particularly effective ways to deal with "grief work" and could be an effective complement to traditional systems of counselling and psychotherapy (Rando, 1985).

According to the American Psychological Dictionary, psychological treatment designed to help an individual with emotional or behavioural disturbances adjust to situations that require social interaction with members of the family, work group, community, or any other social unit (APA Dictionary, 2022). The focus of treatment is on psychosocial difficulties as they relate to possible problem scenarios. The goal of this therapy is to assist a patient with emotional difficulties in adjusting to their new environment and acquiring the social skills required to connect positively with family, co-workers, or other social groups (Sam, 2013).

The term "psychosocial therapy" refers to a specific, formal contact with a client in whom a therapeutic relationship is formed and maintained to help the client overcome or lessen particular emotional, mental, or social difficulties and achieve specific well-being goals (Childress, 2000). Psychosocial therapy is a subtype of psychotherapy places special emphasis on how the patient and their surroundings interact (Vera & Speight, 2003).

All societies have practiced ritual, and ritual systems have an important role in influencing clients' lives. Rituals can take on new forms and meanings that are both therapeutic and adaptive or, at least on some levels and for some of the actors, destructive and maladaptive (Laird, 1984). In order to difficulties, human value must seek healing, the psychosocial needs of those who are at risk and in vulnerable situations require care and healing that does not place the responsibility on the sufferer. The collaboration of individuals with peers and helpers in a self-healing and self-empowering process, however, is where the healing takes place rather than the hands of a specialist (Lee, 2001).

Social work is helping process to those individuals who are in sensitive condition and needy. The strength base practice method to circumstance managing with people with severe mental disturb-

ances. Extremely importance sources of strength are cultural and personal stories, narratives and knowledge. Cultural approaches to healing may provide the source for the stimulation and revitalization of energies and possibilities. Cultural accounts may provide motivation and implication to overcome from mentally disturbances (Saleebey, 1996).

Face-to-face encounters demand a shared attention focus, which can generate feelings of collective solidarity and the sacred symbols that go along with them, such as a person's "face," which act as moral restraints on individual behaviour (Collins, 1993). A ritual creates face-to-face connection when two or more actors are physically present, there is mutual awareness between the actors, a common point of attention, and a common emotional state. These components help people act together and improve their emotional energy. Solidarity is strengthened through increases in emotional strength (Campos-Castillo & Hitlin, 2013). In social work, debate and discussion are a means to address the issue of mentally ill individuals, which helps to explore the inner suffering of individual (Canda et al., 2019), provides the opportunity through death ritual.

Culture from around the world deals with several models for understanding the relationship among mysticism, therapeutic and disorder. For more than 100000 years and still today in many cultures, Shamans or medicine people who look after the wellbeing of their communities have had the knowledge of healing. Cultural healers provided aid to individuals long before western science-based therapies existed. Today, about 70% to 90% of the people world-wide try to practitioners of nonapathetic traditions of practice. These therapists combine the function of healing with spiritual leadership (Young & Koopsen, 2010).

The work of Native/Aboriginal traditional healers in psycho-social intervention has recently drawn a lot of attention. Many Native Americans and Aboriginal Canadians hold the opinion that psychology has failed them and is even seen as a tool of societal control and hegemony. They also think that their current difficulties are related to previous and present traumas. Because of this, more and more Aboriginal people are seeking psychological healing through traditional practices. In this study, Aboriginal healers and their patients took part during one interviews and group discussions about their perspectives on the circumstances they believe are

beneficial for bringing about positive changes in behaviour, cognitions, and emotions (McCabe, 2007).

In Midwest and the other in a mid-Atlantic state, research revealed that religion and spirituality as significant in their personal lives, it found a greater need for a focus on religion and spirituality in the social work curriculum and its practice. Religion and spirituality have a positive influence on individual in social work practice, with interventions with clients that are spiritually oriented receiving relatively high approval while using (Sheridan & Hemert, 1999).

Many earlier studies have shown that while social work is a profession that aids those who require assistance, death rites offer the resources needed to overcome stress and mental disorders. Through group effort, assembles neighbours and relatives, narrates the stories (Garunpuran) by priest, collaboration in household act, interaction among the people, attention towards the miserable individual and communication are the strong declaration that supports therapeutic practice for needy. Thus, ritual can change an individual's mental faculties. Ritual is a form of coping.

The above-mentioned literatures help people realize that ritual is a crucial technique in the healing process. Rituals are frequently used in daily life to indicate transitions. Social workers can strengthen their practice by employing ritual knowledge while using work-related transition strategies (Gutheil, 1993). According to the conclusive findings of earlier research, the majority of authors from various nations base their studies on various rituals including death rituals are therapeutic techniques for treating mental disorders in the healing process of human being. However, some people dismiss literature as myth, mysticism, and religious ideas that lead people to romanticism rather than the truth. Therefore, the death ritual as psychosocial therapy is helping to decrease the mental disturbance of the miserable individual.

3. Methodology

This study based on experiences of the people who have earlier performed in death ritual. I used the qualitative data with both descriptive and exploratory research design to achieve the purpose of the study. The study focused more on exploring the therapeutic practice in term of ritual from the social work perspective by using in-depth interview. Inhabitant of Birendranagar- 8, Surkhet, was the

universe of the study. I selected the five participants using purposive sampling who have the experiences and knowledge regarding to the death rituals and data were taken through informal interviews using semi, and open-ended question. In addition to that, I observed thirteen days death rituals too. Finally, I carried a thematic analysis to analyze the description and experience of people on their views regarding with issues.

4. Data Presentation and Interpretation

Death ritual is found in various. There are no similarities between cultures. Its significance is also difference among and within group, community, caste, time and space and beliefs to it in variance (Braun & Nichols, 1997). In this context, I have found different perception of individual who involved in death ritual in Birendranagar regarding to the issues of death ritual. The field work conducted in Birendranagar revealed that, most of the people were Hindu culture. For instance, Prakash Khadka (Pseudonym), 53 years old inhabitant of Birendranagar municipality ward no. 8 who is a Journalist as well as bereavement from middle class family of Hindu community stated in his words :

> I lost my 27-year-old daughter, and it led me to participate in the death ritual process two months ago. With the advent of modernization, globalization, urbanization, and development, the frequency of death seems to be on the rise each day. As a result, people have come to accept it as a common occurrence in human life. Despite the new media's insistence on approaching death with ease, I've observed that society as a whole is not quite ready to embrace this notion. In the past, death was viewed as a natural part of life, and communities would come together to mourn, drawing support from kinship, relatives, and neighbours. However, today's younger generation seems less inclined to accept and perform traditional death rituals compared to their predecessors.

> Everything seems to have changed over the past 50 years, including the way goods are exchanged for money. The influence of the economic system has seeped into the fabric of death rituals, altering them to suit the interests of a mixed society. Rituals are continuously modified and adapted, sometimes in the name of progress, leading to a departure from

their original form. Despite these changes, rituals still play a crucial role in helping communities adjust to loss.

Through my engagement in the death ritual process, I've come to contemplate the existence of life after death. The physical body, composed of the five elements (Pancha Tattwa), is a tangible reality rather than a mere myth. While death may be accepted as a fact of life, its essence is often felt through symbolic representations. This acknowledgment of the mystical aspects of the universe is sometimes overshadowed by materialistic pursuits such as wealth, power, and social status, contributing to a sense of confusion. Despite these challenges, I've found solace in the support of rituals, which have been endorsed by science for their role in helping individuals cope with stress and find peace.

The response of the Prakash Khadka has provided the clear picture how modern people perceive the stress of death in our community. The people are taking the death tragedy as a natural phenomenon which is happening in every day or frequently in the society. Death ritual is modifying according to the process of modernization although it is believed that there is existence of life even after death. Similarly, Sila Chaudhary (Pseudonym), 36 years old, inhabitant of Birendranagar municipality ward no. 8 the bereavement recalled :

I lost my father-in-law a month ago, which left me feeling sad. We performed the nine-day death ritual according to our religious and cultural customs. Each day, we invited Pitri (ancestral spirits) into our home and maintained ties with the divine. Every ninth day, we conducted a fire ritual, adhering to our cultural practices. During this period, many tasks were carried out in accordance with our traditions. Fulfilling these duties, especially when relatives, friends, kin, and neighbours visited, provided solace and distracted from the pain of my father-in-law's passing. When visitors inquired about the circumstances of his death, I shared our experience. I remained occupied with the tasks required during the ritual period, which helped to alleviate sorrow. Serving traditional food to guests and receiving suggestions on how to honour our Pitri brought joy and relief. Interacting with visitors energized us and lifted our spirits. Engaging in the nine-day death ritual prevented me from dwelling on sadness.

The response of Sila Chaudhary provided that how death ritual plays the vital role for reducing the pains and misery of the death person in the family through engagement in the rituals and family members, relatives, friends and neighbours support emotionally reduction the tragic stress of family members. Likewise, Dependra B. K. (Pseudonym) 43-year-old inhabitant of Birendranagar Municipality stated :

> I lost my mother 45 days ago, which left me feeling utterly tragic. During that time, I received empathy and sympathy from my relatives, neighbours, and even unfamiliar individuals, which strengthened me psychologically and helped me cope with the pain. I performed the ritual meticulously under the guidance of the priest, as it serves as a tribute to our parents and ancestors. Performing the death ritual in honour of my mother was not difficult for me because of her significant contributions to my life. In moments when we struggle to comprehend life and the world scientifically, emotions run high. Collective work serves as a source of energy in our lives. Ritual practices foster integration and cohesion within family, kinship, neighbours, and the wider community. Even those not directly connected to my family participated in the rituals, embracing the Nepalese tradition of 'Marda Parda,' which symbolizes collective support.

> Ritual practices also aid in conflict management, reducing disagreement and encouraging reconciliation. They foster a sense of responsibility and promote individual maturity as social beings. The gathering of community members during funeral rituals helped socialize me and alleviate stress. 'Garun Puran,' akin to an 'Action Law,' is a religious text that guides us to refrain from negative deeds in the name of 'pap' (sin) and 'punya' (virtue), yet it exhibits gender discrimination. Hence, it warrants revision to address its shortcomings.

The logical arguments of Dependra BK, death ritual functions as the means of healing stress and mechanism of social cohesion and conflict management but it should be reformed only its negative aspects which are based on superstitious practices. Furthermore, Kumari Gautam (Pseudonym) in habitant of Birendranagar municipality stated :

> I lost my mother-in-law one month ago, which caused immense stress for our family. We performed the death ritual according to

the norms outlined in religious texts (Sastra), worshipping without skepticism. During the worship and Pinda Daan, we believed that fulfilling these rituals would bring happiness to our Pitri (ancestors) and support their salvation. The collective gathering of our family, relatives, and neighbours during this time, and their proactive involvement in household tasks without our direction, highlighted the importance of social capital during times of bereavement.

The collective strength provided by the community energized us, even amidst our sadness. Through the ritual, I witnessed the integration of distant relatives into our lineage, fostering a sense of unity. The absence of leisure time was compensated by the energy gained from participating in the ritual process. Involvement in the rituals made each family member feel responsible, mature, and morally grounded, contributing to their social development.

Death rituals serve as a platform for sharing culture and collective work, emphasizing the importance of sharing sorrow and pain. Sharing experiences with visitors helped us find solace and realize that grief is a universal experience. I observed that death rituals are prioritized over other rituals, serving as a means of sharing sorrow (Dhuka sharing culture). The absence of participation from kinship, neighbours, and community members in the death ritual led to feelings of sadness, touchedness, and strained relationships, highlighting the significance of these rituals in fostering community ties.

The response of Kumari Gautam provided the clear picture of the healing the stress through rituals and informal counselling and sharing the pains by the relatives and neighbour during the mourning period. Similarly, a death ritual makes the more responsible to the elder son and daughter or family members. Forty-Four years old Bindra Kuamri Thapa (Pseudonym) inhabitant Birendranagar municipality-8, reveals her stress and healing during the death ritual of 20 years old son Dev G.C. who died from cancer. She shared her feeling as stated below :

When I lost my son, I experienced deep tragedy and stress. Controlling my emotions felt nearly impossible, and I felt utterly alone, as if I had lost everything. However, gradually, neighbours and relatives began to visit me at home, sharing their

sorrows and pains, which helped alleviate some of my stress. Additionally, after four days, listening to Garun Puran provided me with relief.

Relatives who visited me often reminded me that death is an inevitable part of human life, and our souls never truly die, so acceptance is key. The ritual helped me regulate my emotions and realize the importance of societal support during such challenging times. Interacting with visitors brought me comfort, but I struggled when I was alone.

Despite not having strong relationships with some neighbours and relatives in the past, they still came to meet me, demonstrating the power of community support. During the death ritual, the focus was not on expenses but on finding peace and satisfaction through the salvation of the deceased soul. It is believed that the more guests, relatives, and neighborus we can accommodate, the happier the soul of the ancestor will be. The growth of Satabiu (Seven types of seeds) is seen as an indication of the deceased soul's salvation.

Therefore, death rituals serve as a means of sharing pain and suffering to ease stress. I did not find the thirteen-day ritual boring or challenging because I believed that performing it perfectly is essential for the soul to find rest. In my experience, a supernatural bond ties society together. Society is indispensable for living as a social being, more so than money and property.

The response of Bindra Kumari Thapa provided the clear picture of the healing the stress through rituals and informal counselling and sharing the pains by the relatives and neighbour during the mourning period. Similarly, death ritual makes the more engagement which supported to forget the pains and misery. Death ritual made the realization about the need of the society.

5. Findings

The findings of this study may be summarized as under :

⇥ An interaction with in the family members, relatives and neighbours is the key to overcome the stress of bereavement in rituals performance.

⇥ Ritual process provided involvement in ritual performance to make busy which helps to forget sorrow, misery and pain of bereavement family.

⮞ It was found that the entire respondent responded that death ritual functions as reducing the gap between the neighbours and bereavement family.

⮞ It maintains the social cohesion among the people of society in tragic situation

⮞ Death ritual becomes platform for the sharing pains and tragic sufferings.

⮞ Ritual process explores linage and connects with unidentified linage

⮞ Death ritual has more focused on human relationship and group function

⮞ Bereavement family members feel earning social capital even in losing the family members.

⮞ All the case studies revealed that economic dimensions did not matter regarding to economic burden rather all the respondents were concerted for effective performing the rituals for salvation of soul of the dead body that can provide satisfaction and peace to family members too.

⮞ Death ritual creates humanity and human existence

⮞ Ritual is action law which control and regulate the society.

6. Conclusion

This study shows the significant role of death rituals in coping with bereavement and fostering social cohesion within communities. Through interactions with family members, relatives, and neighbours, individuals are able to find support and solace during times of grief, thereby reducing the stress associated with loss. Ritual participation provides a sense of purpose and activity, diverting attention from sorrow and pain.

Furthermore, death rituals serve as a bridge between bereaved families and their neighbours, narrowing the gap and maintaining social cohesion within society. These rituals offer a platform for sharing and processing feelings of sadness and tragedy, connecting individuals across lineage boundaries. The focus of death rituals on human relationships and group functions highlights their importance in fostering community bonds and reinforcing social capital, even amidst loss. Economic considerations take a backseat to the spiritual and emotional significance of performing rituals for the

salvation of the deceased soul, demonstrating the priority placed on achieving peace and satisfaction for the bereaved family.

Ultimately, death rituals contribute to the creation and preservation of humanity and human existence, serving as a form of action law that regulates and controls societal behaviour. Thus, the study affirms the enduring relevance and impact of death rituals in navigating the complexities of grief and loss within society. The study concludes that death rituals are interconnected with social work practice, offering avenues for problem-solving through interaction, communication, sharing, aid, group work, and community participation.

References

Braun, K. L., & Nichols, R., "Death and dying in four Asian American cultures : A descriptive study", *Death Studies*, 21(4), 1997, 327.

Campos-Castillo, C., & Hitlin, S., "Copresence : Revisiting a building block for social interaction theories", *Sociological Theory*, 31(2), 2013, 168-192.

Canda, E. R., Furman, L. D., & Canda, H. J., *Spiritual Diversity in Social Work Practice : The Heart of Helping*, New York : Oxford University Press, 2019.

Childress, C. A., "Ethical issues in providing online psychotherapeutic interventions", *Journal of Medical Internet Research*, 2(1), 2000, e792.

Collins, R., "Emotional energy as the common denominator of rational action", *Rationality and Society*, 5(2), 1993, 203-230.

Danforth, L. M., *The Death Rituals of Rural Greece*, Princeton, N.J. : Princeton University Press, 1982.

Fiese, B. H., & Kline, C. A., "Development of the Family Ritual Questionnaire : Initial reliability and validation studies", *Journal of Family Psychology*, 6(3), 1993, 290.

Gutheil, I. A., "Rituals and termination procedures", *Smith College Studies in Social Work*, 63(2),1993, 163-176.

Imber-Black, E., "Rituals and the healing process", F. Walsh & M. McGoldrick (eds.), *Living Beyond Loss : Death in the Family*, New York: Norton and Company, 1991, 207-223.

Kollar, N. R., "Rituals and the disenfranchised griever", *Liturgy*, 9(2), 1990, 71-80.

Kübler-Ross, E., *On Death and Dying*, New York : Routledge, 1973.

Laird, J., "Sorcerers, shamans, and social workers : The use of ritual in social work practice", *Social Work*, 29(2), 1984, 123-129.

Lee, J. A., *The Empowerment Approach to Social Work Practice*, Columbia, USA and Chichester, West Sussex : Columbia University Press, 2001.

Lévi-Strauss, C., *Structural Anthropology* (Translated by Claire Jacobson and Brooke Grundfest Schoepf), New York : Basic Books, 1963.

McCabe, G. H., "The healing path : A culture and community-derived indigenous therapy model", *Psychotherapy: Theory, Research, Practice, Training*, 44, no. 2 (2007): 148.

N., Sam M. S., "PSYCHOSOCIAL THERAPY", *PsychologyDictionary.org*, April 28, 2013.

Rando, T. A., "Creating therapeutic rituals in the psychotherapy of the bereaved", *Psychotherapy : Theory, Research, Practice, Training*, 22(2), 1985, 236.

Rappaport, R. A., "Ritual, sanctity, and cybernetics 1", *American Anthropologist*, 73(1), 1971, 59-76.

Romanoff, B. D., "Rituals and the grieving process", *Death Studies*, 22(8), 1998, 697-711.

Saleebey, D., "The strengths perspective in social work practice : Extensions and cautions", *Social Work*, 41(3), 1996, 296-305.

Sheridan, M. J., & Hemert, K. A. V., "The role of religion and spirituality in social work education and practice : A survey of student views and experiences", *Journal of Social Work Education*, 35(1), 1999, 125-141.

Smith, E. A., & Bird, R. L. B., "Turtle hunting and tombstone opening: Public generosity as costly signaling", *Evolution and Human Behavior*, 21(4), 2000, 245-261.

Turner, V., & Abrahams, R. D., *The Ritual Process : Structure and Anti-structure*, New York : Routledge, 2017.

Vera, E. M., & Speight, S. L., "Multicultural competence, social justice, and counseling psychology : Expanding our roles", *The Counseling Psychologist*, 31(3), 2003, 253-272.

Wolin, S. J., & Bennett, L. A., "Family rituals", *Family Process*, 23(3), 1984, 401-420.

Young, B., Parkes, C. M., & Laungani, P., *Death and Bereavement across Cultures*, London : Routledge, 1997.

Young, C., & Koopsen, C., *Spirituality, Health, and Healing : An integrative approach*, Massachusetts : Jones & Bartlett Publishers, 2010. ★

Exploring the Challenges of Disability : A Study of Sindhuli District in Nepal

Ramesh Bahadur Thapa

Lecturer, Department of Sociology, Padmakanya Multiple
Campus,, Tribhuvan University, Kirtipur (Nepal)
E-mail:<rameshthapa230@gmail.com>

Abstract

This study examined socio-economic challenges faced by people with disabilities in Sindhuli district, Nepal, using both qualitative and descriptive research methods. Demographic characteristics, care dynamics, and social cohesion were examined through purposive sampling and household surveys. Findings reveal the prevalence of congenital disabilities, with most respondents practicing self-care, while differing views on family support were evident. Despite challenges, the family sleeps appear as an important source of support recommending their inclusion. Addressing socio-economic inequalities and promoting a supportive environment are of utmost importance to enhance the well-being and social inclusion of people with disabilities in Nepal.

Keywords

Disability, Socio-economic Challenges, Nepal, Familial support, Social integration.

12

Exploring the Challenges of Disability : A Study of Sindhuli District in Nepal

1. Introduction

Disability is characterized by a restriction or lack of ability to perform activities within the normal human range, resulting from impairments. It can be temporary or permanent, and may affect physical, mental, or social functioning (WHO, 1980). New ERA (2011) defines disability as the inability to perform daily activities appropriate for one's age and sex due to impairments.

Statistics on disability are crucial for policy analysis and action, but estimates vary widely. The National Federation of Disabled Nepal claims about 2.04 million disabled individuals, but the 2021 National Census reports only 2.2% of the population as disabled. UNDP (2004) suggests at least 12% of Nepal's citizens may have disabilities.

Communication disabilities include visual, hearing, and speech impairments, while locomotion disabilities involve limb deformities hindering daily activities (New ERA, 2011). This encompasses mobility and manipulation disabilities in the lower and upper limbs, respectively.

Disabled individuals often face severe social exclusion due to policy, environmental, and attitudinal barriers, making them one of the most discriminated minority groups worldwide (Sapporo Declaration, 2002). Approximately 600 million disabled people, constituting about 10% of the global population, face this discrimination, with 82% residing in developing countries (UN, 1995). Globalization encompasses various dimensions (Ojha, 2023a; 2023b), and it provides a framework through which we can analyze and address diverse issues, including disability.

Disability is a public health concern, often resulting from factors like malnutrition, lack of immunization, socioeconomic status, and geographical location (UN, 1995). Discrimination against disabled individuals, fueled by ignorance, superstition, and fear, hampers their development and social participation (Sapporo Declaration, 2002).

The prevailing concept of disability in society, influenced by illiteracy, negligence, and superstition, needs to be addressed to promote inclusion and empowerment. Rehabilitation aims to enhance functioning despite impairments, enabling individuals to perform activities through modified methods or specialized equipment (Duwal, 2004).

Disability is a severely overlooked issue in Nepal, often attributed to superstition and ignorance. Many view disabilities as a punishment from the gods or a familial stigma, leading to social ostracization and shame. Families often hide disabled members from society due to societal disdain.

This study addresses the gap in previous research on disability by focusing on the socio-economic challenges and coping mechanisms of disabled individuals in Sindhuli District of Nepal. It aims to understand the lived experiences of disabled people within this specific community and how they navigate societal barriers. By delving into these aspects, the study aims to provide valuable insights that can inform efforts to improve the well-being and inclusion of disabled individuals in this locality.

2. Literature Review

Disability refers to physical or mental impairments hindering usual activities (Bhatta Tamang, 2003). Developmental disability necessitates special care for children unable to live independently due to physical, mental, or sensory disorders (Bhatta Tamang, 2003). According to WHO (1980), impairment denotes loss or abnormality in structure or function, while disability refers to restrictions in normal human activities. Handicap results from impairments or disability, limiting or preventing normal functions (WHO, 1980). It's crucial to distinguish between disability and handicap, with handicap originating from horse racing terminology and being potentially misleading (Allen, 1990).

Efforts to improve the situation of disabled people in developing countries face obstacles including poverty, ignorance, mis-conceptions, and faulty priorities (Shirley, 1983). Walner (1999) notes inadequate options for contraceptives among disabled women, citing physical access barriers, socio-economic factors, and educational gaps. Disability significantly impacts quality of life, particularly in marriage, education, employment, and emotional

well-being, with women and girls facing discrimination (Hosain et al., 2002; Voluntary Health Association of India, 1994).

According to UNDP (2004), estimates of the disabled population in Nepal vary widely, with the latest census reporting 1.63% (0.37 million) of the population as disabled. However, this figure likely under-represents the actual number of disabled individuals, as obtaining accurate information about disabilities is challenging. The discrimination against people with disabilities is pervasive, especially in rural and remote communities. The 2021 national census identified the disabled individuals in Nepal, comprising 2.2% of the total population, with most being physically disabled, followed by those with deafness (UNDP, 2004). New ERA's (2011) study on disability in Nepal found a prevalence rate of 1.63% in the total population, with disabilities more common among males than females. Additionally, the study revealed that many disabled individuals have multiple disabilities, making up 31% of the total population. Moreover, disabled individuals often face exclusion from community activities and facilities, such as schools and water taps, highlighting their deprivation of social justice and vulnerability (New ERA, 2011).

A variety of studies underscore the multifaceted challenges faced by disabled individuals, particularly in developing countries. The Universal Declaration of Human Rights emphasizes equal dignity and rights for all (UN, 1995), while efforts to prevent disabilities stress promoting peace, ensuring basic needs like food and clean water (UN, 1996), and addressing maternal malnutrition to prevent birth-related disabilities.

Despite global recognition, disabled individuals are often marginalized, with devastating impacts on their quality of life (Hosain et al., 2002). Disability is also a significant predictor of mortality and can exacerbate economic disparities (Mulhorn, 2011; Bound et al., 1996). Women with disabilities face double discrimi-nation and are at increased risk of poverty and isolation (Habib, 1995). Health disparities among different racial and ethnic groups, as well as socioeconomic status, further compound the challenges faced by disabled individuals (Santiago, 1994; Natale et al., 1992; Angels, 1984). These findings underscore the urgent need for comprehensive strategies to address the complex interplay of health, socioeconomic, and cultural factors affecting disabled individuals worldwide.

3. Methodology

This study used both exploratory and descriptive research designs to investigate the socio-economic challenges faced by disabled individuals in Sindhuli District. Purposive sampling method was employed to select 52 households with disabled members for primary data collection. Household surveys were conducted to gather information on socio-economic and demographic characteristics, utilizing structured interviews. Observational techniques were also employed to understand daily life, social interactions, and household activities among disabled individuals in the sampled area.

4. Data Presentation and Analysis

4·1 Age and Sex Composition of the Respondents

The respondents were distributed in five years age group. It is because there was no restriction in the age and respondent of all age groups are attempted to include in the study. Age and sex composition of the study population is shown in the following table :

Table-1 : Composition of Respondents by Age and Sex

Age group	Sex		Total	Percentage
	Male	Female		
5-9 years	4	3	7	13.4
10-14 years	1	3	4	7.6
15-19 years	6	4	10	19.2
20-24 years	4	—	4	7.6
25-29 years	4	2	6	11.5
30-34 years	1	2	3	5.7
35-39 years	2	3	5	9.6
40-44 years	1	1	2	3.8
45-49 years	2	3	5	9.6
50-54 years	1	1	2	3.8
55-59 years	2	1	3	5.7
60+ years	1	—	1	1.9
Total	**29**	**23**	**52**	**100.00**

Source : Field Survey, 2024.

The table-1 shows that age group 15-19 contains highest number (19.2%) of respondents. About 20 percent respondents were below 15 years of age and 1.9 percent were 60 years and above. Of the total study population 55.7 percent were male and 44.2 percent were female.

4·2 Period of becoming Disabled

The period for receiving disability benefits varies based on the country's social welfare system. Eligibility criteria typically include proving a significant impairment hindering work or daily activities. Once approved, benefits are usually provided regularly, often monthly. The duration varies, from temporary assistance for short-term disabilities to long-term or permanent benefits for chronic impairments. Some programs offer vocational training and rehabilitation. Overall, the period depends on medical condition, severity of impairment, and ongoing assessments of work ability.

Table-2 : Distribution of Respondents by Period of becoming Disabled

Types of disability	Period of becoming Disabled			Total
	By birth	Childhood	Adulthood	
Physical	13	5	3	21
Blind	1	2	—	3
Deaf	14	10	—	24
Mentally retarded	2	—	—	2
Multiple	2	—	—	2
Total	**32**	**17**	**3**	**52**
Percent in whole	**61.5**	**32.6**	**5.7**	**100.00**

Source : Field survey, 2024.

The above table shows that more than 60 percent respondents became disabled by birth and 32.6 percent respondents became disabled during his/her childhood. Rest of the respondents (5.7%) received their disability during adulthood.

4·3 Causes of Disability

Causes of disability include accidents, injuries, congenital conditions, illnesses, genetic disorders, and aging. These factors can result in physical, sensory, cognitive, or mental impairments, leading to varying degrees of disability. Environmental factors, such as

inadequate access to healthcare, sanitation, and safety measures, can also contribute to disabilities. Additionally, socio-economic disparities and cultural practices may impact the prevalence and severity of disabilities within populations. The causes of disability are shown in the following table.

Table-3 : Cause of Disability of Respondents (in percent)

Causes of Disability	Types of Disability					Total (N=52)
	Physical (N=21)	**Blind (N=3)**	**Deaf (N=24)**	**Mentally retarded (N=2)**	**Multiple (N=2)**	
By birth	61.9	33.3	58.3	100	100	61.5
Accident	23.8	—	12.5	—	—	15.3
Diseases	14.2	66.66	29.1	—	—	23.07
Total	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**

Source : Field survey, 2024.

The above table reveals that respondents were asked what the cause of their disability was. Majority of respondent (61.5%) were disabled by birth. About 15 percent were become disabled in accident. Disease is found to be major cause for disability after birth. About 23 percent of disabled received their disability from disease. It is clear from the 20 that about 61 percent of physical, 33 percent of blind, 58 percent of deaf and all mentally retarded and multiple disabled by birth. It can also be noted that accident caused disability in 23.8 percent of physically disabled respondents. It makes clear that there is high risk getting physically disabled through accident. 66.6 percent of blind, 29.1 percent of deaf and 14.2 percent of physically disabled received their disability through disease.

4·4 Care-taker in the Family

Care-givers in the family provide essential support and assistance to family members with disabilities or chronic illnesses. They fulfill various roles, including providing physical care, emotional support, and managing medical needs. Care-givers often navigate complex healthcare systems, coordinate appointments, and administer medications. Additionally, they may handle household tasks, such as cooking, cleaning, and transportation, to ensure the well-being of their loved ones. The role of care-givers is vital in maintaining the overall health and quality of life of individuals with disabilities or health conditions.

Table-4 : Distribution of Respondents according to the
Care-taker in the Family

Care-taker	Types of Disability					Total (N=52)
	Physical (N=21)	Blind (N=3)	Deaf (N=24)	Mentally retarded (N=2)	Multiple (N=2)	
Self	85.7	33.3	91.6	—	—	78.8
Parents	14.2	—	—	100	100.00	13.4
Brother/Sister	—	66.6	—	—	—	3.8
Son/ Daughter	—	—	8.3	—	—	3.8
Total	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**

Source : Field survey, 2024.

The above table shows that although disabled people need special care and support to perform usual activities. It was found that more than 78 percent of total respondents take care themselves. About 13 percent respondents are cared by their parents. In very few cases, brother, sister, and son/daughter serve as caretaker.

4·5 Family Members' Treatment towards Disabled

Family members play a critical role in caring for and supporting individuals with disabilities. They provide physical assistance, emotional encouragement, and advocacy for their disabled relatives. Family members adapt living spaces and routines to accommodate needs and act as intermediaries with external institutions. Overall, family support is essential for the well-being and independence of individuals with disabilities.

Table-5 : Distribution of Respondents as treated by their Family Members

Family members' treatment	Types of Disability					Total (N=52)
	Physical (N=21)	Blind (N=3)	Deaf (N=24)	Mentally retarded (N=2)	Multiple (N=2)	
Good	80.9	66.6	62.5	50	100	71.15
Discriminate	9.5	33.3	8.3	—	—	9.6
Tease and hate	4.7	—	16.6	—	—	11.5
Scold	4.7	—	8.3	50	—	3.8
Beat	—	—	8.3	—	—	3.8
Total	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**

Source : Field survey, 2024.

Table-5 on the preceding page reveals that about 71 percent of total respondents said that they had been treated nicely in the family. About 9 percent respondents react that they had been discriminated by family members. Altogether about 29 percent of respondents were ill-treated in the family.

4·6 Perception of Family Members towards Disabled

Family members' perceptions of disabilities vary widely, influenced by cultural and personal factors. Positive perceptions lead to support and inclusion, while negative perceptions may result in neglect or marginalization. Understanding and acceptance within families are crucial for the well-being of individuals with disabilities.

Table-6 : Family Members' Feelings about Disabled Person in Household

Family members' feelings	Types of Disability					Total (N=52)
	Physical (N=21)	Blind (N=3)	Deaf (N=24)	Mentally retarded (N=2)	Multiple (N=2)	
Huge burden	9.5	33.3	41.16	50	50	11.5
Not much burden	19,04	33.3	45.8	50	—	32.6
Not at all	61.9	33.3	29.16	—	50	40.3
Do not know	9.5	—	20.8	—	—	15.3
Total	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**

Source : Field survey, 2024.

During the interview respondents were asked whether their family members feel economic burden having disabled member in the household. The above table-6 shows that about 11 percent of respondents said that they were felt huge burden by the family members while 32.6 percent of respondents replied not much burden. About 40 percent of respondents were not felt economically burden in the household whereas 15.3 percent respondents were unknown about their family members feelings towards them.

4·7 Disabled Members' Expectation from the Family

Disabled individuals expect understanding, support, and inclusion from their families. They rely on empathy and advocacy to navigate challenges and access necessary resources. While seeking independence, they value a supportive environment that fosters their well-being and sense of belonging within the family unit.

Table-7 : Expectation of Respondents from Family Members (in percent)

Disabled peoples' expectation	Types of Disability					Total (N=52)
	Physical (N=21)	Blind (N=3)	Deaf (N=24)	Mentally retarded (N=2)	Multiple (N=2)	
Love	19.04	33.3	37.5	—	—	26.9
Support	28.5	—	12.5	—	50	19.2
Love & support	42.8	66.6	33.3	50	-	40.3
Help	9.5	—	—	50	50	5.7
Nothing	—	—	16.6	—	—	7.6
Total	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**	**100.00**

Source : Field survey, 2024.

The above table shows that most of the respondents' centered on love and support from the family. 26.9 percent respondents hope love, 19.2 percent hove support and 40.3 percent respondent hope both love and support from the family.

4·8 Problems in Participating in Social Activities

Disabled individuals often encounter various challenges when participating in social activities. These may include physical barriers such as inaccessible venues or transportation, societal stigma and discrimination leading to exclusion, lack of accommodations for their specific needs, and limited awareness and understanding from others regarding their abilities. These barriers can hinder their full partici-pation in social events and activities, resulting in feelings of isolation, frustration, and inequality. Overcoming these obstacles requires addressing systemic barriers, promoting inclusivity, and fostering greater awareness and acceptance of disability within society.

Table-8 : Distribution of respondent according to difficulties

Problems	No. of Respondent	Percentage
Because of disability	9	21.9
Fear of being mocked	4	9.7
Feel uncomfortable	5	12.19
No problem	23	56.09
Total	**41**	**100.00**

Source : Field survey, 2024

Table-8 on the preceding page shows that respondents of 15 years and above were asked about their involvement in social activities and difficulties for participating social activities. 56.09 percent of total respondents answered that they had faced no problem in participation. 21.9 percent responded had not participated in social activities because of their impairments while 9.7 percent fear of being mocked and 12.9 percent of respondent feel uncomfortable to participate in social activities.

5. Findings of the Study

The major findings of this study may be summarized as under:

- Age group 15-19 comprises the highest number of respondents, accounting for 19.2%.
- Over 60% of respondents acquired their disability from birth, with 32.6% experiencing it during childhood.
- The majority of disabilities (61.5%) were present from birth, with accidents contributing to 15% and disease to 23%.
- More than 78% of respondents primarily take care of themselves, with around 13% receiving care from their parents.
- Approximately 71% of respondents reported being treated nicely by family members, while about 29% experienced ill-treatment.
- Around 11% of respondents felt a significant economic burden on their family due to their disability.
- Love and support are the primary expectations of disabled individuals from their families, with 26.9% hoping for love, 19.2% for support, and 40.3% for both.
- While 56.09% of respondents faced no problems participating in social activities, 21.9% cited impairments as a barrier, 9.7% feared mockery, and 12.9% felt uncomfortable participating.

6. Conclusion

The findings from the study shed light on various aspects of the lives of disabled individuals in the community. It is evident that a significant proportion of disabilities are acquired from birth, highlighting the need for early intervention and support. Despite facing challenges, such as impairments and social stigma, a majority

of respondents demonstrate resilience by taking care of themselves and participating in social activities.

Moreover, the positive treatment received from family members underscores the importance of familial support in the lives of disabled individuals. However, there are areas of concern, including economic burdens felt by some respondents and instances of ill-treatment within families. Overall, the study emphasizes the importance of addressing the socio-economic needs of disabled individuals and fostering an inclusive environment that provides love, support, and opportunities for their well-being and participation in society.

References

Allen, R. E., "The Concept of Handicap : A Critique", *The Journal of Medicine and Philosophy*, 15(4), 1990, 423-430.

Angel, R., "The Cost of Disability for Hispanic Males", *Social Science Quarterly*, 65(2), 1984.

Bound, J., Schoenbaum M., Waidman T., "Race differences in labor force attachment and disability status", *Gerontologist*, 36, 1996. 311–21.

Duwal, S. K., *Study on Physical Disability*. Unpublished Dissertation submitted to the Central Department of Education, TU, 2004.

Habib, F., "Rights of Disabled People : Issues and Perspectives", *Disability & Society*, 10(2), 1995,239-244.

Hosain, H. M., Akkinson, D., Underwood, P.,"Impact of disability on quality of life of rural disabled people in Bangladesh", *Journal of Health Population and Nutrition*, 20(4), 2002, 297-306.

Mulhom, K. A., *Level of disability as a mortality risk factor among the elderly*, Tokyo, Japan : Nihon University Population Research Institute (NUPRI), 2011.

Natale, L., Stamilio, D. M., & Scialli, A. R., "Risk of Stillbirth", *Obstetrics & Gynecology*, 80(1), 1992, 118-121.

Ojha, N. K., "Family Trajectories in the Context of Globalization : A Live Experience of a Family in Nepal", *Journal of National Development*, 36(1), 2023a, 52-62.

Ojha, N. K., "Navigating Globalization : Anthropological Insights on the Dynamics of Cultural Transformation in Nepal", *Journal of National Development*, 36(2), 2023b, 111-124.

New ERA, *A Situation Analysis of Disability in Nepal*, Kathmandu : UNICEF, 2011.

Santiago A. M., *The economic consequences of disability Status: evidence from the 1990 panel study of economic dynamics*, Ann Abur, Michigan : Michigan University, 1994.

Shirley, O., *Cry for Health : Poverty and Disability in the Third World*, London, United Kingdom : Appropriate Health Resources and Technologies Action Group, 1983.

United Nations, *Promotion of Non-Landscapping Physical Environment for Disabled Persons*, New York : United Nations Economic and Social Commission for Asia and the Pacific (ESCAP), 1995.

United Nations Development Programme, *Human Development Report 2004: Cultural Liberty in Today's Diverse World*, New York : Oxford University Press, 2004.

Voluntary Health Association of India, "Health of the Disabled in India : An Overview", *Indian Journal of Research*, 1(2), 1994, 43-48.

Walner, S. L., "Contraceptive Choices of Women with disabilities", *Sexuality and Disability*, 17, 1999, 209-214.

World Health Organization, *International Classification of Impairment, Disability and Handicaps (ICIDH)*, Geneva : World Health Organization, 1980.   ★

Sex Work Trafficking and Social Acceptance : The State versus Local Perception

Sudeep Singh Nakarmi

Faculty of Sociology in the Central Department of Sociology, Tribhuvan University, Kathmandu (Nepal) E-mail:<sudipnakarmi@gmail.com>

Abstract

The government of Nepal has been continuously working with different partner organizations to control sex work trafficking. In collaboration with such different national and international organizations, the Government has been launching various awareness programs and mobilizing anti-trafficking cells. Despite such efforts, sex trafficking has not cooled down in Nepal, so to find out its underlying social causes, an empirical study is conducted with an exploratory research design. For the study, two key informants and three local informants were selected using the snowball method. Similarly, one focus group discussion was conducted with the locals of the study area. This paper explores that the state has overlooked working minutely to build a stable family that provides primary socialization to their children. The state has also failed to provide sustainable livelihood to the locals as well as proper provisions for the rehabilitation of sex workers (returnees). Further, the state considered sex trafficking as a crime whereas the locals of the study area are accepting sex work as a normal household economic strategy. The monetary value that girls or women earn from sex work has been linked with their social prestige. However, in the tug-of-war between the state's intervention and local practices, the locals have now started opting for a middle path of validating girls' abroad travel for sex work by issuing passports.

Keywords

Sex trafficking, Social acceptance, Socialization, Livelihood, Deviance.

13

Sex Work Trafficking and Social Acceptance : The State versus Local Perception

1. Introduction

Collin (1990) argues that the market has remained the engine of historical change where various types of materials were traded in different types of markets such as kinship, slavery, agrarian and capitalist. But he failed to concretize that, in all types of markets, women and girls have been traded as a material, directly or indirectly. Nakarmi (2023) argues that the increasing trafficking of women globally for the sex trade and forced servitude in the Omni-market confirms this as never ending deal. Rajbhandari & Rajbhandari (1997) noted that around 5,000-7,000 Nepali women and girls are moved into prostitution in Nepal and India every year. Adhikari and Gude (1998) including Datta (2005) have also presented a staggering figure that about 200,000 Nepali women and girls have been trafficked and sold into India for forced prostitution over 20 years. One of the reasons for such trafficking cases in Nepal is also due to underdevelopment and pervasive poverty among the rural people. Despite being rich in natural resources, Nepal is still lagging in development in many aspects and the country's economic graph is still low in comparison to other developing nations. With increasing unemployment in the country, there is rampant abroad labour leading to the outflow of human resources toward foreign soil. Side by side, human trafficking is also escalating with foreign labour migration. Although trafficking denotes the transportation of people from their place of origin to a different destination by force, fraud, or deception for domestic servants and labourers, in the paper, trafficking is operationalized as forced prostitution.

Further, this is no hidden fact that women and girls from certain rural areas of Nepal are transported across the national border for commercial sex work. Such women and girls with chronic poverty, and low social standing based on caste and ethnicity are trapped by the traffickers. According to Hennink & Simkhada (2004 : 3), "many

women who become involved in sex work in Asia do so because they are compelled by economic circumstances and social inequality". Having said this, women with weak economic backgrounds and socially excluded based on caste and ethnicity fall at risk of trafficking in Asia. Further, patriarchal social structure is another driving force behind increasing trafficking in Nepal. Due to such, women are viewed as less valuable than men. Such has led to less salary provision to women for doing similar patterns of work. They are also obliged to live under property and subordinate to men, and they have less access to health care and education, among other rights.

Trafficking is seen as a problem in South Asia, including India and Nepal, where girls and women are considered as a metaphor for sex and leisure. A decade earlier, Nepal was considered a source of human trafficking for Indian brothels however at present, urban and outskirt areas within Nepal is becoming a destination hub for sex work and human trafficking. For instance, Subedi (2009) writes that mainly young girls and women are trafficked for sexual exploitation in places such as cabin/dance restaurants, massage parlours and other places within the tourism sector. The majority of these cases occur in the entertainment and hospitality industries and the rest are in brick kilns, garment industries, agricultural and domestic work.

2. Causes of Sex Trafficking

Simkhada (2008) argues that lack of proper education is a contributing factor in increasing sex trafficking in Nepal. In the same, Rajbhandari (1998 : 88) writes that due to illiteracy, social unconsciousness, and social acceptance of multiple marriages and multi-partner sexual behaviour, the migration of girls into prostitution among ethnic women (Sherpa, Tamang, Gurung and Magar) at high altitude is happening unknowingly and reluctantly.

Escalating unemployment is another reason for increasing sex trafficking in Nepal. As per Simkhada (2008), among sexual victims, more than half of them are reported to have been persuaded by false hopes of employment opportunities, wealth, and success in their lives. In such, the open border between Nepal and India (Datta, 2005), with lesser rules and regulations in place, is fueling the rate of sex trafficking in Nepal. Apart from these, there are several other reasons behind sex trafficking from Nepal, which this paper will explore.

Extreme poverty is another reason for sex trafficking in Nepal. The victims are obligated fall into the trap of traffickers for the sake of

livelihood (Kaufman & Crawford, 2011). According to Henink and Simkhada (2004), for the financial needs of the family, young girls are given to Dalal (pimps) by their very own parents for the sake of employment. The size of land-holding and total annual production, livestock and other farm activities, and wage income are the key factors for an individual to fall under the poverty line and so do in trafficking. The people of a very poor category may have very little holding on the land or live on a wage. Members of such families are underemployed or employed in jobs, which are extremely low paying and unsecured (temporary). The family members especially girls and women of such economic status are vulnerable to exploitation and other types of threats.

Sex work is illegal in Nepal even though some people choose it as their livelihood option. Such social deviance is also due to various factors such as under-socialization, marginalization, economic constraints and cultural deprivation (Livesey & Blundell, 2011). To eliminate such social deviance, Skeldon (2000 : 23) writes that trafficking cannot be solved through legal procedures but through an improvement in the socio-economic status of the population, particularly through the education of girls. However, looking at ethnic diversity in Nepal, girls from marginalized and indigenous groups are far behind Hindu girls in terms of education and other facilities. Ethnographer of Tamang, Campbell (1993 : 14), writes that Tamang women are notoriously free from the Hindu notions of feminine propriety. That means in contrast to the conservative feminine ethos of the majority of Hindu women, Tamang women have a reputation for sexual candour, something that is frequently seen as a factor in their participation in prostitution in India. On the other hand, it is not only an issue about indigenous and non-indigenous now. In the broader picture, the legalization of sex work in India has also put tremendous pressure on the rural villages of Nepal for trafficking. Due to such, Gillada (1992) writes that 90% of the total population of prostitutes in Mumbai are girls trafficked from Nepal, Bangladesh, and other towns of India. Now to find out the causes behind females being prone to sex trafficking, the methods mentioned below have been applied.

3. Method

For the study, Kamalesh Rural Municipality (name changed) ward number one (ward number changed) is selected. The reason for

selecting this area is pre-information regarding the frequency of sex trafficking and the existing economic situation of people which could have led to vulnerability for trafficking. This study adopted an exploratory research design. One focus group discussion including five key informant interviews (teacher, ward member and villagers) was conducted during the field visit. These respondents were selected through the snowball sampling method.

4. Findings

4·1 Poverty and Local Livelihood

Agriculture is the main livelihood source of people at the study areas. As per different respondents, the study area is famous for a special type of rice grain production. However, not all of them produce such rice grain due to less land size they hold. Tamang are the major inhabitants of this area (nearly 75% of the demographic composition). Despite of majority in demographic composition, they are the most vulnerable social group due to the unavailability of sufficient farmland. Due to geographical variability and hardy terrain, many villagers, mostly Tamang, have limited options of livelihood and this is leading to pervasive poverty in the study area. According to the first key informant,

> The general livelihood (farming) of the local community is very weak. The farm yield is hardly sufficient for six to seven months. Due to this, the poor people of this community are willingly adopting women trafficking. Further, because of peer influence, teen girls easily get into the trap of those traffickers (Key Informant_1, Key Informant Interview, 3rd December 2022).

The Nepal government with development organizations such as GNI and Rudrek Nepal is working to prevent child marriage and human trafficking however the growing number of such cases demonstrates that cultural and social values are inbuilt within the society to foster sex trafficking. In an informal conversation with a hotel staff, the researcher asked if a winter cap could be purchased in the local market. However, in a hilarious informative way, he informed me that other materials can also be bought that are required during a cold night. This indicates how local people perceive sex work in a normalized way. On this basis, it can be imagined how far the pervasiveness of sex work and sex trafficking has deep-rooted in the study area.

Another Key Informant said that,

> There are four layers of traffickers in our community. The first layer works on identifying those teens who are from weak families. The second layer works on influencing those targeted teens. The third layer connects such teens with the last layer and the last layer manages to get those teens out of the village. In each operation, they target hardly two teens at times. They work in four layers and we are just one so we are failing to stop them (Key Informant_2, Key Informant Interview, 3rd December 2022).

The above situation detailed by Key Informant 2 shows that the study area is becoming a prime breeding ground for such crime. The operating layers of traffickers detailed by Key Informant demonstrate that sex trafficking in the study area is becoming a political issue rather than just trafficking. However, on the flip side of the coin, sex trafficking is considered as a household economic strategy in the study area. The locals admit that sex trafficking is a normal phenomenon in the study area.

4·2 Problem in Socialization and Literacy

In another interview, Tasi (name changed) informed that family members themselves stepped forward for sex trafficking of their daughter. According to him, "father and husband of this community argue that if all are sending their daughters and wife for sex work, then why can't I send mine?" (Tasi, personal communication, 3rd December 2022). He further informed that the "…value of girls is much higher in our village. The family members celebrate when a female child is born in their family so that they can send their daughter for sex work when they become teens" (Tasi, personal communication, 3rd December 2022).

The way Tasi informed about the village and the importance of girls in their society, clearly shows how girls and women are taken as material. Such a phenomenon is evident, especially in Omni capitalism where everything is traded by one or another means. This also indicates under-socialization among family members in the study area.

Lack of literacy is another reason why women and girls fall into such a trap. Raju (name changed) informed that "traffickers convince the mother of teens by saying that you have two daughters but your ears are still without ornaments" (Raju, personal communication, 3rd

December 2022). The way traffickers lure women and girls showcase that traffickers are selective to poor and uneducated households. Raju further adds, "It is not only about the traffickers but parents are also equally interested in sex trafficking" (Raju, personal communication, 3rd December 2022).

Tasi, in the same line, adds that "girls equally show their interest for sex work/sex trafficking because lads in the village always look for such sex trafficked returnee girls (after being in prostitution) from abroad. Such girls/women are what these local lads look to marry after the retirement from brothels" (Tasi, personal communication, 3rd December 2022). Here, the retirement of trafficked girls and women is informed as 20-29 age. Such returnees are in high demand for marriage among the male youth in the village. As per Tasi, such girls send nearly one to 1.8 million rupees per year to their families. This shows the economic value of sex work among the female members in the study area. The monetary value that they earn from sex work is associated with their social prestige after retirement age. In the same, Rajbhandari and Rajbhanri (1997 : 35) write that "in Tamang communities of Sindhupalchowk district, the brothel owner or senior prostitutes, who return from India, are even honoured with the title of Maharani (Queen)". This may be the reason why sex work and sex trafficking is pervasive in the study area.

During the interview, Key Informant_2 shared that two of his close relatives were also trafficked. But with an untiring effort and support from the police, the trafficked girls were successfully returned to the village after a few months. As per Key Informant_2, "Nowadays she is in the village and whenever I meet her, she scolds me for bringing her back to the village. She thinks that I have ruined her life" (Key Informant_2, personal communication, 3rd December 2022). As per the same respondent, problems are mostly among ethnic households where family bonding is weak. Those families that are reconstituted and illiterate, are found to be having such problems. Allan et al. (2011) have correctly noted that in a step-family, neither the parents nor the children are aware of the rules and responsibilities and children are also reluctant toward what their parents ask to do. In the study area, the family structure was found to be changing from extended to nuclear and nuclear to step-family. Among the type of diversified family, especially in step-families, parents and children bonding is found to be weak where children are also missing their primary socialization to judge dos and don'ts within the family and the society.

In one of the interviews, the respondent (who refused to disclose name) informed that socialization from peers is playing a pivotal role in increasing sex trafficking cases in their village. The way how their friends are living (wearing fancy clothes and carrying fancy items), is influencing such teens. For instance, mobile phones among teens are one of peer's influence (socialization) in the study area but on the other hand, such mobiles are making it easy for traffickers to contact such teens. From the focused group discussion, it also came to know that, school dropout cases are increasing in the study area and focused group participants have claimed that this is due to increasing access of children to mobile phones. As per a local school teacher, in the same discussion, the discipline coordinator of the school has recently seized 15 mobile phones from the students. Participant 3 of the Focused Group Discussion (3rd December 2022) informed that these students were involved in wage labour during school holidays and purchased cell phones so it is impossible to keep them away from mobile phones. Overall, from the FGD conversation, it can be confirmed that the growing number of technologies in hand and access to the internet is exposing students to the world. The internet and social media are becoming virtual meeting points for both the victims and traffickers, leading to increasing human trafficking in the study area.

In another interview, Gyalbo (name changed) shared how peers are fueling in escalating sex trafficking in the study area:

> "The fashion for marrying sex worker returnees is high in the village and if they give birth to a female child, they again send their daughter for sex work after their daughter becomes a teen. In such cases, fathers of teens physically visit the CDO office to claim their daughter is 18 years old and file an application to issue a passport. When they (father and daughter) set out from the village for a passport issue, such teens hardly return with their father or relatives. When other villagers ask about their daughter, they try to bluff and skip the subject matter" (Gyalbo, personal communication, 3rd December 2022).

Despite several interventions and awareness programs by the government and non-profit organizations in the study area, the trafficking incident has not yet decreased. One of the respondents informed that the community of the study area do not celebrate Sonam Lhosar. Religious and cultural values produce different social sanctions in the society that maintain social order in the society but if there is less or no belief toward their religion and culture, there will

be no fence to hold them back in social order. The community members skipping their own culture and religion also symbolizes the rise of individualization thus fostering sex trafficking.

4·3 Cultural Deprivation and Marginalization

One of the major causes of increasing sex trafficking in the study area is cultural deprivation. It is a situation where people of low strata have inferior norms, values and skills. Notwithstanding, different class strata have different sets of values. Some groups in society lack the attitude and values which would disallow them to be successful (Livesey & Blundell, 2021 : 26). Children from working-class backgrounds are more likely to have been socialized to prefer immediate gratification (Baumeister & Bushman, 2017) and are thus less likely to have acceptable moral values and attitudes in society. In such a family, members fail to pass on their culture to their offspring. Immediate gratification such as earning money is what they are prodding in their children's subconscious mind. That is why, "children of this community usually go for labour work nearby town during holidays" (Shyam-name changed, personal communication, 3rd December 2022). If such children had been born in different and high-echelon caste groups, their culture would have deferred gratification to set long-term goals through proper education and be a successful person in life.

But on the other hand, the way how state is pointing these social values and culture lags as wrong is also naïve. Sex is a matter of biological need and personal pleasure so people from such a community would not risk their life to earn their living if they have proper life chances in their life. It is a marginalized status that forces them to opt for such a profession. Although the study area is close to the capital city, proper development in terms of road and infra-structure, education, health, government facilities, tourism, agriculture and awareness are still way behind to reach the community.

One of the FGD participants confirmed that women trafficking is almost zero in their village, which the interviewee opposed during a separate interview. In this regard, it has been informed that two school girls were recently rescued from being trafficked. Certain people in the study area are trying to cover up the ongoing scenario of sex trafficking in the study area, however, it is noticed that trafficking is continuing at its pace and rhythm. This demonstrates

that locals of the study area are aware of what they are involved in and how the state envisions their activities.

Similar to what Durkheim argued that people simply follow patterns that are general to their society (cited in Giddens, 2004 : 9), it is viewed that people are simply following the pattern of sending family members for sex work, as a normal social process. However, from the state's perspective, sex trafficking and sex work are illegal and undignified professions. This demonstrates a tug-of-war ongoing between the local and the state. The ongoing sex trade in the study area is becoming a normal social practice to which the state is accusing the act of crime.

5. Discussion

Rimal & Simkhada (2022) argue that such human trafficking can be mitigated through increasing financial inclusion. One of the most common reasons the people of Nepal become victims of Human Trafficking is their financial status & socio-economic marginalization. When debt begins to pile up, those who are in insecure financial situations look for ways to make additional money. This is when the victims are brainwashed with the hope of earning a good income from the traffickers.

The anti-trafficking community presents the history of trafficking in Nepal through the Prostitution Framework, focusing on the innocent vulnerability of rural Nepali girls in juxtaposition to wealthy urban men (Worthen, 2011). However, to bring a value-free result of the research, respondents' perspectives are included where it is found that sex work has been accepted as a normal social practice rather than a crime. Society itself does not consider sex work as social deviance but as a matter of prestige. In such, the fabrication of sex work may not build a healthy relationship between the local community and the state.

If the locals have accepted sex trafficking as social prestige and a common social practice, the state and non-profit organization cannot stop such activities until the community members themselves find alternative ways of livelihood. The state's intervention will definitely make them opt for other loopholes. Hence, to stop such activities, rather than operating anti-trafficking cells, the government needs to work out in three parts. The first part is socialization among the children and family members. Any program that builds harmony

among family members, and provides a safe and secure environment to children is important. For this, a proper livelihood option, free education and proper nurturing environment is required. If the children are properly socialized and educated, they will know the real value of their life.

From a sociological point of view, such deviance has not landed suddenly in society. Apart from an economy and livelihood deprivation, this study has located under-socialization as one of the prime causes. As mentioned earlier, teens of the study area are missing out on their primary socialization due to which they are unable to judge do's and don'ts.

Similarly, marginalization is another key factor for such deviation. People living in this area are geographically far from the state's supervision. These people are not only geographically marginalized but also marginalized from proper forms of economy and livelihood, political participation and most importantly development that the state has missed. Linking with under-socialization, another crucial factor is also cultural deprivation. As most of the people living in the study area are farmers and belong to the working class, their children have been socialized into preferring immediate gratification. It is why the members of the society are more toward earning money via any means rather than setting long term goals themselves for the future.

On the other hand, through education, the government is trying to bring all those tax-paying subjects in one frame. If this is the state's intention, then education standards need to be uniform and every individual should be given access to various resources that will inspire them to learn and lessen the financial strain on their families. Furthermore, without the development of a market, sustainable livelihood is challenging. And, it appears difficult to eradicate sex trafficking; nevertheless, it can be reduced with the legality of sex work, surveillance, and other essential official assistance.

6. Conclusion

Economic hardship is not the sole factor contributing to the trafficking problem. Youngsters are becoming more vulnerable to traffickers due to broader socio-economic causes, particularly the advent of contemporary technology. While globalization has made it easier for people to utilize and consume a wider variety of commodities, technology, including smartphones and the internet, is

also exposing potential victims to traffickers. Similarly, differences in family structures are also making a bigger difference in how well children socialize in their early years. However, there are additional variables contributing to the rise in sex trafficking in the research area, such as a lack of sustainable livelihood and education that raises awareness and fosters socialization.

There is a tug-of-war between state and local practices. On the one hand, the community accepts continued sex trafficking as normal. The family members of sex workers not only support them but also openly identify them as such. Even the female participants in the sex industry thought their profession was beneficial. This has led to the widespread and socially acceptable phenomenon of sex trafficking in the studied region.

On the other hand, the state, in a monolithic way, is trying to suppress sex trafficking without building any proper livelihood base for locals. , the state still views it as a crime while the community have readily accepted sex work as a routine means of subsistence. Several groups, including the local government, have launched awareness campaigns in the study region. Nevertheless, there is no indication that it is declining. Rather, as a result of the government's intervention against this kind of trafficking, male family members are now lawfully transferring their female relatives abroad by obtaining passports.

References

Adhikari, S. & Gude, S., "Local Action to End Trafficking in Women in Nepal Refuge", *Canada's Journal on Refugees*, 17(5), 1998, Centre for Refugee Studies, York University.

Baumeister, R. F. & Bushman, B. J., *Social Psychology and Human Nature*, 2nd (ed.), Belmont, CA : Wadsworth Publishing Co Inc., 2010, 49.

Campbell, B., "Forms of Cooperation in a Tamang Community", M. Allen (ed.), *Anthropology of Nepal : Peoples, Problems and Processes*, Kathmandu : Mandala Book Point, 1993, 3-18.

Collins, R., "Market dynamics as the engine of historical change", *Sociological Theory*, 8(2), 1990, 111–135.

Datta, P., "Nepali female migration and trafficking", *Journal of Social Science*, 11(1), 2005, 49-56.

Freeman, B., The world's top five organized crime rackets. The Mob Museum. (2022). htps://themobmuseum.org/blog/the-worlds-top-five-organized-crime-rackets/

Giddens, A., *Sociology*, 4th Edition, Chapter 1, London : Blackwell Publishers, 2004.

Gillada, I. S., "Prostitution in India : causes, extent, prevention and rehabilitation", Jogan Shankar (ed.), *Social Problems and Welfare in India*, New Delhi : Ashish Publication House, 1992.

Hennink, M., & Simkhada, P., "Sex trafficking in Nepal : context and process", *Asian and Pacific Migration Journal*, 13(3), 2004, 305-338.

Kaufman, M. R., & Crawford, M., "Research and activism review : Sex trafficking in Nepal : A review of intervention and prevention programs", *Violence Against Women*, 17(5), 2011, 651-665.

Livesey, C., and Blundell, J., *Sociology, for Cambridge international AS & A Level*, Cambridge : Cambridge University Press, 2021.

Nakarmi, S. S., "The Catalyst of Social Change : Women in Historical Market Dynamics", *Kaladarpan*, 3(1), 2023, 131-137.

News, N., "The number of people leaving for foreign employment increases", *Nepal News*. (2022). https://nepalnews.com/s/nation/number-of-people-leaving-for-foreign-employment-increases

Rajbhandari, R., "Policies and Administration Related to Trafficking in Nepal", Hugh Johnston and Sona Khan (eds.), *Trafficking in Persons in South Asia*, New Delhi : Indo-Canadian Institute, 1998.

Rajbhandari, R., & Rajbhandari, B., *Girl Trafficking : The Hidden Griffi in Himalayas*, Kathmandu, Nepal : Women's Rehabilitation Centre, 1997.

Rimal, S., & Simkhada, P., "To Mitigate Human Trafficking in Nepal", *Asia Foundation*. (2022). https://asiafoundation.org/2022/04/13/to-mitigate-human-trafficking-in-nepal-increase-financial-inclusion/

Skeldon, R., "Trafficking : A Perspective from Asia", *International Migration*, 38(3), 2000, 7-2

Simkhada, P., "Life histories and survival strategies amongst sexually trafficked girls in Nepal", *Children & Society*, 22(3), 2008, 235-248.

Subedi, G., "Trafficking in girls and women in Nepal for commercial sexual exploitation : Emerging concerns and gaps", *Pakistan Journal of Women's Studies*, 16(1 & 2), 2009, 121-145,

Worthen, M., "Sex trafficking or sex work? Conceptions of trafficking among anti trafficking organization in Nepal", *Refugee Survey Quarterly*, 30(3), 2011, 87-106. ★

Independence from Colonial Vestige and Overhaul of Indian Criminal Justice System through Three New Laws

Vijeta Shrivastava

Department of Political Science, Vinoba Bhave University, Hazaribagh, Jharkhand (India) E-mail:<vijeta.shri@gmail.com>

Abstract

20th December, 2023 and 21st December, 2023 was historic day in the history of Indian Parliament when three archaic and colonial laws namely Indian Penal Code, 1860, Code of Criminal Procedure, 1873 and Indian Evidence Act, 1872 where replaced and substituted with three novel Indian laws which were crafted with utmost ingenuity taking into concern the exigency and urgency of time namely; The Bhartiya Nyaya (Second) Sanhita, Bhartiya Nagarik Suraksha (Second) Sanhita and The Bhartiya Sakshya (Second) Act. The three replaced archaic laws were vestiges of colonial hangover which were ill suited in current time and age. Of late the Indian Criminal justice system had earned the ignominity for the pendency and delay in court cases and abysmally delayed justice delivery system. The current system had invited th e wrath of intelligentsia for low conviction rate and overcrowded prisons. It is expected that the recently introduced three laws will bring modernization and liberalization in Indian criminal justice system. These recently revised criminal laws have overhauled the definitions of certain typical offences such as mob violence, terrorism and the offences which jeopardizes nation's sovereignty and security. However the true fruits of these rejig in Indian Criminal justice system can be realized only when there is complete reevaluation in institutional structures and practices.

Keywords

Criminal, Laws, Colonial, Justice, Bhartiya.

14

Independence from Colonial Vestige and Overhaul of Indian Criminal Justice System through Three New Laws

1. Introduction

The criminal justice system of any society is basically referred to the branches of the government entrusted with the maintenance of law and order, adjudication of crime and bringing the criminal conduct in line with the societal norms and regulations. The criminal laws are the integral part of any criminal justice system. The effectiveness and the efficiency of any justice system is intrinsically linked to the quality of criminal laws present which should be in sync with the current paradigm of the society otherwise the society as a whole will flounder and there would be anarchy everywhere.

2. Objective of the Study

The objective of the paper is to unravel the nitty gritty of the recently passed three new acts and their relevance in the society in the current context. Various provisions of earlier laws of Indian Penal Code and Code of Criminal Procedure had become extinct rather they were proving to be a kind of baggage in our already antiquated criminal justice system. So these three set of new laws were the need of hour and the sooner they were brought the better it would have been for our society.

3. Main Text

Recently the Indian Parliament passed three laws namely The Bhartiya Nyaya (Second) Sanhita, Bhartiya Nagarik Suraksha (Second) Sanhita and The Bhartiya Sakshya (Second) Act. These acts replaced the Indian Penal Code, 1860, Code of Criminal Procedure, 1873 and Indian Evidence Act, 1872 which were vestiges of colonial hangover and symbolic of dilapidated remnants of British legal framework. The overhaul in the Indian criminal justice system was a long overdue as the new changes brought satisfies to the fullest the motto and objectives of the criminal justice mechanism in the society

which are : to not only prevent the crime from happening but also punish the transgressors and perpetrators of crime in as little time as possible because it is said that if there is procrastination in bringing the perpetrators to justice then it is equivalent to justice denied. The newly introduced criminal justice laws also seek to rehabilitate the perpetrators of the crime and should also compensate the victims as far as possible. Law and order maintenance is the most basic fountain head of any criminal justice system and the laws should be such that they should be deterrent to future offenders. Now the question arises, why there was any need for reforms in the form of these three bills.

First of all to shed the skin of colonial legacy was very much the need of hour. The Indian criminal justice system in both the substantive and the procedural way was very much the replica of the English colonial jurisprudence which were framed in order to rule the colony, that's why the significance of the 19th century laws in 21st century were always perceived to be wanting and ill updated. Also the basic edifice of any justice system is to protect the innocents and bring the transgressors to justice but of late these laws had become tools in the hands of police and those at the helm to harass the innocent people. Earlier laws were found to be ineffective in dealing with the cases in swift and judicious way as was evident from the data of Economic Survey of 2018-19 which stated that mammoth number of cases to the tune of approximately 3.5 crore were pending in district and subordinate courts in India which made the maxim substantiated the adage that "justice delayed is justice denied". Also Indian prisons have world's largest number of under trials which irrefutably substantiates the inefficacy of existing laws. According to the data of National Crime Records Bureau (NCRB), 67.2% of total prisoners in Indian prisoners in Indian Prisons is categorized as under trial. The recently introduced laws also recognizes the importance of police in maintenance of law and order and in the administration of justice and also touches upon the issues which plague the Indian Police system especially the huge workload and the accountability issue. It aims to bring into picture the diversion from retributive to restorative justice. It was very much in all these aspects, the recently introduced laws were a dire need and necessity for the country.

The Bhartiya Nyaya Sanhita Bill contains 356 provisions in comparison to 511 sections in the earlier Indian Penal Code. The new legislation strives to change the law of sedition which came into being in 1860. The earlier legislation was used by British as a tool to punish

the leaders who fought for independence. But this new legislation covers those offences within its ambit which jeopardizes the sovereignty, unity and integrity of the country. The grievous offence of murder is in the provision of 101 of the new Bhartiya Nyaya Sanhita Bill. However the punishment of life, term and death remains unchanged even in the new law. Another new concept being adopted in this bill is the provision of snatching under section 302. According to the new definition of snatching, even the theft is a kind of snatching if the perpetrator in order to commit the crime of theft suddenly or forcibly seizes or takes away from any person any of his immovable property. The bill proposes the punishment upto three years for this crime. For the first time the word "terrorism" has been defined in this Bhartiya Nyaya Sanhita Bill unlike the Indian Penal Code. It defines terrorism in the provision number 111. According to it "A person is said to have committed a terrorist act if he commits any act in India or in any foreign country with the intention to threaten unity, integrity and security of India, to intimidate the general public or a segment thereof, or to disturb public order by doing an act".

This bill also stipulates a simple imprisonment of two years or with fine or both for the offence related to defamation. Section 69 of the bill deals with the sexual offences against women and children. Bhartiya Nyaya Sanhita Bill proposes the capital punishment in crimes of mob lynching. There is also minimum of 20 years of punishment prescribed for the cases and offences related to gang rape. Also this new law prescribes fixed time-lines within which the trials and investigation of the crimes would be completed.

Such a legislation was of utmost necessity in current context as the criminal justice system in India continued to be run in accordance to the laws made by the British Parliament but now these laws are going to take place of the earlier laws . The purview of the definition has also been enlarged so as to include laptops, smart phones, server logs, e-mails, electronic or digital records which could be used in courts which will in turn reduce the psychological weight on officials concerned. The new law will also enable the digitization of entire process from first information report to case diary and even the charge sheet in the offence to final judgement in any case.

The Bharatiya Nyaya (Second) Sanhita, 2023 bill replaces Indian Penal Code, 1860 and brings into it significant changes. Though it has also included existing provisions on the issue of murder, assault or causing hurt, it brings into its fold new crimes like organized crimes

etc. It also stipulates community service as a type of punishment that can be meted out to the offender. It defines terrorism as "threatening the nation's integrity and causing terror among the general populace". The punishment for such type of crimes shall range from death to imprisonment to imprisonment with fines.

Various types of organized crimes are included in this law such as financial scams, organized cyber crimes and even the syndicates involved in kidnapping and extortion. One of the most modifications in this bill is that it has raised the threshold age for gang rape victims from 16 to 18 years. Also it brings into its arena the sexual encounters on the pretext of false or fake promises and criminalizes it. In the Bharatiya Nyaya (Second) Sanhita, 2023 there has been significant changes incorporated into the meaning and definition of sedition law. It has been replaced sedition with the meaning of "deshdroh" to present meaning of "rajdroh". This law enhances the punishment for causing death by negligence from present two years to five years. Though it has complied with the directive of Supreme court by taking the adultery it out from the purview of crime, but adultery shall remain a valid ground for divorce.

Though this law is remarkable in various aspects, it has not been able to plug certain loopholes in our criminal justice system. There remains incongruence and divergence in the definition of child offences. While, The Bharatiya Nyaya (Second) Sanhita, 2023 considers anyone below 18 years of age as child, the definition of age in certain specific instances of rape and gang rape varies thus bringing inconsistencies in the legal battleground. The new law retains the provisions Indian Penal Code on sexual harassment and rape and overlooks the recommendations of Justice Verma Committee which recommended making the offence of rape as gender neutral and also criminalize marital rape on the same lines as rape.

The Bhartiya Nagarik Suraksha (Second) Sanhita, 2023 replace the Criminal Procedure Code, 1973 and brings into its realm many novel changes. This law changes the rules and regulations for the under trials which would restrict their release on personal bond for those accused of severe offences including life imprisonment cases. This law enlarges the overall ambit of medical examinations which would allow any police officer to make a request and no just only one sub inspector which would make the process more and more accessible. This law introduces strict time-lines i.e the medical reports of rape victims to be furnished within 7 days and the judgement within 30

days which is extendable upto 45 days and the framing of charges within 60 days from the first day of hearing. The Criminal Procedure Code earlier allowed the cities with more than a million population to have Metropolitan Magistrates but this newly introduced Bhartiya Nagarik Suraksha (Second) Sanhita, 2023 obliterates the hierarchy of Metropolitan Magistrates in Metropolitan cities.

However there are certain criticism which has been drawn by Bhartiya Nagarik Suraksha (Second) Sanhita, 2023. For instance the Code of Criminal Procedure, 1873 earlier allowed bail to the accused who had been detained for half the maximum imprisonment for the offence, the new law does not allow this privilege to the offender accused of multiple charges. This law also allows the use of handcuffs in certain specific cases which is in stark contrast to the directives issued by the honourable Supreme court. Also the Bhartiya Nagarik Suraksha (Second) Sanhita, 2023 keeps the provisions relating to maintenance of law and order and public order of Code of Criminal Procedure. In other words the newly introduced law also raises pertinent questions on the process of trial procedures and the maintenance of public order which are both to be addressed separately under the framework of the same law.

The Indian Evidence Act, 1872 is replaced by The Bhartiya Sakshya (Second) Bill, 2023. Though the newly introduced bill retains most of the provisions of the earlier bill, there has been certain tweaking on certain fronts. The Bhartiya Sakshya (Second) Bill, 2023 enlarges the definition of documents and now even the electronic records along with traditional writings and maps are included in its purview. Now there is bifurcation between traditional and secondary evidence. The concept of joint trials has been included. However there are certain issues in the bill for which it has earned the wrath of intelligentsia. For instance there are no safeguards relating to prevention and contamination of the electronic records during investigation. There are various recommendations by the law commission too which has not been included in this bill for example that the policemen in the police station shall be held accused for any injuries sustained by the person in the custody.

4. Conclusion

The three new laws namely Bhartiya Nyaya (Second) Sanhita, 2023, The Bhartiya Nagarik Suraksha (Second) Sanhita, 2023; and the Bhartiya Saksha (Second) Bill, 2023 which replaces the Indian Penal

Code (IPC), Code of Criminal Procedure Code and Indian Evidence act 1872 shall come into force from 1st of July, 2024. According to the Prime Minister these laws are formulated keeping the spirit of "citizen first, dignity first and justice first" and police now need to work with the spirit of "data" instead of "danda". These three new laws motivate the usage of technology and emphasizes the gravity and importance of incorporation of forensic science in investigation, prosecution and judicial system. The offences like acts of armed rebellion, secession, subversive activities are included in revised form. Most importantly the law of sedition emphatically and explicitly defines the act of terrorism, a term which was not well defined in the earlier provisions of Indian Penal Code. The recently introduced legislation also gives magistrates the increased power and authority to impose fines and widens the net of charges for a offender to be declared as a proclaimed offender. These set of new laws shall go a long way in aiding our country to become a model of delivering justice in the most sophisticated manner and would also keep the spirit of protection of human rights brisk, alive and intact and so would be worthy of emulation for everyone and everybody.

References

Bhagat, Y. P. & Sharif, Mohammed, *Criminal Justice System*, Delhi : Vinod Publications (P) Ltd., 2019.

https://pwonlyias.com/current-affairs/three-criminal-law-reform-bills/

https://timesofindia.indiatimes.com/india/new-laws-replacing-ipc-crpc-to-come-into-effect-on-july-1/articleshow/107974501.cms

https://timesofindia.indiatimes.com/india/newly-enacted-criminal-laws-to-come-into-effect-from-july-1/articleshow/107965145.cms

https://www.nextias.com/ca/editorial-analysis/11-11-2023/revamping-the-criminal-justice-system-to-fit-the-bill

Lakshmi, B. Vijaya, *Victimology and Criminal Justice System*, Hyderabad : Asia Law House, 2021.

Pandey, B. B., *Criminal Law and Criminal Justice : Advanced Legal Writings*, Delhi : Eastern Book Company, 2022.

Swamy, N. M., *Criminology and Criminal Justice System,* Hyderabad :Asia Law House, 2023.

Verma, Shyam Lal, *Collective Violence and Criminal Justice System*, Delhi : Generic Publication, 2018.   ★

Identifying the Date of Banda's Arrival in Haryana

Vighnesh Kumar*, Kuldeep Kumar Tyagi**, Manpreet Cour*** and Kanishka****

*Professor and Head, Department of History, Chaudhary Charan Singh University, Meerut, Uttar Pradesh (India) E-mail: <vighneshkmr@gmail.com>

**Assistant Professor, Department of History, SSM, Fatehpur Puthi, Baghpat, Uttar Pradesh (India) E-mail: <tyagikuldeep02@gmail.com>

***Research Scholar, Department of History, CCS University, Meerut, Uttar Pradesh (India) E-mail: <choudharymanu449@gmail.com>

****Student, Department of History, CCS University, Meerut, Uttar Pradesh (India)

Abstract

In the then Sarkar of Delhi of the Suba Shahjahanabad, there occurred a thing of great historical importance when in 1709, Banda Veer Bairagi appeared in a village identified as Sehri Khanda near Kharkhoda in the Dastur of Sonipat. The date of his arrival still remains a thing to be fixed. In the light of historical evidences available and collected from oral tradition through interviews conducted, this paper is an effort to identify it as some day in the first half of February, 1709.

Keywords

Suba of Shahjahanabad, *Sarkar* of Delhi, *Dastur* of Sonipat, Kharkhoda, Nanded, Guru Govind Singh, Banda Bairagi, Lakhi Jungle, Shekhawati, Bagar, *Pallu Pherna*, Sehri Khanda, 5th day of *Ramzan* of 1120 Hizri, 17th November, 1708.

15

Identifying the Date of Banda's Arrival in Haryana

The state of Haryana is known as a geographical area nearest to Delhi covering it from three sides. Prior to the formation of this state form Punjab in 1966*, it was an essential part of that province. It had been so since the rule of East India Company.** Before the advent of the British in 1803, the geographical area covered by the presently Haryana State was comprised of the portions of the two Mughal provinces of Agra and Delhi which had been so since Akbar's reign. The *Ain-i-Akbari*[1] mentions it well.

In the *Suba* of Shahjahanabad and again in its *Sarkar* of Delhi, there occurred a thing of great historical importance when in 1709, a brave person had appeared in a village in the Sonipat[2] *Dastur* of *Suba* and *Sarkar* of Delhi. He had few but extraordinarily brave followers along-with him[3]. Coming here, either he himself declared or the local people theirselves had taken him as their own Guru[4]. As a matter of historical fact, there are evidences to this effect that it was Guru Govind Singh; their Guru, who had promised them to come in the ensuing year to lead them and they had been ordered to join him with their weapons. Quoting a piece of contemporary work, a historian writes[5]:

> "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 as 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."

William Irvine, one of the greatest historians of 20th century dealing in Modern Indian History, writes[6]:

> "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."

---

* 1st November, 1966.

** Form the Treaty of Surjianjangaon held on 30th December, 1803 to the Declaration of Queen Victoria by the Governor. General Lord canning at Allahabad on 1st November, 1858.

He further writes[7]:

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

Coming at the village near the town of the Kharkhoda, Banda Veer Bairagi was ready to execute his plans full of bravery though till then he was carefully keeping himself hidden.[8] It was his strategy. There are certain evidences in the *Prachin Panth Prakash* and also in the *'Banda Bahadur'* on whose bases Ganda Singh, another historian of the last century, thus describes[9]:

"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 the Bagar 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. But the village *Panches* were too tired 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 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."

---

  * Applying the research methodological methods, no traces ever have been found to accept this 'Banda Singh' as his name. 'Banda', 'Banda Bairagi' and more popularly 'Banda Veer Bairagi' are the words known as his name.

 ** For the Bagar tract, please see: ***Imperial Gazetteer of India***, 1908, XIII, pp. 149-50..

Identifying the place of Banda's arrival in Haryana, the authors of this article had taken interviews and ample amount of field work and again correlating the facts thus obtained with the literary sources, they are of the opinion that the place was the village of Sheri, popularly known as Sehri-Khanda in the present day *tehsil* of Kharkhoda. In this context, the following paragraph is worth mentioning[10]:

> "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 facts relating to Banda Bairagi's shelter and site for his further campaigns which includes the suppression of the Ranghar dacoits 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."

To identify the time of Banda's arrival at Sehri-Khanda needs some answers to a set of questions relating to his departure from his *Math* at the Godavari River's bank at Nanded.[11] The date of Afghan's attack on Guru's persona and the days of his treatment and finally the date of Guru's *balidan*. As a matter of methodological process adopted for historical investigation, it would be accurately better to have the lieverage of day-to-day entry of Banda's travelogue if existed. But unfortunately and quite naturally, the Banda's party was on a secret mission to north that could not had any written record at all.

He was leaving Deccan for north and a number of conditions were already applied to, whose first and foremost was to travel never ever disclosing their identity until the time had come after reaching the place. So, though research methodologically a researcher had to seek and investigate other sources than a travelogue. Fortunately, the Mughal empirical system might be a source because of the presence of the Mughal Emperor Bhadur Shah and his train whose part had been the Guru's party itself upto Nanded. What mentioned in the *Bahadur-Shah-nama* about 'Govind Singh Nanak's death is worth mentioning. Quoting William Irvine, the authors of an article write[12]:

> The *Bahadur-Shah-nama* records it 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."

In this context, William Irvine on an evidence from the *Chahar Gulshan* of Rai Chatarman tells about an apparently adopted son of Guru Govind Singh. He writes about the disposal of Guru's movable property[13]:

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

The date of Guru Govind Singh's *balidan* mentioned in the *Bahadur-Shah-nama* is 5th day of the month of *Ramzan* of the Lunar year of 1120 *Hizri*[14] that corresponds to 17th November, 1708. A Sikh tradition mentioned in the *Sakhi* Book also tells that it was happened on the 5th day of some Lunar month[15]. These evidences are quite enough to locate Guru's *Balidan's* date as 17th November, 1708.

As it is clear that there was a gap of few days between the incidents of the Afghan's attack on the Guru's body and his *Balidan*, it is natural that this time period might be taken at least of two weeks. It means that the Afghan had attacked somewhere in the last week of October 1708 or in the first week of November 1708. If the departure of Banda's party from Nanded to the north was an event of one of two weeks before, then Banda's departure can be fixed somewhere in the 3rd or 4th week of October, 1708.

A common traveller journey's time those days from Deccan to Delhi is generally assessed three months if the journey in general carvan. It should be finished somewhere in January. But a journey from the left bank of the Chambal in the district of Dholpur to Delhi *via* Agra was essentially to be avoided. Both the cities of Agra and Delhi were the imperial capital cities and travelling through them was definitely an invitation to a high risk for a party having secret plans. Naturally Banda Bairagi had to take diversion towards further left direction and passing through Alwar and Jaipur territories was a naturally safe journey and it had been done so. Its evidence is there in the history of Banda's arrival. It is recorded that he came in the Sonipat area through Bharatpur[16] territory and then through the 'Lakhi Jungle' where there were the dacoits who were very much interested to loot Banda's property as he was apparently looking like a rich man. But it was Banda's brave followers' alertness that they could never get a chance. They could not dare to attack the party. The evidence of Lakhi Jungle and also of travelling *via* Bagar (Shekhawati) gives a clear cut evidence of Banda Bairagi's journey not *via* Agra and Delhi

but through Rajputana territories that would take a time period of few more weeks. If this be taken a period of four weeks then the date of Banda's arrival in Haryana can be fixed somewhere in first or second week of February 1709.

For the geographical area of North as well as of the Malwa, it is a thing of particular eliminating value that the rainy session is a worse one to travel through. Generally the trade and commerce were kept held because no transportation could be possible due to the higher water level of the stream of the rivers. Again, particular marshy lands were observed along with the trade routes therefore approximately for four months rainy session starting from the 3rd week of June used to make trade routes impossible to travel. This is the reason that in Indian history, in the provinces covered by this area no war is observed. From the 3rd week of June to the 3rd week of October, was a period of full inactivity.

Therefore, it can be assumed that Banda's party would have started their journey after the 3rd week of October.

Reaching at the village near Kharkhoda, he had started planning for a start up. Within a period of few months, he gained a reputation of the saint sepoy.[17] At a proper time the number of men reaching him for his blessing had increased and thus the rainy season was over.

In the winter, he was popularly known and taken as Guru Govind Singh himself. One day, the villagers were afraid of the dacoits' night attack and had been planning to vacate the village and go to jungle[18] for a safer hiding place till the night was over.[19] Banda, the Guru called the village-*panches* and assessing them as cowards, he had locked them up;[20] and called his followers to be ready for resisting the looters in the coming night. All happened as planned. Baba Banda's party caught a number of dacoits along with their *sardar*[21] for whose release, the bands of robbers tried their best but failed.[22] It was at dawn that in each skirmish, the robbers were beaten and driven away.[23] The sun-rise was an occasion of joy when the robbers' chiefman, with tied hands was in public and was recognized as the headmen of Ranghers of the town of Kharkhoda[24] who told the exact location of the '*mall*' looted in the previous robberies.[25] With all folded hands the robbers' *sardar* was paraded in the streets.

Actually, that show was fantastic. The villagers who showed cowardness previous evening were now emboldened seeing their Guru's power. A rumour to the effect that Guru was nobody but Guru Govind Singh himself who had come through incarnation was

again high rated among the general Hindu public. Lots of people in *'jatthas'* began to come and join the Guru.

On the other hand, the Muslim Rajputs, i.e., the Ranghers of Kharkhoda approached the higher Mughal imperial officers.[26] The *Faujdar* of Sonipat was approached but the Baba was not unaware of the events.[27] Banda on the same day attacked the Mughal *Faujdar* and had defeated him bitterly.[28]
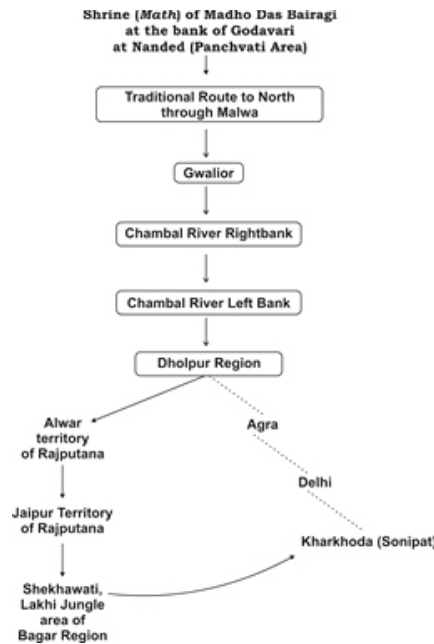
All the wealth recovered from both the places was generously distributed by Banda in the general public who were assisting his cause with men and weapons. In this context, what a historian and his researchers remark is worth mentioning[29]:

> "After this episode full of bravery, he [Banda] 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."

In this context what Khafi Khan records[30] can be summarized as below:

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

plunder and persecution. The matters came to such as 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."

Thus a calculation of the time bracket of nearly first to second week of February in the year of 1709 A.D. seems fit to accept a period of Banda's arrival in Sehri Khanda village of Haryana. This seems more accurate in the light of the evidences mentioned and discussed above. On these basis next few months was a duration of Banda's war preparations at large.[31] He mobilized the Hindu masses in the same sprite what Guru Govind Singh had claimed as one of his main aims and objectives that had been narrated in his own couplet as follows:

"*Chidiyan te mei baaz ladaun, Geedad ko mei sher banaun!*

Sawa lakh se ek ladaun, tab Govind Singh naam kahaun!!"

Notes and References

1. Abul Fazl, *The Ain-i-Akbari*, Translated by H. S. Jarret and Jadunath Sarkar, A Gazetteer and Administrative Manual of Akbar's Empire and Past History of India, Life Span, New Delhi, 2021, pp. 190-206, 283-310..

2. William Irvine, *Later Mughals*, Vol. I 1707-1720, edited by Jadunath *Sarkar*, [Luzac & Co. London] M.C. Sarkar & Sons, Calcutta, 94.

3. Ganda Singh, *Life of Banda Singh Bahadur*, Publication Bureau, Punjabi University, Patiala, 1999, p. 18; *Mahma Prakash*, 608a; Rattan Singh, *Prachin Panth Prakash*, 92.

   The names mentioned are : Bhai Binod Singh, Kahan Singh, Baj Singh, Daya Singh and Ram Singh including some 20 others.

4. Vighnesh Kumar, *Banda Veer Bairagi* (in Hindi), Hastinapur Research Institute, Meerut, 2015, p. 38.

5. Vighnesh Kumar and others, "Identifying the Place of Banda's Arrival in Sonipat in the *Sarkar* and *Suba* of Delhi : A reappraisal", *The Journal of National Development*, 36(2), Winter 2023, p. 129.

6. William Irvine, *op. cit*. p. 94.

7. *Ibid*.

8. Ganda Singh, *op. cit.*

9. Ibid., pp. 20-21.

10. Vighnesh Kumar and others, *op. cit.*, p 132.

11. *Ibid*.

12. *Ibid*.

13. William Irvine, *op. cit.*, p.90.

14. *Ibid*.

15. *Ibid.*

16. Ganda Singh, *op. cit.*, p.19.

17. *Ibid.*, p. 20.

18. *Ibid.*, p. 21.

19. *Ibid.*

20. *Ibid.*

21. *Interview*, 31-08-2018, Dr. Raj Singh, a direct descendant of the followers of Bairagi Asthal of Mahant Kishor Das, Sehri Khanda, Kharkhoda, Sonipat, Haryana; Dr. Angiras (Senior), Dr. Ashutosh Angiras and others, during National Seminar-cum-Penal Discussion on 'Contribution of Bairagi Sect to Indian History, Culture and Literature (Part-2), Organized by the Sanatan Dharma (LAHORE) College, Ambala Cantt. Haryana on 31-08-2018; [Ganda Singh, op. cit., p. 22].

      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;

      Interview, 03-11-2018, Some more than 200 persons, while the first author was conferred on the *BANDA VEER BAIRAGI AWARD* by then Shri Manohar Lal Khattar, the Hon'ble Chief Minister of Haryana, at Sehri-Khanda, Kharkhoda, Sonipat, Haryana.

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

22. *Ibid.*

23. ***Prachin Panth Prakash***, 95-96.

24. Interviews, *op. cit.*

25. *Ibid.*

26. *Ibid.*

27. *Ibid.*

28. *Ibid.*

29. Vighnesh Kumar and others, *op. cit.*

30. Khafi Khan, ii, 562.

31. Hari Ram Gupta, ***Studies in the Later Mughal History of the Panjab 1707-1793***, Minerva Book Shop, Lahore, 1944, pp 45-46; 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 Preparatory 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."*   ★

Role of Participatory Institutions in Reframing Patriarchy in Rural Water Governance : Some Evidence from South Indian Irrigation

K. Gulam Dasthagir* and K. Arun**

*Professor, Department of Sociology, School of Social Sciences and International Studies, Silver Jubilee Campus, Pondicherry University, Puducherry-605014 (India)
E-mail:<dasthagir@pondiuni.edu.in>

**Senior Research Fellow, Department of Sociology, School of Social Sciences and International Studies, Silver Jubilee Campus, Pondicherry University, Puducherry-605014 (India) E-mail:<arunkesavan266@gmail.com>

Abstract

Examining the impact of legislation for Participatory Irrigation Management (PIM) on gender participation, this article argues that patriarchal social structures and institutions contribute to the perpetuation of gender-based discrimination in the context of land ownership. This phenomenon subsequently impedes women empowerment and their engagement in governance and leadership positions within the domain of PIM. Further, the analysis posits that despite the Tamil Nadu Farmers' Management of Irrigation Systems (TNFMIS) Act being designed to ensure equitable participation of both genders, it has largely been unsuccessful in establishing gender equality in the context of South Indian irrigation.

Keywords

Participatory irrigation management, Gender equality, Women's land ownership, Tamil Nadu, Women exclusion.

16

Role of Participatory Institutions in Reframing Patriarchy in Rural Water Governance : Some Evidence from South Indian Irrigation

1. Introduction

Although, the status of women in Indian society is undergoing change, it has been to a greater extent characterized by the amelioration from the historical status of subjugation to men. The prevailing patriarchal social structure in India with its social taboos and prevailing role stereotypes are to a greater or lesser extent preventing women from being equal partners to men in socio-cultural realms of Indian society. Consequently, even after seven decades of freedom, Indian women, except a privileged minority, have not achieved much in the main stream of life.

Contrarily, it is imperative to regard women as vital contributors to societal progress rather than merely as progenitors. This perspective is warranted by their equal share in citizenship and stakeholder responsibilities, underscored by their multifaceted roles. Moreover, the principles of social justice necessitate the equal involvement of women in development and various other endeavors.

In this scenario, gendered nature of irrigation assumes a distinctive position due to the continuation of patriarchal hegemony significantly affecting the engagement of women within the spheres of water resource management and the maintenance of water distribution systems. Further, the failure of the implementation of the New Water Policy to effectively restructure entitlements to evolve gender inclusion exposes that decentralization alone does not ensure engagement of women in water governance (Kulkarni, 2007). As a result, efforts towards gender mainstreaming are predominantly nominal, thereby obscuring the state's utilitarian strategy and the vested interests of the elite (Kelkar et al., 2007).

In the light of Sustainable Development Goals (SDGs) emphasizing women's empowerment and gender equality, Participatory Irrigation Management (PIM) is posited as an efficacious approach

towards engendering inclusion of women and fostering gender equity within governance in irrigation. In this backdrop, the present research endeavors to inquire into the implementation of the Tamil Nadu Farmers' Management of Irrigation Systems (TNFMIS) Act of 2000 prioritizing gender concerns. The objective is to examine the impact of the act in facilitating or hindering the participation of women farmers in PIM. Thus, exploring the binary of exclusion and inclusion from a gendered perspective.

2. Genesis of Legislative Paradigm for Participatory Irrigation Management in Tamil Nadu

The process of institutionalizing stakeholder engagement within the governance frameworks of large-scale irrigation systems in Tamil Nadu was realized through the promulgation of the Tamil Nadu Water Policy in 1994. This policy initiative was further actualized by the implementation of the Tamil Nadu Water Resources Consolidation Project (TNWRCP), which spanned from 1995 to 2004 (Elumalai, 2000). Progressing in this trajectory, the enactment of the TNFMIS Act in 2000 marked a significant legislative milestone by institutionalizing the role of agricultural stakeholders in the management and maintenance of the state's irrigation infrastructures (Government of Tamil Nadu, 2000). This legislation has been uniformly implemented across the state under the Water Resource Organization (WRO) in Tamil Nadu.

The TNFMIS Act has instituted a multi-tiered organizational framework for the formation of farmer organization composed of :

a) Water User Associations (WUAs), which operate at the primary tier,

b) Distributory Committees (DCs), constituting the intermediary tier situated at secondary system and

c) Project Committees (PCs), at the main system.

This legislation stipulates that farmers are required to be granted a substantial role in the management and maintenance of irrigation infrastructure, thereby guaranteeing the effective and reliable distribution and allocation of water resources. The hydrological jurisdiction of the WUAs has been delineated based on the layout of the canal or tank. Within the demarcated territories of each WUA, Territorial Committees (TCs) have been instituted.The establishment of TCs within each WUA varies, with a minimum of four and a

maximum of ten committees per WUA. After the completion of the electoral procedures, the task of leading the administration of the irrigation systems located downstream of the branch canals are formally assigned to the farmers.

3. Legislative Paradigm of Gender Participation in Irrigation Management in Tamil Nadu

Greater involvement of women farmers in WUAs is identified as an essential prerequisite for the effective implementation and ongoing success of PIM practices in India (ADB, 2008). Aligning with this perspective, the TNFMIS Act formalizes the principles of democratic participation and equitable representation across different segments of water users within the framework of irrigation management organizations. This legislation mandates that every registered landowner within the ambit of bureaucratic canal irrigation systems in Tamil Nadu is inherently a member of the WUAs. Consequently, by virtue of their status as registered landowners, women farmers in Tamil Nadu are automatically accorded membership in WUAs, thereby legally affirming their participation.

In alignment with the principles of PIM, the TNFMIS Act has delineated the respective rights and duties of farmers :

  a. **Membership in WUAs :** Pursuant to the stipulations outlined within this statute, all registered landowners, irrespective of gender, shall be mandatorily included as members of the WUAs. This inclusion is subject to the condition that the geographical location of their agricultural holdings is accurately reflected in the official revenue documentation.

  b. **Voting in WUAs' elections :** Pursuant to the provisions of this act, men and women farmers are entitled to participate in the electoral process for the leadership of WUAs, executing their vote *via* a confidential ballot system.

  c. **Contesting in WUAs' elections :** In accordance with the provisions of this act, both men and women farmers are entitled to participate in electoral contests for leadership roles within WUAs.

  d. **Participation in meetings of WUAs :** This statute mandates that all farmers, irrespective of gender, as members, are entitled to participate in the meetings of WUAs.

e. **Decision making in WUAs :** In accordance with the provisions of the specified legislation, individuals engaged in agriculture, regardless of gender, are granted the opportunity to engage in the governance processes of WUAs.

f. **Representation at various levels of WUAs :** Pursuant to the provisions of this act, each member, irrespective of gender, who is engaged in farming, possesses the entitlement to nominate themselves and be elected for representation in leadership roles within WUAs.

Consequently, women farmers across Tamil Nadu have acquired specific rights within the framework of PIM following the enactment of the TNFMIS Act.

4. Perpetuation of Patriarchy in Participatory Irrigation Management in Tamil Nadu

Membership eligibility within the organization is predicated on the possession of agricultural land, thereby establishing land ownership as a core criterion for participation. Therefore, pursuant to the stipulations of this legislation, every registered proprietor of land, regardless of gender, is granted membership in WUAs, dependent upon the locational attributes of their agricultural properties as confirmed by official records.

Empirical investigations concerning the demographic composition of WUAs in Tamil Nadu have shed light on the impact of gender on land holding patterns and subsequent membership within WUAs. These studies specifically elucidate that women constitute only 8.32 percent of the total membership in the Sathanur region and 20.93 percent in the cumbum valley region (Dasthagir, 2009a, 2009b). This data underscores the significant influence of patriarchal structures on landholding patterns and the resultant nominal and notional inclusion of women in WUAs. Such dynamics are indicative of a broader context of gender discrimination in agricultural land ownership and the marginalization of women from property rights due to the prevailing patriarchal institutions (Dasthagir, 2021). Despite legal entitlements enabling women to secure memberships in WUAs, their actual representation remains markedly low (Dasthagir, 2022). This underrepresentation of women farmers within WUAs can largely be attributed to patriarchal norms that continue to foster gender discrimination in the realm of property ownership.

Conversely, the processes of conducting meetings and making decisions are being formalized, as the requirement for a quorum, which necessitates 50 percent attendance, can be satisfied even without the presence of women members in each WUAs. These evidences reveal that, attendance or participation of women farmer assumes less significance in WUAs. Evidence suggests that women represent a minor proportion, constituting merely a minority within WUAs.

The three-tier structure of PIM is operationalized through a hierarchical organization of farmer representatives. This framework delineates the roles and structures of WUAs, which are constituted by individuals from TCs and are led by directly elected presidents. Moreover, the DCs falls under the purview of their respective presidents. At a higher level, the PCs, which are instrumental in the oversight of major irrigation infrastructures, are under the leadership of presidents elected through an indirect electoral process. This organizational structure and electoral mechanism have been formalized by the Government of Tamil Nadu in 2000, indicating a structured governance approach within the PIM system. The electoral process for the selection of presidents of WUAs and members of the TCs was executed. However, a significant proportion of female members abstained from participating as candidates in the elections and refrained from exercising their voting rights to select their representatives. Consequently, women farmers were marginalized from the electoral process.

In Tamil Nadu, the governance in irrigation fall under the jurisdiction of TCs, leaders of WUAs, heads of DCs and the chairman of the PC. Research reveals that the positions of president across these three levels are consistently occupied by men. Furthermore, it is noteworthy that there are women representatives in the TCs, all of whom are from upper-class and high caste backgrounds (Dasthagir, 2016).

Through their occupation of leadership roles, men have acquired legal authority to enact and implement decisions within the domain of irrigation management. The exclusion of women from participating in elections and being selected by influential figures has resulted in women farmers being precluded from these positions. Consequently, by being absent from these leadership roles, women are deprived of the legal authority to represent and make decisions within Water Users Associations (Dasthagir, 2018).

Although women are participants within WUAs, they face discrimination that prevents them from assuming leadership roles due to pervasive male dominance. Contrary to expectations, the marginalization of female stakeholders from executive positions within WUAs systematically impedes their involvement and advocacy in the broader spectrum of PIM (Dasthagir, 2021).

5. Patriarchal Challenges to Women Empowerment in Participatory Irrigation Management

The involvement of users in the administration of irrigation systems is profoundly affected by gender-based discrimination, as patriarchal norms predominantly hinder the empowerment of female farmers within the framework of PIM. Accordingly, the challenges in empowerment of women farmers in irrigation management include :

   a. Passive membership of women farmers,
   b. Notional participation of women farmers,
   c. Nominal participation of women farmers and
   d. Non-representation of women farmers.

Accordingly, notwithstanding the established legislative framework for PIM which explicitly demarcates the entitlements of women farmers to representation, decision making and leadership within PIM structures, these entitlements remain unactualized in practical application.

6. Conclusion

The foregoing analysis substantiates that in Tamil Nadu, women farmers are significantly marginalized in the governance of irrigation systems. Indeed, the prevailing masculine hegemony obstructs women's empowerment in decision making processes and their representation in matters concerning irrigation. Concurrently, the engagement of women farmers is largely obligatory, superficial and passive, owing to their exclusion from decision making roles and representation in PIM. Thus, although the legislative framework of PIM envisages the empowerment of female farmers through representation, decision making and leadership roles within PIM, such aspirations remain unfulfilled in practice.

This circumstance predominantly stems from the gendered nature of irrigation as an institution, wherein patriarchal dominance

influences gender roles in water management and the upkeep of distribution systems. Moreover, the patriarchal structure inherent in societal norms perpetuates a gender-based disparity in the allocation of property rights, notably constraining female access to and ownership of agricultural properties.

As a result, the representation of women within WUAs diminishes, leading to their status as a numerical minority. This reduction in prevalence leads to their diminished presence at meetings and renders their contributions to the decision making processes of WUAs as less significant. Moreover, they are subjected to male dominance regarding their leadership representation at all tiers of PIM. Consequently, the participation of female agriculturists in PIM primarily manifests as obligatory, perfunctory and passive, attributable to their inadequate representation and involvement in the decision making processes.

The lack of legislative initiatives aimed at prioritizing or allocating quotas for diverse genders significantly hampers the participation and representation of female farmers within the framework of PIM. Although laws pertaining to PIM declare the rights of female farmers to represent themselves, make decisions and hold leadership positions within PIM, these rights are not manifested in practice. Therefore, this article advocates for gender main- streaming and capacity building in PIM as strategies for empowering female farmers and enhancing the effectiveness and sustainability of PIM.

Based on the empirical evidence presented, the article argues that patriarchal social structures and institutions contribute to the perpetuation of gender-based discrimination in the context of land ownership. This phenomenon subsequently obstructs the facilitation of female empowerment and their engagement in governance and leadership positions within the domain of PIM. Furthermore, the analysis posits that despite the TNFMIS Act being designed to ensure equitable participation of both genders in agricultural decision making processes, it has largely been unsuccessful in establishing gender equality within the context of PIM.

7. Recommendations

The SDGs underscore the imperative of female empowerment and the attainment of gender parity as fundamental to sustainable progress. Within this paradigm, PIM emerges as a pivotal

mechanism for integrating female participation and ensuring gender equity in irrigation governance, thereby diminishing the potential for gender-based disparities. Consequently, an array of strategic initiatives and policy recommendations have been advocated to enhance women's competencies in overseeing and administering water-related projects, concurrently ensuring equitable access to informational resources and inclusivity in decision making frameworks. In alignment with these objectives, the following strategies are proposed to bolster women empowerment within PIM.

Gender Mainstreaming in Participatory Irrigation Management: The TNFMIS Act, despite its intent to facilitate the participation of both female and male farmers, has largely been ineffective in integrating gender considerations into PIM. The legislation mandates the automatic enrollment of all individuals holding registered titles to land as members of WUAs, contingent upon the spatial positioning of their agricultural estates, as delineated in official revenue records. Additionally, the act affords farmers the privilege to participate in the electoral process for WUA leadership through a secret ballot system. However, this legal framework has proven insufficient in addressing the gender aspects of irrigation development, as evidenced by the following considerations :

i. **Provision for Women's Participation in Decision Making in WUAs :** This legislation stipulates that each agriculturist, as a constituent member, holds the entitlement to engage in the assemblies of WUAs. Nonetheless, it does not prescribe the inclusion of gender representation within the requisite attendance for these gatherings. Data indicates that women farmers are significantly under-represented in each WUA. Consequently, in the absence of a mandated obligation for the compulsory participation of women, female agriculturists are substantively precluded from engaging in the decision making activities within WUAs.

ii. **Reservation for Women's Representation in WUAs :** The statute acknowledges the eligibility of farmers for leadership positions in WUAs; however, it notably omits guidelines for the allocation of reserved seats and offices for female farmers. This deficiency in oversight has resulted in a scant representation of women in the capacity of WUA presidents, which can primarily be ascribed to the prevailing male-dominated power structures.

Consequently, female farmers face significant barriers in achieving representation at the higher echelons of PIM.

The enactment of PIM policies across Tamil Nadu and other Indian states has failed to adequately incorporate mechanisms for female participation in decision making processes and hasn't facilitated their representation in leadership positions at various tiers within the PIM framework. This oversight underscores the critical necessity for integrating gender considerations into PIM frameworks, thereby fostering the empowerment of women farmers. Such empowerment is essential for enhancing the operational efficiency of WUAs and ensuring the sustainability of PIM initiatives.

To address these disparities, it is imperative to revisit and revise the PIM paradigm to include considerations for women's empowerment and related concerns. This amendment aims to augment the engagement and representation of women farmers in the decision making echelons and leadership positions within the framework of PIM. In light of this objective, there is an imperative need for legislative reforms tailored to PIM that would institutionalize seat reservations and the rotation of offices for female participants. Such reforms are pivotal for the formal incorporation of women farmers into participatory and representative roles across all strata of PIM, thereby ensuring that the principles of equity and inclusiveness are upheld within irrigation management practices.

References

Asian Development Bank, *Irrigation Management Transfer : Strategies and Best Practices*, New Delhi : SAGE Publications India Pvt. Ltd., 2008.

Dasthagir, K. Gulam, "Participation of Women in Water Management : An Appraisal of Water User's Associations of the Cumbum Valley Irrigation System", *Indian Journal of Social Work*, 70(3), July 2009a, 455-66.

Dasthagir, K. Gulam, "Women's exclusion in farmer management of irrigation systems in Tamil Nadu : A case study", *Indian Journal of Gender Studies*, 16(3), November 2009b, 401-10. https://doi.org/ 10.1177/097152150901600305.

Dasthagir, K. Gulam, "Panipanchayats for Whom : Investigating Preclusion of Dalit Women in Participatory Irrigation Institutions", *Contemporary Voice of Dalit*, 8(2), October 2016, 163-76. https://doi.org/10.1177/ 2455328X16663742.

Dasthagir, K. Gulam, "Engendered Rights beneath Gendered Irrigation Institutions : An Analysis of Masculine Domination that Eclipses

Empowerment of Women Farmers in Pani Panchayats", *Social Action: A Quarterly Review of Social Trends*, 68(1), March 2018, 20-33.

Dasthagir, K. Gulam, "Exclusion of Women Beneath Patriarchal Enclaves in Participatory Irrigation Management in South India", *Indian Journal of Gender Studies*, 28(3), August 2021, 408-25.

Dasthagir, K. Gulam, "Can Farmers Management of Irrigation Systems Act Unfasten Agrarian Gender Order? Some Evidences from Tamil Nadu", Niumai, Ajailiu, and Abha Chauhan (eds.), Gender, *Law and Social Transformation in India*, Singapore : Springer Nature, 2022, 227-44.

Elumalai, G., "Introduction to strategies for implementation of participatory irrigation management in Tamil Nadu", L. K. Joshi and R. Hooja (eds.), *Participatory Irrigation Management : Paradigm for the 21st Century*, Vol. 2, India : Rawat Publications, 2000, 526-561.

Water Resource Department, *Tamil Nadu Farmers' Management of Irrigation Systems Act*, Government of Tamil Nadu, 2001.

Kelkar, Meghana, "Mainstreaming gender in agricultural research and extension : How do we move beyond efficiency arguments", Sumi Krishna (ed.), *Women's livelihood Rights : Recasting Citizenship for Development*, New Delhi : Sage Publications, 2007, 229-42.

Kulkarni, S., "Women and water policy : Issues and alternatives" Sumi Krishna (ed.), *Women's livelihood Rights : Recasting Citizenship for Development*, New Delhi : Sage Publications, 243-262.

Funding

House of Najibabad and its Entry in Indian Revolution of 1857

Vighnesh Kumar* and Sheetal Tyagi**

*Professor and Head, Department of History, Chaudhary Charan Singh University, Meerut, Uttar Pradesh (India) E-mail: <vighneshkmr@gmail.com>

**Research Scholar, Maharaja Agrasen Himalyan Garhwal University, Uttarakhand (India) E-mail:<sheetaltyagi91@gmail.com>

Abstract

Najib Khan, a foreign Afghan came to India with his teenager son entered in the military service. Soon he rose to prominence and after the Afghan victory over the Marathas in the Third Battle of Panipat, he assumed the charge of the Mir Bakhshi i.e., Commander-in-Chief of the Mughal Empire as a   reward for assisting the foreign invader Ahmad Shah Abdali. Najib Khan thus became Najibuddaula. His descendants showed a particular type of uncommon behaviour towards the emperor. But his great grandson Nawab Mahmud Khan, to resumed the charge of the District Administration on June 7, 1857.

Keywords

Najibuddaula, Zabita Khan, Gausgarh Fort, Shukratal Fort, Patthargarh Fort, Alexander Shakespeare, Sayyid Ahmad Khan, Bhambu Khan, Mahmud Khan, Jalaluddin Khan, Ahmad Allah Khan, Shafi Allah Khan.

17

House of Najibabad and its Entry in Indian Revolution of 1857

The *District Gazetteer*, referring to the geographical location of the town of Najibabad, thus describes[1]:

> "The place which gives its name to the pargana and tehsil is a large town standing 29°37'N. and 78°21'E., at an elevation of about 875 feet above the level of the sea, and at a distance of 21 miles north-east from Bijnor."

It further records[2]:

> "Along the north-eastern outskirts flows the Malin river, though most of the town stands high, well above the flood bank; but owing to the close proximity of the forest, which renders the rainfall very heavy, and perhaps also because of the large number of pilgrims who pass through Najibabad on their way to Hardwar, the place has the reputation of being unhealthy. The sanitary condition are however, satisfactory, since the area is well drained by the many ravines and channels leading down to the river."

In the paragraph mentioned above, the *District Gazetteer Bijnor* throws light on 2 major points though unintentionally. The first is that a number of ravines are there to the close proximity of the forest at the town, and secondly many channels also exist at Najibabad leading down to the river. One more fact about the road to the pilgrimage of Haridwar is also mentioned. It seems reasonable to think that perhaps Najib Khan, taking these important safety points into consideration, would have find it fit to found a war time shelter at this place. And the same thing has been written in the Gazetteer in its next paragraph which reads[3] :

> "The town was founded in the days of Rohilla supremacy, and derives its name from Najib-ud-daula, who removed the head-quarters of the paragana hither from Jalalabad. He also built in 1775 the great fort of Patthargarh or Najafgarh, which stands about a mile and a half to the east."

Though the site was not a new one but much contrarily an very old which was named after Raja Mordhaj or more correctly Raja Mordhwaj[4] :

"This building, now in ruins, is constructed of brick and stone, the latter having been taken, it is said, from the more ancient castle of Mordhaj. It is square in plan, and is surrounded by an wall, with bastions at each angle; there are gateways on each side, the chief being that opening towards the town."

Describing the remains and locations of few important buildings and other structural signs, it further records[5] :

"Within are a few palm trees, and the remains of considerable buildings, half hidden among the jungle which has grown up. The tomb of Najibuddaula stands to the south of the town, while to the north is that of his brother, Jahangir Khan, which was constructed in 1173H [*Hazri*]."

Throwing light on the important names of the family and the places or the sites related to them, it refers to as given below[6] :

"The name of Najibudaula's son is preserved in the *muhalla* of Zabitaganj, which comprises the eastern portion of the town. There are several other old buildings, the chief being the palace of the *Nawabs* in the north-eastern quarter. It is now used for the *tehsil* offices, but little remains of the former structure except the fine carved entrance and a small portion of the frontage. Within is a large court, where the dispensary, registration office and the police-station are also located. Opposite the gateway in the centre of the square are the remains of the Nawab's *naubat-khana*, and immediately to the north-east is a fine garden, which was laid out by Nawab Muin-ud-din, the grandson of Najib-ud-daula, and his nephew Jalal-ud-din. The garden contains a spacious building known as the Kothi Mubarak Bunyad, so called because a son was born to Jalal-ud-din on the day when he began to build it; the place is now used as a rest-house."

Giving information about the Nawab Tola, Baradari and the Maratha attack in 1772, it further mentions[7] :

"In the Nawab-tola there is an old *baradari*, which is now in a ruinous condition, and the town also contains a number of mosques and other buildings of little architectural importance. The town was sacked by the Marathas in 1772, and in 1774 it passed into the hands of Nawab Wazir of Oudh. Its importance then declined, and when Captain Hardwicke visited Najibabad in 1796, he found that it had already fallen into decay. Nawab Muinuddin Khan took up his residence here in 1801, after the

cession of the district, and his son was Mahmud Khan, whose conduct in the Mutiny has been described in chapter V. When the town was reoccupied in 1858, the palace of the Nawab was destroyed, and the whole place was given to plunder."

In fact Ahmad Shah Abdali, the foreign Afghan invader was invited by Najib Khan[8], a foreign Afghan, who had come from Afghanistan and the military service as a foot soldier initially but in due course of time he had risen to such prominence that Vazir Imadul Mulk[9] had remained always suspicious towards him. When Dattaji Sindhia[10] besieged him in Shukratal Fort[11] for nearly four months it was Ahmad Sah who had come to India for his support. The Third Battle of Panipat[12] proved a destruction to the Marathas and Ahmad Shah Abdali rewarded Najib by appointing him the Mir Bakshi i.e., the Commander-in-Chief of the Mughal empire.[13] Thus he was made an ud-daula and so he was renamed as Najibuddaula.[14]

Najibuddaula an illiterate with his grown son, after coming to India and gaining a seat of prominence, managed his strong military position at Delhi. He had already founded 2 Afghan colonies in much strong forts built by him. The Gausgarh fort[15] was situated in Than Bhawan-Jalalabad-Gausgarh territory in the district of Shamli, while the Shukratal fort[16] was built on the right bank of the Ganga, Just below the point where the Solani meets the Ganga in the district of Muzaffarnagar. Both these fort were of geographical importance from military point of view. The third one of the series was Pathhargarh fort[17] near Najibabad which has been described in detail in the previous paragraphs.

Najibuddaula acted as Supreme Regent in Delhi from 1761 to October 1770 till his last breath. he died on 31st October 1770 at Hapur[18] when on the way from the Maratha camp at Mathura to the town of Najibabad. He was greatly suffering from piles with too much bleeding that had broken both his health[19] as well as his confidence. His body was brought to Najibabad[20] and was burried in the tomb now know as Najibuddaula's Tomb[21] which is a fine example of architecture of the Later Mughal period.[22]

Zabita Khan was the eldest son of Najibuddaula and after his father's death, he was made Commander-in-Chief.[23] But soon there were some delicate matters o the harem with in the Red Fort of Delhi because of them the Queen mother appealed his son, Shah Alam II to come from Allahabad. The Crown Prince was ready to come into

terms with the Marathas if those decided to escort the emperor when the latter had to come to Delhi.[24] The terms and conditions were discussed and Shah Alam II, the Mughal Emperor could return his capital on January 6, 1772. It was the joyous occasion of Eid that very day.[25]

Zabita Khan did not give ear to emperors calls through it was his duty to escort the latter. And in those conditions, shah Alam II appointed Mirza Najaf Khan as Mir Bakshi and without further delay, the military expedition against Zabita Khan was declared. With the help of the Marathas, the Mughals attacked the strong fort of Grausgarh. It was sacked and raised to ground. Zabita Khan tried to take shelter at Shukratal Fort but failed.[26] The Marathas were attacking his ports and reached Najibabad. The Patthargarh Fort was attacked and won.[27] The Afghans had to flee from the actual scene of battle. Zabita Khan was bitterly and completely defeated.

In due course of time Zabita Khan could regain his position to some extent that was due to Mirza Najaf Khan's liberal attitude. He was given only 7 *parganas* back out of 52 he owned.

Zabita Khan had 2 sons, Ghulam Qadir[28] and Muinuddin Khan alias Bhambu Khan. After the Red Fort episode by Mir Bakhshi Ghulam Qadir, the Marathas had arrested and executed him.[29] He remained issueless. Bhambu Khan had 2 sons, Mahmud Khan[30] and Jalaluddin Khan.[31] Nawab Mahmud Khan had 2 sons named Ghaznafar Ali Khan and Muazzam Ali Khan, and a daughter.[32] Jalaluddin Khan had 2 sons Ahmad Allah Khan and Shafi Allah Khan.

Ahmad Allah Khan was *tehsildar* of Najibabad during 1857.[33] His brother Shafi Allah Khan was present at the *varandah* of the Collectorate on 29th March, 1857 when he was telling bad names to the British openly though he had come there to meet Mr. Alexander Shakespear, the Collector and Magistrate of Bijnor.[34]

With the help of Ahmad Allah Khan, Nawab Mahmud Khan declared himself as the Nawab, the Governor on behalf of Bahadur Shah II, the Mughal Emperor. Prior to this, on 7th June, 1857, he was handed over the charge of the District Administration by the collector in presence of Sadr Amin Sayyid Ahmad Khan and others. The very morning early hours, the drum was beaten with the declaration to the effect that the earth belongs to god, the country belongs to the Emperor and the Administration belongs to Nawab Mahmud Khan :

Khalq Khuda Ka,

Mulk Badshah Ka,

Hukum Nawab Mahmud Khan [Bahadur] ka.[35]

As an eye-witness, Sir Sayyid mentions the above declaration of the Nawab as follows[36] :

> *"The People belong to God; the Country belong to the King; and the Authority belongs to Nawab Mahumd Khan."*

Notes and References

1. H. R. Nevill, *Bijnore : A Gazetteer being Volume XIV of the District Gazetteers of the United Provinces of Agra and Oudh*, United Provinces' Government Press, Allahabad, 1908, pp. 276-77.

2. *Ibid.*, p. 277.

3. *Ibid.*, p. 277-78.

4. *Ibid.*, p. 278.

5. *Ibid.*

6. *Ibid.*

7. *Ibid.*

8. Jadunath Sarkar, *Fall of the Mughal Empire*, Volume II, Calcutta : M.C. Sarkar and sons, 1952, pp. 38, 41.

9. *Ibid.*

10. *Ibid.*

11. H. R. Nevill, *Muzaffarnagar : A Gazetteer being Volume III of the District Gazetteers of the United Provinces of Agra and Oudh*, Allahabad : United Provinces' Government Press, 1903, pp. 177-79; Vighnesh Kumar, *Ghaziabad ke Char Hazar Varsha* (in Hindi) Hastinapur, Research Institute, Meerut, 2006, pp. 122, 129, 130, 206.

12. Jadunath Sarkar, *op. cit.*, p. 229.

13. *Ibid.*

14. *Ibid.*

15. H. R. Nevill, *op. cit.*

16. *Ibid.*

17. H. R. Nevill, **Bijnore** : *op. cit.*

18. Vighnesh Kumar, *op. cit.*

19. *Ibid.*; Jadunath Sarkar, *op. cit.*

20. *Ibid.*

21. T. G. Percival Spear, *Twilight of the Mughals*, New Delhi : Oriental Books Reprint Corporation, Reprint December 1969, Photoplate facing page No. 28.

22. *Ibid.*

23. Jadunath Sarkar, ***Fall of the Mughal Empire***, Volume III, 1771-1788, Second Edition Revised, Calcutta : M.C. Sarkar & Sons, 1952, pp. 34-35; Hari Ram Gupta, ***Studies in Later Mughal History of the Punjab 1707-1793***, Lahore, 1944 pp. 94, 134, 171-72, 176-79, 183, 192.

24. *Ibid.*, p. 35.

25. *Ibid.*, p. 37.

26. *Ibid.*, Miskin (present) 278-79; *Ibratnama*, i, 207.

27. *Ibratnama*, i, 208-210; E. T. Atkinson, ***Statistical, Descriptive and Historical Account of the North-Western Provinces of India***, Volume V, Allahabad : Government Press, 1888, p.352.

28. Vighnesh Kumar, *op. cit.*, pp. 129-34.

29. Sir Sayyid Ahmad Khan, ***Tarikh-i-Sarkashi-i-Zila Bijnor*** (published in Urdu in 1858) ***History of the Bijnor Rebellion***, translated into English by Hafeez Malik and Morris Dembo, Chapter II, 'Transfer of Power to Nawab Mahmud Khan', Point No. 5 - "Nawab Mahmud Khan's Genealogical Table."

30. *Interview*, 12-03-2011, Kunwar Shailendra Pratap Singh Tyagi s/o Late Kunwar Jasjeet Singh Tyagi 'Raja Saheb' of Raja ka Tajpur, Bijnor.

31. Sir Sayyid Ahmad Khan, *op. cit.*

32. *Ibid.*

33. *Ibid.*, Preface, Point no.V - "*Tehsildars* [A *tehsil* is a sub-district]" serial no. 19 : "Ajmad Allah Khan, *Tehsildar* of Najibabad a nephew of Mahmud Khan (a rebel)."

34. Vighnesh Kumar (ed.), ***1857 IN 1857 : Original Mutiny Narratives***, Volume I, Hastinapur Research Institute, Meerut, 2013 p. 111; ***Narratives of Events Regarding the Mutiny in India 1857-58***, Volume I, Calcutta, 1881, Deposition No. 1 - "Statement of Frances Shester, Native Christian of Sirdhana."

35. *Interview*, *op. cit.*

36. Sir Sayyid Ahmad Khan, *op. cit.*, Chapter Ii, Point no. 4 - "Departure of the Officers from Bijnor."   ★

Form 4 (See Rule 8)

Place of Publication	:	Delhi, India
Periodicity	:	Quarterly (English)
Printer's Name	:	Dr. Priyanka Mahajan
		M/S Saksham Computers
Nationality	:	Indian
Address	:	D-59, Shastri Nagar
		Meerut-250 004 (INDIA)
Editor's Name	:	Dr. Dharam Vir
Nationality	:	Indian
Address	:	D-59, Shastri Nagar
		Meerut-250 004 (INDIA)
Names and addresses of the individuals who own the journal and of the partners or share-holders holdings more than one per cent of the total capital	:	Dr. S. S. Shashi
		B-4/245, Safdarjung Enclave
		New Delhi-110 029
		Dr. Dharam Vir
		D-59, Shastri Nagar
		Meerut-250 004 (INDIA)

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

Dharam Vir

For enquiry, please contact :

The Managing Editor

CONTEMPORARY SOCIAL SCIENCES