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D-59, Shastri Nagar, Meerut-250 004 (India)
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Journal of National Development

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The Managing Editor
Journal of National Development
D-59, Shastri Nagar, Meerut-250 004 (India)
Tel : 91+121-2763765, 2770765; Mobile : 91+99997771669, 91+9412200765
<e-mail : managingeditor@jndmeerut.org> Website : www.jndmeerut.org
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Exploring the Nexus between Artificial Intelligence and Job Displacement:
A Literature Review

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 intricate nexus between artificial intelligence (AI) and employment encapsulates a dynamic interplay influenced by technological, social, and business dynamics. AI’s emergence not only fosters novel job prospects but also reshapes conventional work structures across diverse sectors. It empowers computers to emulate human-level tasks like problem-solving and pattern recognition through machine learning, natural language processing, and robotics. While AI enhances productivity and efficiency across industries, concerns arise regarding job displacement, skill mismatches, and economic disparities. The evolving landscape of AI-driven automation underscores the imperative for workforce adaptation and structural adjustments within labour markets. Despite challenges, AI catalyzes job creation and economic growth, particularly in sectors leveraging software engineering, data analysis, and machine learning expertise. Moreover, AI fuels innovation across industries, fostering new employment avenues and business models. Realizing the symbiotic relationship between AI and employment necessitates proactive measures by policymakers, businesses, educators, and workers to foster resilience, innovation, and social equity, thereby shaping a more sustainable future of work in the era of AI.

Keywords

Artificial intelligence, Displacement, Employment, Machine learning, Worker.
Exploring the Nexus between Artificial Intelligence and Job Displacement: 
A Literature Review

1. Introduction

The relationship between AI and employment is a complex interplay within the framework of technology and social, as well as business, pressures. In many sectors and businesses, the development of AI technology is creating new employment opportunities as well as transforming traditional work paradigms into more flexible ones.

In essence, Shen & Zhang (2024). Explain the computers perform the quality of AI by doing human-level tasks such as problem-solving, pattern recognition, language understanding, and decision-making. These processes are compiled through the collective functions of machine learning, natural language processing, robotics, computer vision, and other advanced technologies.

Frank et. al (2019) explore AI impacts many areas of employment. On one side, AI enlarges the efficiency of productivity, streamlines the process, and creates large capabilities for industries from manufacturers and healthcare to finance and transportation. AI automates routine tasks and augments creative, strategic, and high-value activities. However, the advancing AI raises concerns about job displacement, skill mismatches, and economic inequality. As AI changes the nature of the job, forming technologies to automate repetitive and predictable tasks, certain job roles may become obsolete, leading to workforce disruption and structural disruption in labour markets. Moreover, AI builds disparities in income, education, and access to opportunities, particularly for a worker in a low-skilled or routine-based occupation.

Despite these shortcomings, AI gives us a new opportunity for job creation and economic growth. The emerging areas of employment are using AI to achieve goals through the use of different levels of software engineering, data analysis, machine learning, and domain expertise. These tools are used to specialize knowledge and technical
Competencies to design, implement, and manage AI solutions. Furthermore, Daniel (2023) AI helps create new areas of employment in new industries, business models, and employment opportunities. The development of autonomous vehicles and virtual assistants for personalized medicine, predictive analytics, and AI-driven technology is catalyzing innovation across various sectors, creating new markets, and unlocking new sources of value creation.

Establishing the complex relationship between AI and employment requires a comprehensive understanding of the opportunities and challenges posed by technological advancement. It shifts the role of policymakers, businesses, educators, and workers to promote growth, lifelong learning, and workforce resilience in the age of AI. This supports society in nurturing innovation, fostering skill development, and promoting social equity. Societies can harness the transformative potential of AI to create a more prosperous and sustainable future of work.

2. Research Problem

The research problem concerning AI and employment displacement through a literature review encompasses investigating the multifaceted impact of AI adoption on the labour market, particularly focusing on the displacement of jobs.

Extent and Scope of Displacement: AI technology is emerging as a spring in the working fields. Which elaborates on the area of work. That can directly hamper human labour in the working field. This involves exploring the industries and tasks most vulnerable to automation and the distributional effects of displacement on workers.

Mechanisms of Displacement: The force of production changes when the instrumentation of labour plays a vital role in the working field. The mechanisms through which AI technologies contribute to job displacement include automation, task substitution, and changes in skill requirements. This process throws a huge number of jobs into the working field.

In summary, the research problem seeks to provide a comprehensive understanding of AI-changing features and their impact on employment displacement. The singular nature of AI is emerging, which displaces a huge number of workers from the working field.
3. Research Gap

Despite significant research conducted on the topic of AI and employment displacement, it is difficult to understand the traditional features of the creation and replacement of labour in the modern context of AI. AI has a different feature that can help with the research process. The change trend is increasing vulnerability by reducing labour in the working field. On the other hand, AI technology enlarges the capacity of production, whereas the long-term effect of the displacement of workers. This opposite relationship needs to be learned through the process of research.

4. Research Objectives

The research object is to conduct new knowledge through the base of the literature. The use of technology is regularly increasing in every sector of the wakeboarding field. So, the condition of employment and technology is recognized through to the existing body of knowledge, theories, empirical evidence, and policy implications.

To identify trends and patterns: The use of technology is growing in every sector of the working field. Production begins with labour power and ends with the instrumentation of labour power, which means the force of production changes with the changing nature of the means of production. That can be found through the development of AI in the production process. So, we need to understand the trends and patterns of the means of production and their impact on the labour market.

To understand mechanisms of displacement: AI technology is an emerging feature of technology. The nature of the traditional feature is different than now. Traditional features of the technology include the creation and replacement of labour, but the new AI technology changes its nature by displacing labour in the workplace and skilled workers. That is the new trend in new technology. Which can be tried to understand through this research.

Overall, AI technology has changed the trend and pattern with the change of labour power in the process of production. It can change the role of labour through the process of production, which means to exchange the nature of traditional workers. The nature of labour will be studied through this research.
Exploring the Nexus between Artificial Intelligence and Job Displacement

5. **Methodology**

Identification of Literature: Start by outlining the parameters of the literature study, paying particular attention to research that looks at how AI technologies are displacing jobs. Select appropriate terms to direct the search, such as ‘AI’, ‘automation’, ‘job displacement’, and ‘employment impact’.

**Search Strategy**: Conduct a systematic search for literature addressing the displacement of jobs due to AI by utilizing academic databases, scholarly journals, conference proceedings, and reliable sources. Utilize sophisticated search strategies and Boolean operators to hone my search terms and find pertinent articles.

Establish precise standards for choosing literature according to quality, publication date, methodology, and relevance. Incorporate research that provides actual data, theoretical understandings, case studies, and policy evaluations concerning the automation of labour, displacing human labour.

**Screening and Selection**: To determine whether the retrieved literature meets the selection criteria and the study focus, screen it by reading through the titles, abstracts, and complete texts. Studies that don’t clearly address how AI is displacing jobs or that don’t follow rigorous methodology should be excluded.

Data extraction is the process of taking relevant information, such as methodology, theoretical frameworks, empirical support, and policy implications, and distilling it from a chosen set of studies. Arrange the collected data in an orderly fashion to make analysis and synthesis easier.

**Thematic Analysis**: To find recurrent themes, patterns, and trends regarding the displacement of employment by AI technology, conduct a thematic analysis of the chosen literature. Examine the variables that affect worker vulnerabilities, geographic variances, sectoral impacts, and job displacement.

**Critical Appraisal**: Assess the chosen literature’s quality, validity, and reliability critically. Evaluate the coherence of the theoretical frameworks used in the studies, the strength of the empirical data, and the reliability of the procedures.

**Synthesis and Interpretation**: To create a logical knowledge of the dynamics of AI-induced job displacement, synthesize the results of the literature review.
Finding Research Gaps: After conducting a literature study, determine any gaps, contradictions, and areas that require more investigation. Emphasize areas that need further theoretical work, empirical research, or policy analysis to improve our grasp of AI’s impact on job displacement.

Reporting and Documentation: Keep track of all the steps involved in the literature review process, such as search tactics, selection standards, methods for extracting data, and analytical frameworks. Write a thorough report outlining the conclusions, revelations, ramifications, and suggestions from the literature review.

By using a systematic literature review approach, researchers can direct future research agendas intended to address the socio-economic challenges arising from technological disruption in the labour market, contribute to the scholarly discourse on the displacement of employment by AI, and inform evidence-based policymaking.

6. Literature Review

The impact of AI on every sector of employment is the same. The nature of AI is going to be singular. The singularity (Kurzweil, R. 2005). feature will be combined in the AI, which will displace employment from the working field. The trend of AI replacing physical, mental, and skilled workers from every sector of the job fields, focusing on the themes and trends.

The past two decades have seen remarkable progress in AI and robotics, with predictions of transformative effects on global work (Brynjolfsson and McAfee, 2014). However, debates persist about the impact of automation, AI, and robotics on labour markets and productivity. The prevailing dichotomy between alarmist views of job loss and optimistic perspectives on historical labour demand fails to fully grasp the complexity of the issue. Building on prior research, we propose a framework focusing on the displacement effect of automation, where AI and robotics replace human tasks, potentially reducing labour demand, wages, and employment. Despite countervailing forces such as productivity and the deepening of automation, the adjustment to automation technologies may be slow, posing challenges like skill mismatches and excessive automation that hinder productivity growth.
Moreover, the singular focus on automation neglects the potential of new task creation, which historically generated employment opportunities. Brynjolfsson and McAfee (2014) emphasize the need for a balanced approach to technology adoption, considering factors like skill mismatches and the risk of excessive automation. Our framework outlines the potential drag on productivity growth and calls for broader consideration of technology beyond automation alone. The subsequent sections provide an overview of our approach, a formal framework, the main results, and discussions on skill-technology mismatches, productivity constraints, and labour market adjustments to automation technologies.

Over the past six decades, societal values have evolved alongside persistent apprehensions regarding the capabilities of machines. Faishal et.al (2023) submitted Economist Herbert Simon’s 1956 predictions foresaw job obsolescence resulting from advancements in AI and automation, igniting concerns about future work dynamics. The ascent of automation and artificial intelligence has transformed business operations, yielding efficiency gains and cost reductions. Nevertheless, Saha (2023) apprehensions linger regarding their impact on employment and necessary skill sets. Research highlights both the positive effects of AI, such as in manufacturing and healthcare, where it enhances efficiency while also contributing to job displacement. This evolution underscores AI’s potential to reshape work dynamics, particularly evident in healthcare’s diagnostic and treatment domains.

Numerous academics explore the intricate connection between employment dynamics and technology. Autor asserts that rather than replacing human labour, new technologies frequently improve it. Autor (2015) highlights the significance of comprehending skill-biased technological progress as well as the function of education and training. Vijay (2014) investigates how digital technology-especially artificial intelligence-is upending the job economy. Although they accept that automation may result in job losses, they also point out areas where productivity might increase. They also recommend legislative actions and changes to the educational system to help workers adjust to the rapidly evolving labour market. In order to reduce unemployment and economic inequality, Brynjolfsson, McAfee (2014) advocates for policies like universal basic income and warns against the detrimental effects of massive automation. Acemoglu and Restrepo (2018) examine the
complex relationship between automation, artificial intelligence, and employment dynamics, highlighting the function of labour market institutions and laws in fostering inclusive growth. In order to determine whether a certain job is susceptible to automation, Arntz et al. (2016) use occupational data, exposing differences between skill levels and industries. These observations highlight the need for a balanced approach to technology adoption that takes into account issues beyond automation alone and add to the current discussions about the effects of technology on labour markets and productivity.

Vermeulen et al. (2018), discusses the impact of automation, including artificial intelligence and robotics, on employment dynamics. While there’s concern about job displacement, historical analysis suggests past industrial revolutions led to prosperity. Gill (2016) proposes a framework to analyze technological shifts and their effects on sectors and occupations. It argues that while automation may cause temporary unemployment, it also creates new job opportunities. The conclusion advocates for policies to manage structural change efficiently and highlights the potential for sustainable employment growth despite automation.

Martens & Tolan (2018) examines the impact of AI on employment, focusing on studies that predict automation risks for various job categories. It critiques their methodology, highlighting the need to consider complementarity between human and machine tasks. Additionally, it explores how automation affects different occupations and presents studies that offer nuanced perspectives on automation risks. The variability in findings underscores the complexity of assessing automation’s impact, calling for more refined task frameworks to evaluate the extent of job automation accurately.

Georgieff & Hyee (2022) examines the impact of AI on employment, contrasting it with past technological progress. While traditional automation mainly affected routine tasks, recent AI advancements target non-routine cognitive tasks, potentially affecting highly skilled workers disproportionately. However, AI’s impact on employment remains uncertain. Studies suggest that AI exposure may lead to higher wages and job stability, particularly benefitting highly educated and experienced workers. Yet, empirical evidence on AI’s overall employment effects is limited, with some studies indicating potential shifts in skill demands within firms. Vardi (2015) explain a renowned economic event, hosted MIT
economist David Autor’s talk on automation’s impact on employment. While he cautioned against overstating machine substitution for human labour, he highlighted AI’s polarization effect on the job market, leading to income disparities. Despite optimism, the economy faces significant adjustments amid advancing AI technology.

Bian (2024) examines how language models impact the job market, offering detailed analysis and policy recommendations to mitigate AI’s negative effects. By utilizing a case study on employment news, the author analyzes AI’s influence on the labour market, highlighting fluctuations caused by displacement, productivity, and reinstatement effects. The study also emphasizes AI’s adverse impacts, such as deepfakes and biases, and proposes legal and technological solutions to address these challenges.

7. Conceptual Framework

The literature review’s observations are synthesized in the conceptual framework for comprehending AI and employment displacement, which provides an organized method for analyzing the intricate dynamics of technological change in the labour market. This paradigm clarifies the causes behind the displacement of employment caused by the adoption of artificial intelligence by integrating fundamental ideas, theoretical viewpoints, and actual facts.

7.1 Technological Disruption and Labour Market Transformation

Technological advancement reduces labour power as well as the performance quality of human labour. It hampers the traditional modes of production with the new pattern of modes of production, which reshapes the nature of work and workers. Marx said that the mode of production begins with labour power and ends with the instrumentation of labour power. Which justify the change of the mode of production with the change of labour power.

The changing feature will change the nature of labour power more than the history of labour. The machine starts the creation, replacement, and displacement of labour with the development of the machine. Now machines change the nature of the labour in the displacement; that is, physical labour will be replaced to create a mental worker, and mental workers will be replaced to create skilled workers. the skilled doctor displaced by developing the latest technology. Which is the latest feature of the labour condition.
Job Displacement and Skill Substitution

Automation is starting to displace jobs that involve routine, repetitive tasks, leading to job losses and shifts in occupational structures. Blue-collar workers and white-collar workers are being displaced to develop AI technology. The AI technology substitutes all types of labour from the market by displacing the worker.

Sectoral and Occupational Impacts

AI technology is a technological sector that has a direct impact on technological hardware and software. These areas of technological work have a direct impact on AI. AI has an impact on technological working fields. Both hardware and AI directly impede software-based working. The nature of the AI effect worker as a routine task, administration, design, doctors, translator, etc.

Worker Adaptation and Resilience Strategies

Humans have the limitation of acquiring knowledge and presentation, so they do not do anything because of the limitation. Humans have no capacity to store all data on their brains, like other animals, and many different things are out of humans’ reach. So, the latest machine easily overlaps humans; in that condition, humans do not compete with AI. Human workers take a long time to learn new skills, but machines learn fast and accurately. So, the latest technology will regularly dispense with displaced workers due to a lack of human adaptation and resilience strategies.

Policy Responses and Institutional Interventions

The owner of the job wants to displace the worker because the bearing of the machine is less difficult than human labour. So, they are making a new policy to displace human labour from the working field because of the nature of the labour and the efficiency and quality of the machine. So, the owner wants the profit to support less loss, which is possible for the machine. As a result, the owners are making policy and institutional interventions based on the nature of human labour, quality, and efficiency.

Ethical Considerations and Societal Implications

Machines have no sense of discrimination. It has a high level of quality in the working areas. So, this machine does not perform the qualities of inclusion, access to opportunities, and economic mobility
that maintain discrimination performance. There is no question of
dignity or rights. They can perform with accountability,
transparency, and responsible innovation. For this reason, ethical
considerations and societal implications are more accurate than
machine rather than human labour.

In order to educate research, policy, and practice, the
conceptual framework integrates ideas from the literature analysis
to provide a comprehensive understanding of the relationship
between AI and employment displacement. Through an analysis of
the relationship between labour market dynamics, technical
advancement, and socio-economic consequences, the framework
provides direction for tackling obstacles and maximizing AI’s
potential to foster equitable growth, workforce adaptability, and
moral AI application.

8. Findings

The literature review underscores the complex interplay
between AI adoption and employment displacement, highlighting
the need for proactive policy responses, investments in workforce
reskilling, and ethical considerations to ensure that AI-driven
transformations in the labour market contribute to inclusive and
sustainable socio-economic outcomes.

9. Conclusion

The literature study highlights how AI is transforming the
labour market and stresses the need for preventative steps to lessen
the negative consequences of displacement while utilizing technology
to open up new opportunities for businesses and workers alike. The
issues of AI-driven employment displacement can be navigated by
society by adopting a comprehensive strategy that puts ethical
considerations, worker adaptation, and policy responsiveness first.
This will pave the way for a more inclusive and sustainable future of
work.

10. Implications

This article underscores the importance of adopting a holistic
approach to address the challenges and opportunities presented by
AI and employment displacement. By embracing proactive policies,
fostering workforce development, upholding ethical standards,
addressing social impacts, enhancing global competitiveness, and fostering research and innovation, stakeholders can navigate the complexities of AI-driven transformation and promote inclusive and sustainable socio-economic outcomes.

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Realist and Liberal Perspectives: A Critical Analysis of the Millennium Challenge Corporation (MCC) in Nepal

Jagdish Kharel

Ph.D Scholar of Tribhuvan University and Executive Producer in Image Channel Television, Kathmandu (Nepal)
E-mail: <kharel.jagdish@gmail.com>

Abstract

Drawing from the theoretical perspectives of realism and liberalism in international relations, this paper has critically examined how the complex dimensions interface and influence with each other, and impact Nepal's national interests, security concerns, and democratic processes. The MCC compact signed between the United State of America and Nepal is an avenue for development assistance, has analyzed through the lens of national interest and state behaviour. Realism underscores the significance of power dynamics and security considerations, prompting questions about hidden agendas and potential compromises to Nepal's sovereignty. In contrast, liberalism emphasizes cooperative endeavors, framing the MCC as an opportunity for economic growth and international cooperation. The changing global security paradigm reflects a complex landscape of non-traditional security threats, regional power shifts, and interconnected vulnerabilities. In this context role of media has emerged as a key mediator in shaping public perception and influencing decision-making. Security implications encompass both theoretical perspectives. Realism emphasizes the authoritative of securing national interests in the face of external influences, urging Nepal to balance developmental partnerships by safeguarding sovereignty. Liberals advocate for collaboration, seeing initiatives like the MCC as pathways to economic stability and cooperative security mechanisms, bolstering the country's overall security. Ultimately, this study underscores the importance of a holistic approach in understanding the MCC, the changing global security paradigm, media dynamics, and security implications in Nepal.

Keywords

Millennium Challenge Corporation (MCC), Realism, Liberalism, Changing Global Security Paradigm, National Security, Media.
Realist and Liberal Perspectives: A Critical Analysis of the Millennium Challenge Corporation (MCC) in Nepal

1. Introduction

The Millennium Challenge Corporation (MCC) compact is being studied from a variety of theoretical angles that take into account American national interests, the changing nature of the international security environment, and its implications for Nepal. This analysis is especially pertinent in the context of a democratically growing country like Nepal, where it is possible to explore the potential impact of domestic media on international agreements with security consequences.

Primarily, the MCC compact, conceived by the United States in 2004, aimed to better global poverty and promote development through collaborative partnerships. This initiative has since been adopted by over 51 nations, yielding divergent outcomes—some instances of success and others marked by challenges and disagreements, thus interpreting the project both argumentative and undisputable. Additionally, the post-9/11 era, when the United States revised its security posture, is when the MCC concept first emerged. The MCC can be seen in this context as an instrument that developed within the confines of this changing security paradigm. Due to its connections to current international security issues, an analysis that places the MCC in the perspective of contemporary conceptions of international relations and diplomacy is necessary.

The MCC compact is now formally implemented in Nepal. The Government of Nepal and MCC officially launched the Nepal Compact Program on 30th August 2023. The compact outlines the general terms under which MCC will provide assistance of up to US$ 500 million to the Government of Nepal, with the government contributing up to US$ 130 million for a poverty-reduction program through economic growth in Nepal (MCA Nepal, 2017). However, the Government of Nepal has allocated an additional US$ 67 million for the implementation of the transmission line under the MCC compact. In 2019, Nepal and MCC entered into a program implementation
agreement. Consequently, there are two significant agreements related to MCC: the first being the MCC agreement, often referred to as the compact, and the second being the implementation agreement, also known as the program implementation agreement. There was a lot of discussion both in favor of and against it during the time. The MCC project and potential threats to Nepal’s national security are still up for debate.

The partnership-driven MCC compact authorizations exploration from several theoretical standpoints. Firstly, an assessment from the vantage point of America’s national interests underscores the diplomatic and economic motives underlying its outreach. Secondly, considering the shifting global security landscape, the MCC’s emergence as a strategic response gains prominence, necessitating an evaluation through lenses such as realism/neo-realism and liberalism/neo-liberalism. The scholar Emma Mawdsley has explained clearly about philosophical perspectives of the MCC, neo-liberalism, poverty and security in the article published in *Review of International Political Economy* in 2007. The writer states:

“While radical and mainstream critics disagree very significantly on the extent, the exact causes and the appropriate responses to the uneven and contradictory outcomes of neoliberal globalization, there is at least greater or lesser acknowledgement of its negative face-something that is singularly missing from both the 2002 National Security Strategy and the Millennium Challenge Account. Both set out a grossly inept understanding of the relationships between poverty, economic growth and security” (p. 502).

In Nepal’s context, a democratic, developing nation, the implementation of the MCC carries multifaceted implications. The examination of its effects should encompass not only its developmental impact but also the intricate interplay between bilateral security compacts and the domestic media landscape. The latter is instrumental in shaping public perception and policy discourse, and its role in mediating discussions on the MCC’s security aspects merits critical review from the theories of agenda setting and framing the framework.

The bilateral agreement between the Government of Nepal and the Millennium Challenge Corporation (MCC), a United States
entity, presents a captivating avenue for examination and analysis within the framework of security approaches in International Relations. Particularly noteworthy is the exploration of the pivotal role played by media in the context of a bilateral accord and its intersection with national security concerns. The intricate dynamics of how domestic media wield the potential to influence bilateral relations and international diplomacy offer a fascinating dimension for investigation. The media’s effect on national security mostly relates to the globalization/neo-liberalism. Press freedom is obvious in neo-liberalism. Globalization does not affect the national security of all states equally. States in stable regions appear to have embraced the changes rendered by globalization the most, states in regions of enduring rivalries the least. Although the weak and failed states also show signs of having been affected by globalization, many of the “symptoms” they manifest have more to do with internal difficulties than external challenges (Ripsman & Paul, 2005).

Foremost, it endeavors to decipher the extent to which domestic media outlets wield influence over the narrative surrounding the Nepal-MCC Compact. By scrutinizing the content, tone, and framing of media coverage, the research aims to unearth patterns that elucidate how media activities have potentially framed the discourse, public perception, and policy deliberations concerning the bilateral agreement and its security ramifications.

2. Statement of Problem

The relationship among the Millennium Challenge Corporation (MCC), the changing global security paradigm, media dynamics, and their implications within Nepal creates a confluence of perspectives that raises questions about the most suitable theoretical framework within international relations to explain this complex relationship. While a multitude of theoretical paradigms within international relations can be applied to analyze this convergence, the challenge lies in defining the most logical and contextually relevant approach for comprehensive understanding.

Within the presentation of theoretical lenses available, the selection of an appropriate framework is imperative to ensure insightful analysis. Therefore, a critical examination is necessary to establish which theoretical perspective aligns most clearly with the complex dynamics of the MCC, changing global security paradigms,
domestic media influence, and the ramifications relevant to a nation like Nepal. This assessment is essential to disentangle the complicated web of factors underlying bilateral partnerships, evolving security dynamics, and the interests of smaller nations, particularly when facilitated by the influence of domestic media outlets.

In the context of Nepal regarding the MCC compact anti-American sentiment also has been seen as a domestic media effect. Media mostly cover the news related to negativity as it is said that bad news is good news for journalism. Moreover by setting the agenda or making the opinion the national or regional media become biased for their nation or region. The same thing has been happening in Arab. Many have attributed anti-American sentiment within Arab countries to a highly negative information environment propagated by transnational Arab satellite TV news channels such as Al-Jazeera. The scholar E.C. Nisbet argues that the Al-Jazeera of Al-Arabia, they have been influencing the public and creating the opinion for the people. Comparing both media the authors argues, “Those who are more likely to disfavor the United States select Al-Jazeera as their news source and those who are less likely to disfavor the United States select Al-Arabiya” (Nisbet, 2011). It means that in the neo-liberal world, media are the powerful whether they are in domestic, regional or in global level. The role of the media is very significant even in small or powerful state.

It is crucial to acknowledge that while the confluence of MCC, changing global security paradigms, media, and their implications has not generated any entirely new theoretical constructs or definitive conclusions based on pre-existing theories, it would be remiss to assert that this field remains void of scholarly inquiry. Various substantial studies have contributed valuable insights, forming the foundation upon which new research activities can be built. The prior scholarship forms a foundation from which a fresh study can be boarded upon, refining and extending our understanding of the complex dynamics that define this complex domain.

As I explained above, there is a wide range of studies on the role of domestic media in international relations. However, there is still lacking research on the “domestic media effect, national security concern and international relations”. Moreover, there is still limited research to seek interconnection to MCC compact, National security
and realist perspective as well as the role of media and liberal perspective of international relations.

3. Methodology

Research on “Realist and Liberal Perspectives: A Critical Analysis of the Millennium Challenge Corporation (MCC) in Nepal” has discussed, and analyzed within the realist and liberalist perspectives. Qualitative method is applied in the research following the ontological and epistemological lens. In the methodological approach, interpretivism has adapted to proceed with the research. As Max Weber (1864-1920) suggests that in the human sciences, we are concerned with understanding in comparison to process rather than facts. Interpretive methods employ and inductive approach that starts with data and tries to derive a theory about the phenomenon of interest from the observed data (Bhattacharjee, 2012). The interpretive approach is the systemic analysis of socially meaningful action through the direct detailed observation of people in their natural setting in order to arrive at understandings and interpretations of how people create and maintain their social worlds (Neuman, 2020). Following this methodological approach I have analyzed and explained the MCC through the theoretical lens of International Relations.

4. Examining the Case of Millennium Challenge Corporation (MCC) in Nepal: Insights from Various Theoretical Frameworks

4-1 Realism vs. Liberalism

National security, sovereignty, independence, territorial integrity, and economic well-being are the National interest of every state, the major areas of international relations. The prominent scholars of realism Thucydides, Max Weber, E. H. Carr, and Hans J. Morgenthau have explained systematically in their writings about statism, political supremacy and power exercise and security concern in international relations. In the six principles of classical realism of Morgenthau (2017), power or interest is the central concept of his political realism that makes politics an autonomous discipline. He emphasizes that international politics, like all politics, is a struggle for power. According to Morgenthau, the main actors in international politics are states, which are moved in pursuit of their own national
interests, concerned with their own security, and struggle for power. Morgenthau’s political realism is the concept of power or “of interest defined in terms of power, the assumption that political leaders think and act in terms of interest defined as power” (Morgenthau, 2017: 20). Various things can be associated with interest or power at different times and circumstances (Morgenthau, 2017: 23). By refereeing Max Weber’s observation that “Interests (material and ideal), not ideas, dominate directly the actions of men.....”, Morgenthau, (2017: 23) wants to show how interest determines political action concerning with the own security in international/domestic politics. But the neo-realist (structuralism) has a different thought. States are less important because structures compel them to act in certain ways (Waltz, 1979). The author of “Realism, Neo-realism and American Liberalism” K. L. Simko states that even the liberalist state America has the domination of neo-realism in international relations. We can see that the emergence and popularity of neo-realism as a significantly modified version of, or alternative to, classical realism has gone a long way toward reconciling a realist approach to international politics with the enduring liberal tradition in America (Shimko, 1992). The author is not compelling to follow the classical realism what Morgenthau insists. He advises, “American students of international relations can be realists without shedding their liberal predisposition”. It means the after the 1990s till date the national interest of USA in international relations can be also explained from the neo-liberalist perspectives. Iraq War, Afghanistan War, Saraia War, Libya War and so many conflict caused by the USA and now the NATO, IPS, SSP and MCC can be explained the instrument of the neo-liberalist approach in international relations.

In international relations, the liberal perspective is different from the realist perspective. John Lock, Immanuel Kant, Jeremy Bentham, Stanley Hoffman, Michael W. Doyle are prominent scholar of liberalism. The focus of liberalism has been on freedom, cooperation, peace and progress. Kant says, “Establishment of constitutional and mutually respectful states could easily lead to perpetual peace and progress”. Ewan Harrison the writer of, “Waltz, Kant and Systematic Approaches to International Relations” try to compare the theoretical perspectives of Aaltz and Kant both:

“Although Waltz and Kant agree that a systemic approach is needed to conceptualize international relations, they reach
very different conclusions about the nature of the international system. Waltz stresses the need for the construction of a logically rigorous model of international politics, and others too have extolled the virtues of his ‘logically coherent’ analysis. However, Kant’s thought provides strong reasons to question the logical validity of Waltz’s model. In turn this has helped to identify the distinctiveness of Kant’s views on systemic approaches, and the unique place Kant’s attempt to delineate a political science of international relations has in the history of political thought” (p. 162).

Furthermore, the scholar Stanley Hoffman speaks, “The essence of liberalism is self-restraint, moderation, compromise and peace”. Scholar Michael W. Doyle states:

“There is no canonical description of liberalism. What we tend to call liberal resembles a family portrait of principles and institutions, recognizable by certain characteristics—for example, individual freedom, political participation, private property, and equality of opportunity—that most liberal states share, although none has perfected them all” (Doyle, 1986).

Explaining about the theoretical perspective of the liberalism it might be taken as the enemy of the nationalism. But the reality is different seen the defeat of fascist in the Second World War. World War II, postwar liberalism sought to safeguard and freedom by de-emphasizing the political claims of the state and the international human rights movement, sponsored encouraged by the United Nations, clearly reflected this (Rabkin, 1997). He further adds, “It was premised on the assumption that international cooperation could guarantee individual rights more securely old system of nation-states, jealously guarding their sovereign powers”.

The scholars Johan Eriksson and Giampiero Giacomello note in their article, “The Information Revolution, Security and International Relations: (I.R.) relevant Theory”, “Liberalism grasps many of the elements of security in the digital age: the multiplicity of non-state actors with transnational capacity, network economies, vulnerability interdependence”, and the consequent perforation of formally sovereign boundaries (Eriksson & Giacomello, 2006). Scholar Duncan Bell has interpreted liberalism differently. He states:
“Self-declared liberals have supported extensive welfare states and their abolition; the imperial civilizing mission and its passionate denunciation; the necessity of social justice and its outright rejection; the perpetuation of the sovereign state and its transcendence; massive global redistribution of wealth and the radical inequalities of the existing order” (Bell, 2014).

The recent world is in the domination of neo-liberalism. Robert Keohane and Joseph Nye have been considered the founders of the neoliberal school of thought. “MCC, Changing Global Security Paradigm, Media and Security Implication in Nepal” can be the study of both theoretical perspective realism and liberalism.

4.2 National Security

National security is a fundamental and important concept within the realm of international relations. It encompasses the strategies, policies, and measures that sovereign states undertake to safeguard their citizens, territory, values, and interests from external threats. National security is a paramount concern for states as they navigate the complexities of the international system, and it has significant implications for both domestic and global affairs. Key aspects of national security in international relations include threats and challenges, defense and military preparedness, diplomacy and alliances, economic security, homeland security, information and cyber security, human security and more. Even the super power of the world always has threat of national security. Scholar David A. Baldwin states:

“When states are described as 'competing' with one another for security, such a conception seems to be implied. This suggests that the 'winner' of such a competition could be a state surrounded by insecure states. The question of whether insecure neighbors are good neighbors, however, should be carefully considered” (p. 22).

National security is always the main priority of any state. The distinctive meaning of national security means freedom from foreign dictation (Lasswell, 1950). Neo-realist scholar Kenneth Waltz in his book “Theory of International Politics states, “Anarchy is the permissive cause of war. It is not a sufficient cause. Security competition occurs in a condition of anarchy” (Waltz, 1979). Definitely national security means not only the security of the
territory but also the security of the people and their life liberty and happiness. National security is about providing citizens with freedom from want and fear and is best seen as a condition of sustainable freedom (Buzan, 1991). The realist scholar John Mearsheimer has interpreted differently. He stated, “National security means being able to preserve political autonomy and ensure survival despite the intentions and capabilities of other states”. (Mearsheimer, 2001). The interpretation and arguments of different theories and scholars are different to each other’s. Joseph Nye, the scholar of Neo- liberalism says that National security is no longer a zero-sum game. An attempt by one country to dominate others will be met with resistance (Nye, 1990).

National Security became vital again for U.S. Scholars Barry Buzan and Lene Hansen, in the book “The Evolution of the International Security Studies” (2009), explain about the significance of national security for the U.S. More specifically, the authors in chapter eight explained “Responding to 9/11: a return to National Security” linking with the ISS.

“In a general sense, we use 9/11 as a temporal benchmark in the same way as we used the ending of the Cold War. In a more specific sense, we ask whether 9/11 and the subsequent unfolding ‘Global War on Terrorism’ (GWoT) have been taken as an ‘event’ of sufficient importance to reshape the agenda of ISS in some ways” (p. 226).

After the 9/11, the perception of USA has been changed in terms of national and global security which can be seen in there security strategies after 2002. Scholar Anton Grizold in his writing, “the concept of national security in contemporary world” argues the step to be taken by the international community in terms of inclusive and democratic international security order. He adds:

“We are in the era of a new “turning point” in the process of “reforming” the structure of the international community and of (re)shaping the mechanisms for ensuring national and international security, which should -in contrast to the past, in which the logic of ideological and geopolitical globalism of two continuously antagonistic super powers prevailed-to a greater extent be geared towards the assertion of some of the common interests and common security of all the members of the international community. Otherwise, the structure of the
international community will again be “reshaped” merely in line with the interests of a smaller group of modern states, with the USA being at the forefront” (p. 52).

These statements from prominent scholars provide diverse perspectives on the concept of national security within the context of MCC compact and its implication in Nepal. As the scholars underscore the multi-dimensional nature of national security, ranging from survival and protection to economic wellbeing and the pursuit of freedom, MCC is being the debatable and major issues from the national security concerns.

4.3 Changing Global Security Paradigm

The changing global security paradigm refers to the evolving nature of security challenges, threats, and strategies in the context of international relations. It signifies the transformation in the way states and international actors perceive, respond to, and address security concerns due to shifts in the geopolitical landscape, technological advancements, socio-economic changes, and other factors. This paradigm shift has profound implications for how states conceptualize and manage security on a global scale. It remains possible that sustained globalization will eventually reshape national security establishments in line with the globalization school’s expectations (Ripsman & Paul, 2005). Several key factors contribute to the changing global security paradigm. Rising great power competition, Nuclear Proliferation, Non-State Actors, Cyber security and Technology, Interconnectedness and Inter-dependence, Regional Instabilities, Human security.

Mary Kaldor, a prominent scholar in security studies, has emphasized the shift from traditional state-centric security to the concept of “new wars”. She argues that contemporary conflicts are characterized by non-state actors, global networks, and a complex interplay of political, economic, and social factors. Kaldor’s work highlights the need to understand security challenges beyond the lens of conventional military threats.

Thomas G. Weiss, in his exploration of the post-Cold War security environment, emphasizes the importance of human security. He argues that the changing global security paradigm requires addressing issues such as poverty, health, and environmental concerns to ensure the well-being and rights of individuals, moving beyond state-centric perspectives.
Barry Buzan’s writings on security studies highlight the concept of “securitization”, where various issues are framed as security concerns. He notes that the traditional distinction between national security and other security domains (such as economic security or environmental security) is becoming blurred, leading to a broader understanding of what constitutes a security threat.

These scholars’ perspectives reflect the evolving nature of security studies and the need to adapt to the changing global security paradigm. Their work underscores the importance of considering a wide range of issues, actors, and dynamics when analyzing contemporary security challenges in international relations. So homeland security and international security is the main concern of the U.S., and the consequences are the NATO, IPS, QUAD and AUKUS. And it is argued that MCC is the part of the Indo-Pacific Strategy (IPS).

Author Xiaodi Ye’s article, “Explaining Chania’s hedging to the United States, Indo Pacific Strategy” analyzes how and why the United States, Japan, Australia, and India have promoted the Indo-Pacific concept and how this concept has imposed strategic pressure on China’s national security. However, China’s changing and complex attitudes and strategic responses to the Indo-Pacific concept have largely been overlooked and the United States, the unipolar hegemon, China can elevate its strategic partnership with Russia to resist America’s hegemonic position (Ye, 2020).

This is the digital and virtual world, the world of media and the interdependence. Security issues cannot be defined by one theoretical perspectives in this era. The information technology has brought the revolution and the global security also has been changing accordingly. I agree with the scholars John Eriksson and Giampiero Giacomello who argue about the pragmatism and empiricism on their writing, “The information revolution, security and international relations”. They explain about the duality in theories and application understanding about the security:

“The foregoing analysis has shown that there are two interrelated problems in past efforts at understanding security in the digital age. First, theory and practice on this matter are so distant that they hardly ever inform each other. Second, existing IR theories are plagued by an entrenched dualism, implying great difficulties for theoretical adaptation and
application in analyses of the complexities of the emerging new
digital world” (p. 237).

Definitely information revolution has brought significant
changes in multiple level and sectors all over the world. Therefore
the global security paradigm also has been changing with adopting
the different dimensions.

4-4 MCC and Bilateralism

Especially since the events of 2001, the United States has made
further changes and modifications to its international relations and
National Security Strategy. Until poverty alleviation and economic
prosperity are achieved in the world’s poorest and developing
countries, terrorism will continue to grow and the challenge to its
security and sovereignty will continue to grow. Embracing this
reality, the United States has adopted a strategy and program of
partnership in poverty alleviation and economic prosperity in the
world’s poorest and developing countries. As a result, the concept of
MCC was exposed.

“For the democratization and development objectives with the
implementation of the Millennium Challenge Account (MCA)
program. The MCA began implementation in 2004, and
subsequently the State Department utilized those effectiveness
measures developed for the MCA program to assess progress
towards the democratization and development objectives
described in the 2002 NSS” (Stolberg, 2012).

The USA has been taking it as very important tools to enhance
its national and global security in the appearance of poverty
elevation and economic growth of poor and developing state with
bilateral partnership. The Millennium Challenge Corporation is a
valuable U.S. development tool that could reach its full potential if
protected from Washington’s emphasis on short-term political
victories (Hewko, 2010).

Bilateralism is an essential component of international
relations, allowing states to pursue their interests and address
specific issues with greater efficiency and flexibility (Keohane, 1984).
Bilateral relationships can encompass a wide range of areas,
including diplomacy, trade, security, culture, environment, and
more. Key features and aspects of bilateralism in international
relations include Negotiations and Agreements, Direct Communi-
cation, Flexibility, Confidentiality, Trust-building, Speed and Efficiency, Issue-specific Focus, Conflict Resolution, Enhanced Collaboration, Power Dynamics, Trade and Economic Relations, Diplomacy and Geopolitics. Bilateralism plays a crucial role in shaping state interactions, allowing countries to negotiate and build trust on a more personal level, while also serving as building blocks for broader multilateral cooperation (Nye, 2004).

In this context, my research deals with three major theoretical concepts: Bilateralism, the Media effect and Security Implications. The term “Bilateralism” in my study deals with the Compact between Nepal’s Government and MCC, the United States of America. Bilateralism is the conduct of political, economic, or cultural relations between two sovereign states. Generally, states with bilateral ties and relationships exchange diplomatic agents such as ambassadors to facilitate dialogues and cooperation (Thompson, 2013). Utilizing the concept of bilateralism, I aim to explore not only the political and economic relations concerning the compact but also the concealed security concern of the U.S. through the MCC.

4.5 Media Effects

Discussing about the international or global media, they do not have the priority for the small state like Nepal. They have always concern about the hegemon state and international issues. Writer John Miklian has done the research on International media’s role on U.S. - Small state relation: The case study of Nepal in 2008. He argues that the international media are not biases and careless about the issues and interest of small states. Mentioning the incidents of insurgencies period in Nepal he states:

“International journalists contribute to misguided U.S.-small state relations by encouraging simplifications and misrepresentations of both the conflict in general and the CPN/M in particular. In addition, improper framing of the conflict and abuse of the relationship between international journalists and their domestic counterparts exacerbated the difficulty of presentation of both factual, and more importantly, complete information” (p. 415).

Therefore, in this study the role of the domestic media has focused and explained how domestic media has effected in national interest and the international relations. There are several scholars
explained about media effect from theoretical perspectives. PM Valkenburg, Jochen Peter, Joseph B. Walther, DA Scheufele, W. Russell Neuman & Lauren Guggenheim are the prominent scholars of media effect theory. The media effect is also directly connected with international relations and security implications. The role of global and domestic media is very significant in international relations. Especially when making important security concerns between states, not only the governments (actors) but also the civil society, media, people and other stakeholders have to be considered.

The Author Tsvetelina Yordanova, in her article “Media-International Relations Interaction Model”, mention that among researchers mostly convinced in the powerful media effects is Bernard Cohen, whose famous quote says that “the press may not be successful much of the time in telling people what to think, but it is stunningly successful in telling its readers what to think about”. In a country with a democratic system, the influence of civil society and the media is very effective.

All the nations-state use media as a tool to enhance the national interest. It is a part of public diplomacy as well. The international relation of a state differs in its proper use of media. Agenda setting, framing public opinion, being a watchdog/pressure group and the strong tolls of the state is the significance of media in international relations and national security. Media communicate, interpret and advocate the issues to the audience. Media influence the national security of a country in agenda-setting. If the media continuously raises any question regarding other countries, that becomes the agenda. Create/framing a public opinion; the public’s primary source of information is the media. After listening/watching/reading the news/information from the media, public makes an opinion on issues. In addition, media can give pressure to the government and the stakeholder to take or not to take the decision regarding international relations and national security. But sometimes, media are a strong tool for the state where the government can use media for the national interest. If the government is in a dilemma to make a direct decision or cannot express through it actor, then media can be used as a solid means or tool to enhance the national interest.

The effect of media always derived by the political situation and stability of the state. If there are differences among policymakers on a particular policy, the news would report conflicting views. But if
policymakers are in agreement, journalists too would fall in line (Shahin, 2023).

In the recent world, the paradigm has been sifting in terms of electronic, online and social media. Mainstream traditional media are being dominated by the online and social media. All these media are now on the hand of citizen and citizen journalism is not in the control of ethic and law of a state. The risk and challenges of fake news has effects the accountability, balance and the credibility of news and media. Chris J Vargo University of Colorado Boulder, USA, Lei Guo and Michelle A Amazeen Boston University, USA in their article “The agenda setting power of fake news: A big data analysis of the online media landscape from 2014-2016” states “Emerging media, which is also online-only, appears to be responsive to the agendas of fake news, as well and taken all together, online partisan and nonpartisan media were closely intertwined with fake news websites, producing an extremely complicated and uncertain online media scape” (Vaagro, Geo & Amazeen, 2017). They have also shown the picture of the sponsorship in news and media regarding the agenda setting:

“If I take a full-page ad in the New York Times to publicize a project, it might cost $40,000, and in any case, people tend to be skeptical about advertising. But if the New York Times writes even a moderately positive one-column story about one of my deals, it doesn’t cost me anything, and it’s worth a lot more than $40,000....the point is that we got a lot of attention, and that alone creates value” (p. 18).

As explained above, there are several fake news, agenda setting and creating public opinion regarding the MCC compact in traditional and new media in Nepal. Therefore the media operating from domestic has not only affected to the domestic audience but also in international arena. There is a wide range of studies on the role of media in international relations. Moreover, there is still limited research to seek interconnection to the MCC compact, National security and realist perspective, as well as the role of media and liberal perspective of international relations.

5. Discussion and Conclusion

Realism and liberalism are two prominent theories in international relations that offer different perspectives on how states
interact, pursue national interests, and ensure national security. When examining the Millennium Challenge Corporation (MCC) project, its relation to national interest, national security, the role of domestic media, and its implications in Nepal, the two theories provide distinct insights.

Realism emphasizes the anarchic nature of the international system and the primacy of state interests and security. In the context of the MCC project and Nepal, realism suggests that states prioritize their survival and self-interest. For Nepal, participation in the MCC project could be driven by the pursuit of economic development, but realists would emphasize the need to assess the project’s potential impact on Nepal’s security and sovereignty. Questions might arise about hidden agendas, influence from more powerful actors, and long-term consequences. Realism underscores the importance of national security. Nepal would likely consider the potential security implications of participating in the MCC project. Realists might argue that accepting foreign assistance should not compromise national security or sovereignty, especially in a geopolitically sensitive region like South Asia. From a realist perspective, domestic media’s role might be seen as influencing public perception, shaping opinions on how the MCC project aligns with national interest, and highlighting any potential security concerns. Realists would emphasize that states often use media to advance their strategic interests, which might involve highlighting national security implications.

Liberalism emphasizes cooperation, international institutions, and the potential for shared norms and values. In the context of the MCC project and Nepal, liberals acknowledge that national interests can include economic prosperity, development, and cooperation. Nepal’s involvement in the MCC project could be viewed as a liberal pursuit of economic growth and poverty reduction. Liberals might argue that open dialogue with stakeholders and international cooperation can align with Nepal’s national interest. Liberals recognize that national security extends beyond military concerns to include economic stability and cooperation. They might contend that the MCC project, if implemented transparently and with international oversight, could enhance Nepal’s economic security without necessarily compromising its sovereignty. Liberal perspective emphasize the media’s role in fostering transparency, accountability, and public debate. They might view the domestic
media’s effect as positive if it encourages open discussions about the MCC project’s benefits, drawbacks, and potential security implications, thus promoting a participatory democratic process.

This study illustrates how different perspectives on international relations theories view state behaviour, national interest, security, and the function of domestic media in relation to global initiatives like the MCC in a developing democracy like Nepal. These viewpoints provide insightful information that can guide Nepal’s decision-making, media coverage, and participation in international relations.

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Invocation of RPWD Act in J&K and Ladakh: A Sociological Analysis

K. Gulam Dasthagir* and Ajaz Ahmed Farooqi**

*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>

**Research Scholar, Department of Sociology, Pondicherry University, Puducherry-605014 (India) E-mail:<ajazahmedfarooqi562@pondiuni.ac.in>

Abstract

This article is a pioneering endower to document the developments in the newly formed Union Territories of Jammu and Kashmir, and Ladakh with regard to the promulgation of rights of persons with disabilities. It examines how a formation of new UT poses challenges in the governance of the People with Disabilities by retracing the initiatives and efforts being made in the past five years by these newly formed governments. Correspondingly, through the analysis of socio-demographic composition of persons with disabilities of these UTs, this article explores the modalities and challenges encountered by these UTs in reaching welfare benefits to the various categories of Persons with disabilities living in rural communities amidst hilly topography of this region.

Keywords

Invocation of RPWD Act in J&K and Ladakh: A Sociological Analysis

1. Background

On 31st of October 2019, two new Union Territories (UTs) were created under the federal structure of India. This formation was the outcome of revocation of the Article 370 of the Indian Constitution.

Retrospectively, on 5th of August, 2019 the Government of India, announced the abrogation of Article 370 of the Indian Constitution. The decision was accompanied by the revocation of Article 35A. Subsequently, on 6th of August, 2019 the Government of India enacted the Jammu and Kashmir (J&K) Reorganization Act, 2019, which created two separate Union Territories viz. J&K, and Ladakh. Correspondingly, on 9th of August, 2019 Government of India, issued the notification on revocation of the article 370 to declare the formation of two union territories. Ultimately on 31st of October, 2019 the reorganization came into effect, by implementation of the J&K Reorganization Act, 2019 which declared J&K as a Union Territory with legislative assembly and Ladakh as the Union Territory, without a legislative assembly. (J&K Reorganization Act, 2019, 2024). This reorganization marked a significant shift in the political and administrative landscape of the region. In this backdrop, engaging with social model of disabilities this article endowers to examine the impact of the reorganization on welfare and rights of Persons with Disabilities (PWD) in the newly emerged two UTs viz. J&K and Ladakh.

2. Socio-demographic Analysis of Persons with Disabilities

In fact, prior to the ratification of RPWD 2016 act, PWDs in India were recognized by 7 categories viz. Seeing, Hearing, Speech, Movement, Mental Retardation, Mental Illnesses and Multiple Disabilities, while those with disabilities not fitting in these categories were generally classified as others - across India. Correspondingly, the 2011 census provides data about PWD in all states and UTs of India along this categorization.
**Table-1 : Distribution of Population by Type of Disability**

<table>
<thead>
<tr>
<th>Type of Disability</th>
<th>J&amp;K</th>
<th>Ladakh</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Seeing</td>
<td>65,189 (98.10)</td>
<td>1,259 (1.90)</td>
<td>66,448 (100)</td>
</tr>
<tr>
<td></td>
<td>[18.45]</td>
<td>[15.92]</td>
<td>[18.40]</td>
</tr>
<tr>
<td>In Hearing</td>
<td>71,227 (96.13)</td>
<td>2,869 (3.87)</td>
<td>74,096 (100)</td>
</tr>
<tr>
<td></td>
<td>[20.16]</td>
<td>[36.28]</td>
<td>[20.52]</td>
</tr>
<tr>
<td>In Speech</td>
<td>18,394 (98.46)</td>
<td>287 (1.54)</td>
<td>18,681 (100)</td>
</tr>
<tr>
<td></td>
<td>[5.21]</td>
<td>[3.63]</td>
<td>[5.17]</td>
</tr>
<tr>
<td>In Movement</td>
<td>57,129 (98.27)</td>
<td>1,008 (1.73)</td>
<td>58,137 (100)</td>
</tr>
<tr>
<td></td>
<td>[16.17]</td>
<td>[12.74]</td>
<td>[16.1]</td>
</tr>
<tr>
<td>Mental Retardation</td>
<td>16,326 (97.62)</td>
<td>398 (2.38)</td>
<td>16,724 (100)</td>
</tr>
<tr>
<td></td>
<td>[4.62]</td>
<td>[5.03]</td>
<td>[4.64]</td>
</tr>
<tr>
<td>Mental Illness</td>
<td>15,512 (99)</td>
<td>157 (1)</td>
<td>15,669 (100)</td>
</tr>
<tr>
<td></td>
<td>[4.39]</td>
<td>[1.98]</td>
<td>[4.38]</td>
</tr>
<tr>
<td>Multiple Disability</td>
<td>43,718 (98.37)</td>
<td>723 (1.63)</td>
<td>44,441 (100)</td>
</tr>
<tr>
<td></td>
<td>[12.38]</td>
<td>[9.52]</td>
<td>[12.31]</td>
</tr>
<tr>
<td>Any Other</td>
<td>65,749 (98.20)</td>
<td>1,208 (1.80)</td>
<td>66,957 (100)</td>
</tr>
<tr>
<td></td>
<td>[18.61]</td>
<td>[15.27]</td>
<td>[18.54]</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>353,244 (97.81)</strong></td>
<td><strong>7,909 (2.19)</strong></td>
<td><strong>361,153 (100)</strong></td>
</tr>
<tr>
<td></td>
<td>[100]</td>
<td>[100]</td>
<td>[100]</td>
</tr>
</tbody>
</table>

**Note**: Values given in ( ) indicate row percentage. Values given in [ ] indicate column percentage.

**Source**: Census 2011

The above table portrays the distribution of PWD population of the UTs along 8 types of disabilities based on 2011 census. As the data delineates, there are certain apparent commonalities between these two UTs in terms of the proportion of different types of PWD. Evidently, people with visual impairment constitute 18.45% and
15.921%, with speech disability 5.21% and 3.63%, with locomotor disability 16.17% and 12.74%, with mental retardation 4.62% and 5.03%, with mental illness 4.39% and 1.98%, with multiple disabilities 12.38% and 9.52%, and with other forms of disabilities 18.61% and 15.27% in J & K and Ladakh respectively. Further, the data also elucidates the greater proportion of persons with hearing disability, visually impaired and other forms of disabilities in both the UTs. On the contrary both the UTs significantly differ in terms of proportion of persons with hearing disability i.e. while they constitute 36.28% in Ladakh, they are 20.16% in J&K. On the whole, the category viz. persons with hearing disability assume numerical preponderance in both the UTs. It is evident from the table that people with all forms of disabilities are found in both the UTs. Curiously the PWDs who fall out of the 7 categories constitute a sizeable proportion 15.21% in Ladakh and 18.61% in J&K, which is matter of serious concern both for the allocation of welfare facilities as well as for the provisions of amenities. Similarly the presence of persons of multiple disabilities in both the UTs at the proportion of 12.38% and 9.52% are of greater priority due to the uneven geographical structure replete with the barriers of mountainous terrain (Shah, 2014). Above all, while both the governments need to devote greater resources to the persons with hearing disability and visual impairment, Ladakh is in peculiar position of devoting greater resources to the persons with hearing disabilities as they constitute the significant proportion of PWD of this UT. Having analyzed the nature of disabilities and their demographic composition, it is essential to engage in the social analysis of the PWD population in both these UTs. For this purpose an attempt has been made to examine the gender and age structure as well as regional distribution of PWD in Ladakh, and J&K.

Table-2: Age-wise Distribution of Persons with Disability in J&K and Ladakh

<table>
<thead>
<tr>
<th>Age Group</th>
<th>J&amp;K</th>
<th>Ladakh</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-19 years</td>
<td>99,843</td>
<td>1,585</td>
<td>101,428</td>
</tr>
<tr>
<td></td>
<td>(98.44)</td>
<td>(1.56)</td>
<td>(100)</td>
</tr>
<tr>
<td></td>
<td>[28.26]</td>
<td>[20.04]</td>
<td>[28.09]</td>
</tr>
<tr>
<td>20-59 years</td>
<td>170,717</td>
<td>4,707</td>
<td>175,424</td>
</tr>
<tr>
<td></td>
<td>(97.32)</td>
<td>(2.68)</td>
<td>(100)</td>
</tr>
<tr>
<td></td>
<td>[48.33]</td>
<td>[59.51]</td>
<td>[48.57]</td>
</tr>
</tbody>
</table>
Invocation of RPWD Act in J&K and Ladakh: A Sociological Analysis

The above table shows that the age is a significant variable effecting the survival and working capacity of people with disability. It is because those who are less than 20 years are to be provided with special education and training, and those between the age of 20 to 60 need to be offered employment opportunities. In this regard, the table 2 attempts to discover the age structure of the PWD Ladakh and J&K. As seen in the table there is a large proportion of PWD viz. 59.51% in Ladakh and 48.33% in J&K between 20 and 59 age category. As a matter of fact, they constitute potential working population and both the UTs need to create the employment opportunities or financial support to these people. Very particularly, it seems to be a pressing challenge to Ladakh as its majority PWD population 59.51% falls under this category. Another important priority of these UTs is to attend to the educational and rehabilitation needs of PWD below 19 years of age, as they are of a sizeable proportion in J&K (28.26%) and in Ladakh (20.04%). This also implies that special schools, special training centers and rehabilitation centers are greatly needed in both the UTs. Above all, for both the governments human resource development of PWD has to occupy greater priority as vast majority of its PWD population falls below 60 years of age in Ladakh (79.55%) and in J&K (76.59%) and at the same time a small proportion of PWD senior citizens deserves special attention in both the UTs.

Table-3: Gender-wise Distribution of Persons with Disability in J&K and Ladakh

<table>
<thead>
<tr>
<th>Gender</th>
<th>J&amp;K</th>
<th>Ladakh</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>199,844 (56.57)</td>
<td>4,990 (63.09)</td>
<td>204,834 (56.72)</td>
</tr>
<tr>
<td></td>
<td>[97.56]</td>
<td>[2.44]</td>
<td>[100]</td>
</tr>
</tbody>
</table>
The above table presents data of gender wise distribution of PWD in J&K, and Ladakh Union Territories based on 2011 census. As depicted by the table majority of the PWD are male than female in both the UTs. Precisely, there are 56.57% of Male PWD in J&K and 63.09% of Male PWD in Ladakh. On the other hand female population of PWD in J&K is 43.43% and in Ladakh it is 36.91%. The presence of sizeable proportion of girls and women with disability assumes priority in J&K as they are likely to be circumscribed not only by physical barriers but also socio-cultural constrains and gender stereotypes. Therefore, both the governments need to craft strategies and institutions for gender mainstreaming and empowerment of the girls and women with disability.

<table>
<thead>
<tr>
<th>Region</th>
<th>J&amp;K</th>
<th>Ladakh</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rural</td>
<td>267,459</td>
<td>6,493</td>
<td>273,952</td>
</tr>
<tr>
<td></td>
<td>(75.71)</td>
<td>(82.09)</td>
<td>(75.85)</td>
</tr>
<tr>
<td></td>
<td>[97.62]</td>
<td>[2.38]</td>
<td>[100]</td>
</tr>
<tr>
<td>Urban</td>
<td>85,785</td>
<td>1,416</td>
<td>87,201</td>
</tr>
<tr>
<td></td>
<td>(24.29)</td>
<td>(17.91)</td>
<td>(24.15)</td>
</tr>
<tr>
<td></td>
<td>[98.37]</td>
<td>[1.63]</td>
<td>[100]</td>
</tr>
<tr>
<td>Total</td>
<td>353,244</td>
<td>7,909</td>
<td>361,153</td>
</tr>
<tr>
<td></td>
<td>(100)</td>
<td>(100)</td>
<td>(100)</td>
</tr>
<tr>
<td></td>
<td>[97.81]</td>
<td>[2.19]</td>
<td>[100]</td>
</tr>
</tbody>
</table>

Note: Values given in ( ) indicate row percentage.
Values given in [ ] indicate column percentage.
(Source : Census 2011)
2011 census. As shown in the table majority of the PWD are found in rural areas than in urban localities in both the UTs. Precisely, 75.71% of PWD in J&K and 82.09% of PWD in Ladakh respectively are found in rural areas. On the other hand, a small proportion are found in Ladakh (17.91%) and in J&K (24.29%) in urban areas. This analysis reveals the presence of greater proportion of PWD living in rural Ladakh and rural J&K. On the whole, this analysis establishes the predominantly rural character of PWD in J&K and Ladakh.

Accordingly in these UTs, the rural character of PWD pose challenges to the provisions of facilities, access to various institutions for the persons with special needs. In this scenario, both the governments face predicaments in delivering welfare facilities and amenities to PWD. Consequently, PWD in both J&K and Ladakh, experience prolonged underdevelopment and lack of empowerment, consequent to being confined to the hilly terrain of the rural territory.

3. Reorganization and Transformation

Formation of UTs inaugurated promulgation of disability rights in both J&K and Ladakh. Indeed, the Rights of Persons with Disabilities (RPWD) Act, ratified by the government of India on 27th of December, 2016 (Chauhan, 2022) was implemented in UT of J&K after the reorganization in 2019. This implementation came through the J&K reorganization Act, 2019. Accordingly, in 2020, the Jammu & Kashmir Persons with Disability Rules were designed to implement the RPWD Act 2016 of government of India. Further, in J&K rules were also enacted on 15th of March 2021 based on the Section 101 of the RPWD Act, 2016. The department of Social Welfare of Jammu & Kashmir has been entrusted with to take charge of delivering welfare benefits to PWD. The JKRPWD Rules, 2021 are operationalized to implement the government of India RPWD act in this UT (News Agency, Kashmir Observer, 2020). However, the implementation of this Act encounters challenges due to non release of the prescribed fund which are meant for the well-being and well-fare of People with disabilities. In this regard, the Supreme Court has knocked the UT on the failure of the constitution of PWD fund, and accorded directives to the UT to frame the pertinent rules to enact the laws (Sharma, 2024).

On the contrary, although UT of Ladakh was formed in 2019, on 5th of February, 2024 Department of Social & Tribal Welfare under
the administration of Union territory of Ladakh issued a notification which pertains to the LRPWD (Ladakh Rights of Persons with Disabilities) Rules, 2024. This implies that after four years of long waiting, this initiative inaugurated the process and regulation for the RPWD in UT of Ladakh. The rules includes, formation of the Committee for research on Disability in UT, limited guardian ship, appointment of Appellate Authorities, issuance of Disability certificate along with UDID cards, constitution of the UT Fund for PWD. The LRPWD Rules, 2024 ensures the eradication of hurdles which leads to the social inclusion, protection and empowerment of PWD (Ladakh Rights of Persons with Disabilities Rules, 2024).

4. Conclusion

The revocation of Article 370 resulted in the formation of two new UTs in the federal structure of India. Such re-organization, though had political repercussions and cultural segregation, inaugurated the promulgation of disability rights in both the UTs of J&K and Ladakh. Indeed, the RPWD Act, although enacted in 2016 came into force in J&K in 2021 and in Ladakh 2024. Despite the procedural delay in the establishment of appropriate agencies and institution subsequent to the formation of the UTs, initiative crafted institutions and rules for the enunciation and protection of the entitlements of People with Disability in these UTs. Nonetheless, Consequent to such procrastination, the people with disabilities in these UTs had to undergo privations and had to forgo their welfare benefits.

In this regard, the forgoing analysis of socio-demographic characteristics of PWD in these UTs has indicated the priority issues and special needs that have to be addressed through good governance in these UTs. Amongst them, the first priority is taking cognizance of the rural character of the PWD and the predominance of PWD aged below 60 years of age. Corresponding to such locational disadvantage causing backwardness at the same time majority of population demanding human resource development through special education and special training pose challenges to the newly formed UTs. Moreover, the girls and women with disability have to be empowered through gender mainstreaming and capacity building. Above all the large proportion of persons with hearing disability and visual impairment call for special institutions for their development.
Therefore, engaging with the social model of disabilities, this article argues that it is imperative for both the UTs to gear up their institutions and governance to expedite the enforcement of RPWD act and facilitate to enable the PWD to avail the welfare benefits to accomplish empowerment and development similar to their counter parts in the rest of the States and UTs of India.

**References**


Traces of Banda’s Disciples in the District of Meerut : A Case Study of Sadullapur Bangar

Vighnesh Kumar*, Kuldeep Kumar Tyagi**, Manpreet Cour*** and Komal Tyagi****

*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, Baghpata, Uttar Pradesh (India) E-mail: <tyagikuldeep02@gmail.com>

***Research Scholar, Department of History, CCS University, Meerut, Uttar Pradesh (India) E-mail: <choudharymanu449@gmail.com>

****PGT, M.D.V.I. College, Govindpuram, Ghaziabad, Uttar Pradesh (India)

Abstract

Mughal Emperor Aurangzeb sat on throne in 1656; and in 1669, he had issued some Government Orders (Farmans) which were to suppress the Hindus for preparing a solid foundation based on terror and butchery for his 'conversion-mission' and to resist His Majesty’s cruelty, Punjab rose against him. Guru Teg Bahadur, Guru Govind Singh and their disciples tried their best to save the Hindus. Guru Govind Singh motivated Banda who had come to the north in 1709 and had launched his successful military campaigns against the Mughals upto 1715. The district of Hoshiarpur was an area full of his staunch supporters. The small principalities including that of Patiala had evolved and increased their influences in coming decades. Raja Nain Singh of Parikshitgarh-Bahsuma, when in need, asked for help on which Patiala Maharaj is said to despatch contingent under two of his officers from which the branch of Sadullapur Bangar claims its flow. Sardar Phool Singh Gujar’s family’s claim is supported by the Bhat ki Pothis also.

Keywords

Traces of Banda’s Disciples in the District of Meerut: A Case Study of Sadullapur Bangar

There is situated a village named Sadullapur Bangar in the Development block of Machhara in the tehsil of Mawana of Meerut District in Uttar Pradesh. Here live the descendants of one Sardar Phool Singh who is said to be the grandson of one Gujar Sardar sent here from Patiala by Patiala Maharaj to assist Raja Nain Singh in his military expeditions. According to a common legendary source, preserved in the oral traditions, it is believed that Raja Nain Singh once was in need of military assistance and he had received that from the ruler of Patiala Raj. Raja Patiala sent two of his military leaders whom one belonged to Gujar and the other to Jat caste. The leader of Gujar caste was the said Sardar Phool Singh’s grandfather. whose name still remains a thing of further investigation.

In fact, the first half of the 18th century in general and its 4th, 5th and 6th decades in particular are considered eventful time periods as far as the geographical area of the districts of Meerut and Hapur is concerned. During the reign of Emperor Ahmad Shah, one Jaita Gujar rose to prominence, he levied on the Ganga ghats at Garhmuketeshwar and Puth. This alarmed the Royal Court at Delhi and a number of attempts were made to crush and imprison him but each time he was proved more powerful than earlier. Ultimately, Jaita was summoned at the court with assurance of safety for his life. On that assurance, he presented himself before the emperor and was conferred royal favours and thus ultimately he was assigned land grants. Later on, he was made a ‘Raja’.

This whole powerful episode played by Jaita Gujar was executed in the secret guidelines of the then Chaudharies of the parganas of Jalalabad and Sarraa. Both these parganas are well mentioned in the Ain-i-Akbari. Few more Chaudharies particularly those of Asaura and Ajrara were the silent and strategical supporters in the episode.

Gaining the political and administrative prominence, Raja Jaita Singh made his seat at Parikshitgarh. It is not tough to
understand that the Raja never forgot the advice of his kind Tyagi Chaudhary supporters. The Chaudharies had also the issues with the Syeds around Mawana and so they had to settle the old accounts with them. They were the designers of the Raja and were using him as a tool for the greater purpose for which all of them seem agreed upon.

Raja Jait Singh had no male issue and therefore he was succeeded by his companion’s son named Nain Singh. Raja Nain Singh transferred his seat of administration from Parikshitgarh to Bahsuma, a site further northward towards the Barha country. In this context, what the District Gazetteer records, is worth mentioning:

“Parichhatgarh, Pargana Kithor, Tashil Mawana
A small town, in latitude 28°59’ north and longitude 77°57’ east... On the highest point in the centre of the town is a brick fort, which is of great antiquity.”

According to the tradition it was built by Parikshit, the grandson of Arjun Pandava, who was also the founder of the town. The fort remained untenanted until the rise of the Gujars in the eighteenth century when Raja Nain Singh repaired and strengthened it and built a residence for his family close by. The fort, which is known as the Qila, a name which is locally applied to the town, was dismantled in 1857 and is now used as a police station. The chaupal on one side of the Raja’s house has been utilized as a school. The houses of the people are chiefly of mud and congregate around the fort.

In the early days of British rule, Parichhatgarh was the headquarters of the Tahsil which has since been removed to Mawana.

Again, about the town of Bahsuma and Raja Nain Singh, the same source mentions:

“BAHSUMA, Pargana HASTINAPUR, Tahsil Mawana
A large village on the road from Meerut to Bijnor, situated in latitude 29°12’ north and longitude 77°55’ east, at a distance of 23 miles from the district headquarters....”

In more recent times it was of some importance as being one of the head-quarters of the Government of the Gujar Raja Nain Singh of Parichhatgarh. There is a house of the Raja here and a fort built by him. The place was formerly noted for the saddlery made here; but the trade has declined of late, and there is only one family of saddlers left. Very few saddles are now made as the people prefer cheaper ones made in Meerut, Cawnpore and elsewhere.
About the Raja and his new seat of administration at Bahsumu, Prof. Vighnesh Kumar and others’ article published in one of the issues of the *Contemporary Social Sciences* mentions\(^\text{15}\):

“There stand few monumental heritage buildings at the town of Bahsuma in the *tehsil* of Mawana of the district of Meerut in U.P. The town is situated on both the sides of Meerut-Pauri National Highway no. 119, some 40 kilometers from the district head-quarters of Meerut.”

It further records\(^\text{16}\):

“During the Later Mughals one Jaita Daku, a man full of bravery arose to prominence because of local *zamindar’* support. Really he had become very influential. He started collection levies at the Ganga *ghats* of Garhmuketeshwar and Puth. He was treated as a rebel but remained undaunted.”

In this context, Edwin Thomas Atkinson in one of his famous work, thus records\(^\text{17}\):

“The Gújar family of Parichhatgarh, like their clansmen of Dádri and Landhaura and the Játs of Kuchchesar, owed their existence to the troubled state of the times during the latter half of the past century. The founder of the family, Rao Jit Singh, found the occupation of leader of banditti more profitable than his hereditary calling of grazier and cattle-lifter, and more to his taste than cultivating the soil for crops which the Sikh, Marhatta, or Imperialist raider had quite as good a chance of reaping as the person who sowed them. He commanded the *gháts* into Rohilkhand and reduced the levying of black mail to a science, establishing his ámils as he went. Although his depredations were known to the court of Dehli, no notice was taken of his conduct until he happened to slay, in an encounter, the *chela* (or disciple) of one Parta Singh, a Dákhini *subahdár* and favourite of the mother of Ahmad Shah, the reigning emperor. Parta Singh marched with what he considered a sufficient force to chastise this insolent ploughman and cowherd, but was himself defeated and slain. Kumar Ali, the *kotwál* of Dehli, next tried to capture the Gújar leader, but suffered the same fate, and so others, until the emperor invited the heads of the banditti to Dehli and invested them with plenary authority over the country that they had already been able to occupy, on condition that they should prevent others from
thieving. Dargáhi Singh held Dádri and its neighbourhood; the Ját leader of Kuchchesar, Magní Rám, held Sayána, Púth and Farida, and Jít Singh obtained possession of the eastern parganahs of this district. Jít Singh died of paralysis without leaving any male issue, and was succeeded by his nephew, Nain Singh, to whom Perron, the Marhatta governor of Aligarh, gave over 300 villages in jágir. Nain Singh first established himself at Parichhatgarh, and subsequently at Bahsúma or Baisambha. On the occupation of Meerut by the British, Nain Singh was permitted to hold his accumulation on the terms granted to him by the Marhattas, and subsequently this concession was made to him for his life. During his lifetime he gave much trouble to the authorities by harbouring offenders and engaging in an extensive smuggling trade in salt. Nain Singh died about the middle of the year 1818, and his family were allowed to retain the rabi produce of that year. He left one son, Nátha Singh, who made no claim to his father’s mukarari, but sued for the proprietary right in 183 villages under a zamindári farmán by right of inheritance, and for similar rights in 35½ villages by virtue of a lease at a fixed revenue in his own name.”

Thus, brave Jaita Gujar could not be routed out. And in the last, finally, was given land in grant followed by the title of ‘Raja’. He became Raja Jait Singh.

About the successor of Raja Jait Singh, the following paragraph is important to be looked upon:

“Raja Jaita Singh died without any issue and his companion’s son named Nain Singh succeeded him... Raja Nain Singh was imposed a number of restrictions by the Government of the East India Company on account of the ‘salt issues’.”

Now come to the oral tradition prevalent in one Gujar Sardar family of Sadullapur Bangar. If the story has some historical base, then, it is necessary to be listed in the time bracket from 1798 to 1803.

As per recorded history, it was Raja Nain Singh Gujar who built the temple at Hastinapur now known as ‘Pachin Pandaveshwar Mandir’. He is the one who after an issue, laid the foundation stone of Prachin Bada Jain Mandir at Hastinapur in 1801. The period from 1788 to 1803 was the ruling period of the Sindhiyas of Gwalior. But no traces of clash between the two exist there during this period. Now the point gain masses that Raja Nain Singh, to resist the East India
Traces of Banda's Disciples in the District of Meerut: Sadullapur Bangar

Company would had demanded for military assistance from Patiala Raj and accordingly Patiala Maharaj would have dispatched his two lieutenants - one Gujar and one Jat - to help him. Again, the point to be noted is that no clash happened at actual field and both these military men never went to fight. This fact is supported by the oral tradition that no fighting never ever could take place since the 2 lieutenants had come from Patiala to Raja Nain Singh.

Now, again it is interesting to discuss the point relating to the year of their arrival from Patiala to Meerut. The genealogical table can help to fix it. The Gujar lieutenant's grandson's name was Sardar Phool Singh who is said to found the village of Sadullapur Bangar.

The interviewees are the direct descendants of same Sardar Phool Singh whose grandfather is said to come here from the Pind of Chiklkana in the district of Hoshiarpur in Punjab. He belonged to the Chhonkar or Chhokar gotra.

The genealogical charts as drawn from the interviews information are shown in the next pages.

At present, the Gram Pradhan is Mr. Sachin Singh. He is in the 8th generation from Sardar Phool Singh. Two generations are the earlier ones to Phool Singh so Sachin Singh Stands at 10th. His age and that of Sardar Iqbal Singh and Sardar Tirath Singh is now around 66 and 62 in the same line. If an average age for one generation is taken 22 years, then a time period of 10 generations is equal to $22 \times 10 = 220$ years.

If the average age is taken 25 years then it is calculated as $25 \times 10 = 250$ years. 2 more generation still exist after those 3 persons of same generation and so some $22 \times 2 = 40$ or $25 \times 2 = 50$ years might be added to the said 220 years or 250 years.

The sum then comes either $220 + 44 = 264$ years or $250 + 50 = 300$ years.

In case the total period is taken 264 year then Gujar Sardar ancestor's birth date should be find somewhere 2024 - 264 = 1760 AD. In case it is taken 300 years, then Gujar ancestor's birth date can be fixed somewhere 2024 - 300 = 1724 AD.

In both the cases, the area of Hoshiarpur at that time was much in influence of Baba Banda Bairagi alias Baba Banda Bahadur popularly known as Baba Banda Veer Bairagi. In the district of Hoshiarpur influence of Banda is greatly assessed. So the Gujar ancestor's family was survey one of the staunch supporters of Baba.
Gujar Sardar of Chilkana Pind in Hoshiarpur District of Punjab, then a village in the Patiala Raj.²³

His Son

His grandson named

Sardar Phool Singh or Baba Phool Singh (4 Sons)

Baba Mohar Singh (4 Sons)  Baba Ratan Singh  Baba Kisan Singh (unmarried)  Baba ji Bishan Singh (Unmarried, Share remained with Mohar Singh)

Sujan Singh  Diwan Singh (Unmarried)  Tula Singh (2 Sons)  Javahar Singh

Hukum Singh  Gulub Singh  Bhuvani Singh  Risal Singh (5 Sons)  Jai Singh (4 Sons)

XYZ expired unmarried

Dhunpal Singh  Harpal Singh  Giani Zabar Singh (Ex Gram Pradhan)  Shaheed Rajpal Singh (*1971 war)

S. Rajendra Singh  S. Batraj Singh (Shaheed)  Satbir Singh (Moru)  M. Begaara

S. Bharat Singh (Unmarried)  Ishwar Singh

Gajraj Singh

S. Karam Singh (U.P. Police)  S. Bhogun Singh Unmarried  S. Mangal Singh Unmarried

Yashpal Singh  Nirpal Singh (Unmarried)  Satnam Singh

Sukhbeer Singh  Dharamvir Singh  Kukdeep Singh  Amardeep Singh

S. Iqbal Singh²²

S. Dalmeet Singh  S. Avtar Singh (BSF)  S. Pawan Singh

Gardeep Singh  Prabhjot Singh  Udita Avtar  Sukh Deep Singh  Navjot Singh  Gurleen Kaur
Thus, some clear traces of Banda’s disciples are witnessed in the Sadullapur Bangar, a village in the Machhara block of the Mawana tehsil of Meerut District in Uttar Pradesh.

Notes and References

1. The oral tradition to this effect prevails in the village.
4. Ibid.
5. Ibid.
6. Pratap Singh Nagar, Raja Nain Singh Smarakha (in Hindi), Meerut, Raja Nain Singh Smarak Samiti, Bahsuma (year not mentioned), 77-85.
7. Interview, 22-10-2023 Shri Kuldip Narayan Tyagi and Shri Pradeep Narayan Tyagi, s/o Chaudhary Narayan Singh Tyagi, nephews of Chaudhary Vikram Singh Tyagi, Chaudhary of Pargana Sarawa, Distt-Hapur, U.P.
8. Ibid.
9. Interview, 17-11-2023, Shri Vasudev Sharma, (93 years) Rtd. Lecturer, Hindi, DN College, Meerut; 7/7, Shastri Nagar, Meerut.
   He has composed a ‘Khand-Kavya’ on Jaita Daku alias Jeta Gujar alias Raja Jaita Singh alias Jit Singh (is mentioned in E.T. Atkinson’s work). For details, please see : Vashudev Sharma, Parikshitgarh (Virtta Kavya) [in Hindi], R. Lal Publishers, Meerut, 65-77 (Jait Singh), 77-87 (Nain Singh), 89-91 (Natha Singh).
10. Ibid.
11. Ibid., 133.
12. Atkinson took Nain Singh as Raja Jaita’s Nephew. It was by mistake.
16. Ibid., 133.


19. *Interview*, Sardar Iqbal Singh, S. Tirath Singh and Some 20 more, residents of Sadullapur Bangar relating to the same ancestor Sardar Phool Singh.


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Beyond the Veil: Exploring Feminine Identity in Ancient Greek Society

Jyotika Elhance

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

Abstract

“The greatest glory is to be least talked about among men, whether in praise or blame”, wrote Thucydides, the Athenian historian of 5th century BC about womenfolk. Though not invisible in the pages of classical literature, they were contained in ‘oikos’, portrayed as deceitful, manipulative, and lowly who needed to be chaperoned by their male counterparts. Although Athens prided itself of having pioneered democracy, their women did not enjoy the unconditional voting rights till 1952. Independent women were looked down upon and treated with contempt, their sexuality was often harnessed to fit into the domestic sphere. One of the ways to understand the role of gender in ancient Greek society, is the portrayal of women through mythology. This paper intends to explore how popular myths and narratives of the times mirrored the accepted culture, providing valuable insights into the finer nuances of their everyday world, their socio-political ideologies, their economy, their religion, their gender biases, so on and so forth. Works like Oeconomicus or The Iliad and The Odyssey or the myths of Pandora or Eve or Aphrodite had transformed themselves into instructional texts and were instrumental in manoeuvring the sexuality of womenfolk. Through a discussion of three plays, Sophocles’ Antigone, Euripides’ Medea, and Aristophanes’ Lysistrata, this paper intends to explore the accepted gendered roles that were thrust upon women accentuating the prevalent stereotypes, pushing them away from their normal selves.

Keywords

Classical Greek Literature, Gender biases, Women sexuality.
Beyond the Veil: Exploring Feminine Identity in Ancient Greek Society

1. Introduction

“I think the god from the very beginning designed the nature of women for the indoor work and concerns and the nature of man for the outdoor work. For he prepared man’s body and mind to be more capable of enduring cold and heat and travelling and military campaigns, and so he assigned the outdoor work to him. Because the woman was physically less capable of endurance, I think the god has evidently assigned the indoor work to her.” So said Socrates in Xenophon’s *Oeconomicus*, arousing food for thought about the subtleties of managing the domestic sphere. These classifications were projected as the handiwork of mysterious male gods, thereby pronouncing it as something which was a “natural” fallout. Men were forever engaged in the social, political, and military affairs of their ‘polis’ whereas women were tutored to adhere to their ‘oikos’, the four walls of the house, hearth and child bearing. In his edited book, *A Companion to Tragedy*, R. W. Bushnell states that the Greeks were wary of the irrationality, religious fervour, and sexual passions of these ‘othered’ sex. Thomas R. Martin, in *An Overview of Classical Greek History from Mycenae to Alexander* also states about Aristotle’s idea of women as deformed, incomplete males, designed to be subservient to men. Many ancient myths were used to perpetuate the differential treatment meted out to women. They were expected to play a more subservient role than their male counterparts, with not much socio-political rights. Odysseus’s son Telemachus asked his mother to go inside and tend to her work, the loom, and the spindle. “Making decisions must be men’s concerns, and mine in particular; for I am master in this house”, (Homer, 1991: 13) refers to different roles assigned to men and women. Penelope is regarded as the ideal wife, calm and composed waiting patiently for Odysseus to return from the Trojan war despite being surrounded by hordes of suitors to replace the absent husband. Men had the whole world before them. Transgressors were seldom subjected to social ridicule. There was nothing unusual for the male gods also to be pursuing mortal women but the reverse was considered reprehensible.
Classical literature abounds in myths that reveal the unequal treatment meted out to women. The myths of Hera, Aphrodite, Pandora etc., upheld undue prominence accorded to men. Pandora was conceived specifically as a chastisement for Prometheus who had stolen the fire from Zeus, “…But I will give men as the price for fire an evil thing in which they may all be glad of heart while they embrace their own destruction” (Hesiod, 1949 : 55-59). Although it was Prometheus who was responsible for the combat between the mortal men and divine beings, Pandora received all the flak. To this day, Pandora’s name is synonymous with one who brings scrouge to mankind. She is the mythical deceitful woman who has unboxed untold affliction and plague upon this world. Similarly, Eve too is fabled to have lured Adam into eating the ‘Forbidden Fruit’ thus becoming the catalyst for mankind’s fall from grace. Both Pandora and Eve myths are misogynistic in their very conception. “The folktale of Pandora, like the biblical story of Adam and Eve, is etiological to explain the origin of woman, marriage, and suffering in the world” (Barry, 1995 : 115).

Homer, who was a much-revered figure in ancient Greece and no education was complete without studying him, portrayed Hera as mean, squabbling and scheming goddess, and Aphrodite as promiscuous and frivolous, flaunting her sexuality to her advantage in *Iliad*. Helen too is looked down upon as someone who brought nothing but shame and humiliation to her husband, Menelaus and destruction to Sparta and Troy. Paris, on the other hand is above all chastisement. Interestingly, Agamemnon’s killing of his daughter Iphigenia is proclaimed as sacrifice to the gods, but Clytemnestræ’s killing of Agamemnon is considered as a cold-blooded murder. The skewed relationships could be seen not merely in mythological tales but in the workings of society as well.

Aware as we all are that literature is always rooted in the period in which it is written, it is imperative to approach it with an understanding of the cultural context and the societal norms of the time. While some texts perpetuated stereotypes and limitations for women, others offered more nuanced perspectives that hint at the complexities of women’s lives in ancient Greece. Since a great deal of literature came from the pen of its male authors and rightly so as education too was under their control, women found themselves represented through the lenses of male gaze. In literature, they were
often objectified and portrayed as either idealized figures or sources of trouble, conflicts, wars, and temptation.

Peter Barry, in his book, *Beginning Theory: An Introduction to Literary and Cultural Theory*, emphasized the importance of discussing the women’s status that is reflected within male literature as they provided “role models which indicated to women, and men, what constituted acceptable version of the ‘feminine’ and legitimate feminine goals and aspirations” (Barry, 1995: 122). Through their portrayal of womenfolk, the male writers inadvertently brought about some socially predominant stereotypes about gender roles. They created a fictional aspect of their own versions of the feminine that falls in line with the patriarchal mindset. An analysis of such delineations, has laid bare the “cultural ‘mind-set’ in men and women which perpetuate cultural inequality” (Barry, 1995: 122). The women’s portrayal in classical times “either reflected the perspective of the playwright or of the theatrical tradition on women” (Case, 2007: 132). There are some “positive roles which depict women as independent, intelligent and even heroic and, a surplus of misogynistic roles commonly identified as the Bitch, the Witch, the Vamp or the Virgin/Goddess” (Case, 2007: 132).

2. **Role of Women**

Writing about the status of woman in ancient Greece, Blondell (1999) in his essay, “Women on the Edge: Four Plays by Euripides” refers to her as a “passive conduit of male fertility, on long term loan by her father”. The relationship between husband and wife was rather unequal in nature wherein the woman was obliged to remain loyal but man was under no such obligation of sexual fidelity towards his wife. In his, *A Companion to Tragedy*, Bushnell (2005) describes how the children too were under the ownership of their fathers.

Women were, by and large, under the patronage of their fathers before marriage and later their husbands and sons. They could not own or inherit any property or land of their own, had no say in the state administration or defence of their city-state. Their primary areas of work were marriage, procreation and managing the slaves and household activities. Education, art, religion, politics, and other aspects of political and social life were not accessible to them. They were kept secluded from the outside world and were married off early between 13 to 15 years of age to keep their virginity intact. Their
fertility was shielded to ensure the legitimacy of their progeny. The average marriageable age for men was around 30 years. In his *Social and Political Roles of Women in Athens and Sparta*, Kay O. Pry (2012) states that Aristotle regarded women as “mischievous and deceitful”, creatures who exerted a baneful influence on society. He opined that women were “utterly useless and caused more confusion than the enemy” and it was in the interest of the city-state to keep them segregated from the rest of the society. Plato also believed that if civil and political rights are extended to women, it would substantively alter the nature of the household and the state (Robinson, 2004: 300).

### 3. Spartan Women Vs. Athenian Women

Spartan women enjoyed a comparatively better degree of freedom as compared to their Athenian counterparts. Their marriageable age was also higher and motherhood enhanced their status considerably. Since menfolk were always away at the battlefront, the responsibility of raising and rearing the prospective heroes and running the entire household fell on women’s shoulders. They had access to education which was mostly at home and were also sometimes allowed the liberty to venture into big business transactions. Athenian women could only do small-time domestic transactions. Womenfolk from Delphi, Gortyn, Thessaly, Megara, and Sparta also could hold or inherit property and were provided physical training too. The Athenian women, on the other hand, held no civic or political rights, nor any legal status of being a citizen since citizenship was linked to property. In, *The Rein of the Phallus: Sexual Politics in Ancient Greece*, Eva Keuls (1985) states that women were never given a voice, and were under the beck and call of “kyrios”, their male counterparts. In fact, women were referred to as “damar” which itself meant “to subdue” or “to tame”. The laws on gender segregation were very much in place in the Archaic age, and men were indifferent to women’s plight, (p. 28) writes Don Nardo (2000) in his book, *Women of Ancient Greece*. Some stoic philosophers, with a contrary mindset however, were in favour of equality of the sexes. They modelled their argument on the ethics of Cynicism and regarded any form of sexual inequality to be contrary to the laws of nature. “Marriage should be seen as a moral companionship between equals and not merely as a biological and economic necessity” (Colish, 1990: 37-38).
Although Athens was considered as the cradle of democracy and philosophy, and people could take up poetry or art or philosophy as their profession, but women were excluded from ‘art’ and ‘literature’. Sappho, the 7th century celebrated poet from Lesbos was one of the few fortunate ones who shot into limelight through the brilliance of her words.

The Athenian women were, however, at liberty to participate in some religious rituals. There were some festivals which were primarily reserved solely for women. The cult of Athena Polias was one such rituals. The patron goddess of Athens, she was an embodiment of wisdom, wit, courage, and intelligence, the most resourceful and the most conspicuous of all the goddesses. Another important women’s festival was the festival of Thesmophoria, which celebrated the fertility rites for Demeter, the most revered goddess of harvest, agriculture and fertility and her daughter Persephone. Hera and Aphrodite, on the other hand, were portrayed as mischievous troublemakers who enticed men and led them astray. The male gods pursuit of mortal women was considered norm but the reverse was treated with contempt.

4. Female Sexuality

Women were regarded as intellectually inferior and physically weak. Their sexuality was steered by their male counterparts. If they failed to preserve the family honour, they were branded as witches and criminals and had to abdicate from all religious ceremonies. Some women also worked as sex-workers. They were divided into two categories, ‘porne’ or the brothel prostitutes, and ‘hetaira’ or the higher-class prostitutes. Hetaira were adept and well-versed in culture and music and formed a lasting-relationships with men. Women as virgins also worked as priestesses to female deities like Athena or Demeter.

5. Women in Literature

Medea, the central protagonist after whom the play was named, is ‘othered’ as a fiercely wild-spirited woman from the exotic east, uncontrollable in the extremities of her behaviour. She displays all the stereotypically heroic attributes which were held in high esteem in males by Greeks but looked down upon in women. She displayed ingenuity and resourcefulness, power and perseverance, confidence and courage, wit, and determination to conceive and
successfully carry out her plans effectively. Her passion and revenge are equally vengeful. Her love for Jason had led her to transgress all limits of social behaviour. She had no qualms about killing her brother and cutting him down to pieces before throwing them away one by one to stall the very process of being captured by her father, no remorse for leading to the horrendous death of Jason’s new bride and no compunction in killing her own children to spite her unfaithful husband. What is interesting to note is that although it was Jason who was the root cause of it all, but nowhere does he get rebuked, reproached, or censured for his egocentricity. The blame solely and solely rests on Medea’s shoulders. “Hell, hath no fury like a woman scorned.” Making us privy to a woman’s angst she states,

Surely, of all creatures that have life and will, we women
Are the most wretched. When, for an extravagant sum,
We have bought a husband; we must then accept him as
Possessor of our body. This is to aggravate
Wrong with worse wrong. (Euripides, 1984 : 229-232)

And then she also springs the extremely loaded question contemplating whether the man that they get would be “good or bad” for, “divorce is not respectable; to repel the man, not possible” (Euripides, 1984: 235-6).

She goes on to say further,
Still more, a foreign woman, coming among new laws,
New customs, needs the skill of magic, to find out
What her home could not teach her, how to treat the man
Whose bed she shares. And if in this exacting toil
We are successful, and our husband does not struggle
Under the marriage yoke, our life is enviable.
Otherwise, death is better. (Euripides, 1984 : 237-43)

Medea was compelled to take the reins of her life in her own hands. She extracted the price of revenge and passion from her unfaithful husband Jason and challenged the patriarchal norms so prevalent in those days. She gets branded as a ‘witch’, a ‘murderess’, a ‘beast’. She is betrayed by one for whom she has sacrificed everything, her family, her home, her integrity. Completely alienated from all fronts, with nowhere to go, after a lot of deliberation she feels the best way to appropriate revenge on him
would be to deprive him of his own male progeny. All sympathies get
directed towards Jason and his newly killed bride but Medea refuses
to feel victimized and dons the mantle of a tragic hero, proving
herself as Jason’s equal in relationship.

In ancient Greek society, xenophobia and a distrust of
foreigners was a norm. Medea’s outsider status may have
contributed to her negative depiction, reinforcing cultural biases of
the time. Her foreignness, her brazenness, her impudence gets
foregrounded and arouse scepticism in people. Her downright
rejection to conform to societal expectations of passive femininity
earned her grave disrepute. But she refused to be cowed down and
brazenly challenged the heroic archetypes.

Medea becomes a compelling tragedy of a scorned woman’s
revenge who made herself heard in an equally compelling and
gruesome manner. Her husband’s betrayal triggers a chain of events
that exposes the potential dangers associated with women who act
independently and assert their own desires, especially in the face of
male rejection. She challenged the patriarchal social structures,
where power and authority were predominantly held by men, where
women were accorded subordinate roles, and their opinions and
perspectives were deemed less valuable than those of men.

Similarly, the Homeric epics, The Iliad and The Odyssey, also
have commodified the portrayal of women to a large extent. Helen of
Troy is projected as the primary cause of conflict overshadowing her
real self. Her silencing is a complex and nuanced aspect that reflects
broader themes of gender, power dynamics, and societal
expectations. The epic tradition explores extensively the heroic deeds
and conflicts of male warriors like Achilles and Hector shelving
female experiences completely, thereby exposing the deeply
ingrained gender norms and patriarchal structures. In her essay
“Helen in the ‘Iliad’ : A Reassessment of Homeric Values”, classicist
Helene Foley argues that Helen’s character should be reconsidered,
emphasizing her intelligence and her awareness of her own agency.
Attributing the Trojan War solely to her would be oversimplifying a
complex mythological and literary narrative. While Helen’s
elopement with Paris is central to the traditional story surrounding
the Trojan War, it is crucial to recognize that there were other
reasons too. The war was the result of a combination of divine
interventions, political factors, historical animosities, and the
actions of various characters, all intricately woven into the fabric of ancient Greek mythology and literature. The geo-political and historical factors too were at play. Agamemnon’s desire for power and control, the rivalry between the Greek city-states, and the longstanding enmity between the Achaeans (Greeks) and Trojans all contributed to the complexity of the conflict.

Sophocles’ Antigone also challenges traditional gender roles by prioritizing familial duty over political authority whereas her sister Ismene tows the conventional line, petrified that she is of male authority. Though not explicitly focused on her sexuality, Antigone’s defiance to king Creon could be perceived as a form of subversion against the societal expectations that sought to regulate and manipulate women’s behaviours. She brazenly confronts the highly skewed power structures that lead to her tragic demise.

Aristophanes’ Lysistrata along with her band of women comes up with a unique notion of sex strike to arm twist menfolk into abandoning warfare and ending decades old Peloponnesian War. Harnessing the power of their own sexuality, they display their native wit, grit, and determination to overcome an adverse situation. But here too, they draw flak and are called flamboyant and frivolous. They get referred to by men as “a pestilent disease” whom we have “kept and fed within our homes” (Sophocles, 1984: 150).

Asked by the Magistrate, as to what have women done for the war efforts, Lysistrata retorts, “We have contributed twice over and more. We have given you sons, and then had to send them off to fight” (Aristophanes, 2002: 164). And further,

We are in the prime of our lives, and how can we enjoy it, with our husbands always away on campaign and left us at home like widows?... A man comes home - he may be old and grey - and he can get himself a young wife in no time. But a woman’s not in bloom for long, and if she isn’t taken quickly, she won’t be taken at all... (Aristophanes, 2002: 164)

echoing Euripides’ Medea when she says,
If a man grows tired
Of the company at home, he can go out, and find
A cure for tediousness. We wives are forced to look to one man only” (Euripides, 1984: 246-8).
Aristophanes may have made Lysistrata the central protagonist of his ‘peace play’, but he is far from being a feminist. He has merely created a fantastic situation and given a comic slant to the desires of womenfolk wherein they think that they’d be able to exert their control over men and also bring about peace among the warring states.

6. Conclusion

The silencing of women’s voices has deep historical and cultural roots, and it has manifested in various societies throughout history. The historical imbalance of power has been heavily tilted in man’s favour. As the dominant gender, he has been able to control societal institutions, including legal, political, and religious systems which gradually paved way for a systematic marginalization of women. Religious and cultural beliefs have also contributed in justifying their subjugation. Interpretations of religious texts and cultural traditions were often used to legitimize the silencing of women by attributing it to divine or cultural mandates. Limited education impeded women’s intellectual development and denied them the tools to articulate their thoughts effectively. They were kept financially dependent. Literature, culture, and public discourse was a male prerogative, used to their advantage in shaping narratives, exercising controls, reinforcing stereotypes, and limiting diverse voices. Women who expressed opinions or sought autonomy were often perceived as a threat to the existing power structures and had to face social stigma, ostracization, and even chastisement. Fear of repercussions discouraged many women from expressing their thoughts openly.

The dominant social mindsets intersected with the individual experiences of fictional characters like Antigone, Helen, Lysistrata, Medea etc. exposing the wariness of menfolk towards unbridled female sexuality. Whether through disobedience, elopement, or revenge, these characters challenged the traditional control exerted on them. Antigone’s defiance, Helen’s choices, and Medea’s vengeance had severe consequences. Antigone was condemned to death, Helen endured the ravages of war, and Medea lost her children. The popular narratives served as deterrents against any kind of sexual deviances for those who dared to disrupt the societal expectations by stepping outside prescribed roles.
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The Dynamics of Nepal’s Democratic Transition: A Sociological Analysis

Keshab Raj Silwal

Assistant Professor, Central Department of Sociology, Tribhuvan University, Kathmandu (Nepal) E-mail: <keshavsilwal@gmail.com>

Abstract

This article investigates the dynamics of democratic transition in Nepal from sociological lens. It analyzes sociologically the causes, process and social impacts of political transition in Nepal. Nepal has not long history of democracy, rather it becomes only just more than half century. Nepal has witnessed three democratic movement in 1951, 1990 and 2006. The income, education, civil society, crisis and turbulence, inequality, political institutions, industrialization, urbanization, structure of the economy, capitalism, the nature and extent of globalization are the leading factors of democracy. The awakening and demise of pre-capitalist including feudal, political, economic and cultural forms at multiple levels of social organization, and the expansion and intensification of capitalism lead Nepal to the path of democracy. Another important factor for establishment of democracy in Nepal is increased population of middle class. However, democratic system continues to fail to benefit the overwhelming majority of the population in Nepal due to the absence of a real socioeconomic democracy. Many governments were formed, but they have faced three sequential challenges: foundational challenge, challenge of expansion, and deepening democracy.

Keywords

Democracy, Democratization, Oligarchic regime, Monarchy, Globalization.
The Dynamics of Nepal’s Democratic Transition: A Sociological Analysis

1. Introduction

Democratic transition has remained at the core of intellectual and political inquiries in Nepal during one and half decades. However, it is not analyzed sociologically. As sociologist, I am interested in studying these democratic changes in Nepal relating it to sociological theories. Thus, this article has analyzed sociologically the causes, process and social impacts of democratic transition in Nepal. This paper deals with history and factors of democracy from ancient era to the globalized world. It includes the factors of democracy assessed by Mahony (2003), Acemoglu and Robinson (2006). When the military force and the landed elites are weakened, these give the rise to the democracy. The bourgeoisie or the middle class is the main agent behind the democratization. Intergroup inequality, political institutions, structure of economy, and nature and extension of globalization are the factors of democracy. Huntington (2010) has summarized the history of democracy in three waves. These factors of democracy are relevant to the establishment of democracy in Nepal. This paper includes the assessment of Chaitanya Mishra who links spread of capitalism with democracy in Nepal.

The democratic system in developing countries faces various challenges: foundational challenge, challenge of expansion and deepening democracy. These challenges are relevant to the democracy of Nepal. Nepal has short history of democracy as it has long oligarchic regime of kingship and Ranas. There was struggle between for and against the democracy in Nepal during Panchayat system and armed struggle of Maoist. During Panchayat system and civil war, the situation of human rights is worse. This paper uses qualitative explanatory methods and secondary data sources to assess the democratic transition in Nepal.

2. Theoretical and Historical Review of Democracy

Democracy is a global phenomenon on every one’s lips. It is more than just political freedom and includes the concepts of social justice
and equity. Democracy provides an environment for the protection and effective realization of human rights. Yet Democracy has long and dynamic history. The base of direct democracy of Athens has extended to new dimensions in the globalized world and technocratic capitalism. The representative democracy has brought various contradictions and debates in people’s participation in the state mechanism. In 431 BCE, Athens’ citizens held a general assembly to debate their response to Sparta’s challenge (Tilly, 2007). Charles Tilly has further mentioned that between 300 BCE and the 19th century CE, a number of European regimes adopted variants on the Greek model: privileged minorities of relatively equal citizens dominated their states at the expense of excluded. The development of democracy in Athens has formed a central source of inspiration for modern political thought (Held, 1996). The political ideals such as equity among citizens, liberty, respect for the law and justice have influenced political thinking of the west. The great Greek thinkers-Thucydides, Plato and Aristotle examined democratic ideas, culture and practices of Athens making way for modern definition of democracy. In the Medieval Europe, Locke, Montesquieu and Madison further developed the new concept on democracy and developed the representative election and three major political structures of democracy - Legislature, Executive and Judiciary. Hobbes had created the concept of cruel state highly undemocratic for maintaining peace and order. Bentham, James Mill and John Stuart Mill had extended the new rights for the liberal democracy in the modern period of advanced, urbanized, industrialized, technological, capitalist, progressively more secular society.

Social structure contains various factors leading to democratic system. Regarding the factors those responsible for the rise of democracy, James Mahoney has assessed the claims made by three major schools of thought: the Barrington Moore School, Guillermo O’Donnell School, and the Juan Linz and Alfred Stepan (Linz-Stepan) School. Since the School of Donnell rests heavily on identifying factors contributing the rise of bureaucratic-authoritarian regime in South American countries, he limits his focus on assessing the School of Moore, and Linz-Stepan. Moore’s School has identified internal class relationship within a state a major factor for establishing democracy. Considering bourgeoisie class the more decisive among others it claims with whom the bourgeoisie makes alliance decides the nature of the regime. If it allies with labour-repressive lord, the regime turns
to be autocratic, and if it allies with the working class then the regime turns to be democratic. James Mahoney has stated:

“The bourgeoisie or the middle class is main agents behind democratization. Democratization is fundamentally an urban process in which rural classes have little role to play. The working class has played a major role in pushing forward democracy, especially in the historical transitions of Northern Europe and the contemporary transitions of Southern Europe, Latin America, and Africa. Working-class strength is positively associated with democracy” (Mahoney, 2003).

Mahoney rejects the notion of Moore’s school that ‘a strong bourgeoisie that avoids an anti-peasant alliance with a labour-repressive landed elite facilitates democracy’ and ‘an anti-peasant alliance that unites a labour-repressive landed elite with a politically subordinate bourgeoisie facilitates authoritarianism’ citing examples of many countries of the Europe and America including France, England, Sweden, Japan, Germany, Argentina, etc. Mahoney does not agree that the mere alliance of bourgeoisie and proletariat contributed to the emergence of democracy in France; rather it was the weakening state of the landed elites that contributed bourgeoisie to “fulfill the historic role of establishing parliamentary democracy”. Similarly, the displacement of labour-repressive landlords in Germany and Japan was not because of a bourgeois revolution but due to the peasant groups’ inability to lead successfully the revolution. So far as Japan’s case is concerned, “landlords played the relatively passive role of allowing powerful bureaucratic and military elites to seize state power and initiate industrial expansion that ultimately benefitted the modern bourgeoisie”.

Mahoney has construed Linz-Stepan School of thought as voluntarist metatheory for considering agency the most decisive factor for the regime transition. The leadership, the political institution, voluntarism, contingent political scenario, etc are declared the most decisive factors. For them, “those actors have certain choices that can increase or decrease the probability of the persistence and stability of a regime...leadership...can be decisive and cannot be predicted by any model”. But Mahoney does not consider agent always sufficient for democratizing (Mahoney, 2003). The better, for him, would be to build a bridge between the voluntarist and agent-based emphases with the structural components arguing “the historical and structural factors such as
economic development, changes in the global economy, and the spread of international norms, and the ‘causers’ of democracy, which correspond to the regime actors and opposition factions who make key choices during transition periods that produce democratic regimes”. This way, for Mahoney, the accumulation of components, which are the very products of a national and international structure, decides the type of regime.

Mahoney finally argues on the multiple factors like the “spread of knowledge about democratic institutions, norms supportive of democracy, and actors and institutions in society” responsible for the rise or demise of a democratic state. He does not mention that the path to democracy in terms of class relation follows homogenously to all societies. Nor he considers class relationship as less significant factor for the transition to democracy.

Acemoglu and Robinson have extended their assessment of democracy identifying various factors leading a democratic transition, which are the income, education, civil society, crisis and turbulence, inequality, political institutions, industrialization, urbanization, structure of the economy, capitalism, the nature and extent of globalization, etc. (Acemoglu and Robinson, 2006). For them, inter-group inequality is the major contributing factor. They admit that “inter-group inequality should have an effect on the equilibrium of political institutions and thus on the likelihood that a society ends up as a democracy”. When inequality is minimal, revolution could never be a threat and even if it is, the ruling elite can prevent revolution by several promises of redistribution packages. It is only in case of higher level of inequality does democratization become a necessity. Concomitantly, a decrease in inequality makes a highly unequal society more likely to democratize. However, this does not mean that falling inequality necessarily induces democratization.

“In another highly unequal nondemocratic society, we might see inequality fall but democratization does not occur because something else changes as well (e.g., the extent of globalization changes) that decreases the appeal of democratization”.

—Acemoglu and Robinson, 2006

Transition to democracy, for Acemoglu and Robinson, is more likely to occur amid economic and political crisis. During this time the political movements are more likely to be launched by the opposition parties. The growing disappointment of the public to the regime
resulted by the crisis inspires the opposition for extending their movement. Acemoglu and Robinson have argued of democratic transition in many Latin American countries in the context of severe economic difficulties. They have identified many transitions to democracy during the nineteenth and twentieth centuries throughout the world where social unrest and turbulence were rampant. Even during the crisis, the incumbent regime could hardly allocate its resources to suppress the uprising. Hence, regime transitions are more likely to occur during times of crisis or turbulence. The middle class since it deserves “more comfortable economic situation and the greater education of its members - can be a critical catalyst in the process toward democracy” as well.

The development of capitalism is another factor of democracy. Many scholars have credited capitalism for increasing the power of the poor thereby challenging the non-democratic regime. This has partial truth but the capitalist development does not always lead a country towards democracy. It is not the capitalist development that constitutes of every positive as Acemoglu and Robinson states, but it is, “both the strength of the citizens and the trade-off of the elite between repression and concession that determines the fate of democracy”. They further argue that the agrarian economy hardly enables citizens to organize as their living is highly scattered. It is an increased urbanization and industrial employment, the tangible outcomes of capitalist expansion, which enables them to organize thereby collectively voicing for democracy.

Today a strong economic tie with other nations throughout the globe has tied every nation. European Union, International Monetary Fund, etc are some global economic organizations, which affect significantly for the change in political regime across the world. From these organizations, the elite can invest their capital out of their own country. As the elite invest their capital, the global economic organizations have to protect the capital by institutionalizing democratic regimes. Likewise, the global trade system denies the disruption of economic activity as it is costly for developed nations and more costly for many less developed nations that have just entered into the world economy. Similarly, Acemoglu and Robinson (2006) believe that the “increased political integration and the end of the Cold War (if not hijacked by the war against terrorism) might imply that countries that repress their citizens can perhaps expect stronger sanctions and reactions from the democratic world”. All these signify
that globalization contribute to the transition to democracy. Acemoglu and Robinson have found positive correlation of income, education, social unrest, economic depression, street fighting, capitalism, etc with democracy.

Samual P. Huntington (2010) has analyzed history and factors of democracy mentioning three waves of democracy. The first wave was before the First World War in which he emphasized modernization, urbanization, creation of middle class, and decreasing inequality. The end of Second World War started the second wave of democracy with the collapse of empires. For the third wave of democracy, Huntington has assessed five factors: 1) a crisis of authoritarian legitimacy created by economic recession induced by the oil shocks of the 1970s and the international debt crisis of the 1980s; 2) the income growth and increase in education experienced in the 1960s; 3) the change in the attitude of the Catholic church; 4) the changes in the attitudes of international institutions, the United States, and the Soviet Union; and 5) the ‘snowballing’ or demonstration effects that led to contagion and the international dissemination of democracy.

3. Democratic Transition in Nepal

Nepal had a long history of monarchical domination and Nepal’s democracy is in its embryonic stage, which faces several challenges from various fronts. The Gorkha rulers referred to their territorial domain in terms of a Persian loanword meaning possessions ‘Muluk’ as the entire possessions of the King of Gorkha (Burghart, 1984). By coding M. C. Chandra, Burghart has discussed that in the administration of his possessions the king saw himself as a landlord who classified exhaustively and exclusively his tracts of land according to tenurial categories and then assigned, bestowed, licensed, of auctioned the rights and duties over these tracts of land to his subjects. The customary law of Nepal was depending on the Brahmanical codes that followed the customs of religion. Having listened to the counsel of his gurus and priests, the king of Gorkha or his agents made various judicial decisions concerning the social order within the realm.

Ranas held state power from King following tyrannical, dictatorship and autocratic. All powers of rule in Nepal were vested in the Chief Ministership, the office of which passed by collateral succession within the Rana family up to the first half of the twentieth
century They could kill people who they did not like. They later promulgated Muluki Ain of 1854 had divided people into five categories: (1) wearer of the Sacred Thread, (2) Non-enslaveable Alcohol Drinkers, (3) Enslaveable Alcohol drinkers, (4) Touchable species from whom Wearers of the Sacred Thread could not accept water, and (5) Untouchable species from whom Wearers of the Sacred Thread could not accept water. That created discrimination among people and was highly undemocratic.

In the winter of 1950-1951, an alienated faction of the Rana family, the members of the outlawed Nepali Congress Party, and King Tribhuwan combined forces to overthrow the 105-years-old Rana regimes as well as the proprietary form of government (Burghart, 1984). The first democratic election was held on 1960 B.S., but could not sustain for long time. The Panchayat System replaced the parliamentary system and the sovereignty vested in King Mahendra in 1962. The king became supreme commander of army. In the name of nation-building, King Mahendra started new way of homogenization by making compulsory national language in government office, new Muluki Ain, new national emblems.

Until 1990, Nepal was an absolute monarchy running under the executive control of the king. Faced with a people’s movement against the absolute monarchy, King Birendra, in 1990, agreed to large-scale political reforms by creating a parliamentary monarchy with the king as the head of state and a prime minister as the head of the government. Nepal’s legislature was bicameral consisting of a House of Representatives and a National Council. The House of Representatives consisted of 205 members directly elected by the people. The executive comprised the King and the Council of Ministers (the Cabinet). The leader of the coalition or party securing the maximum seats in an election was appointed as the Prime Minister. The Cabinet was appointed by the king on the recommendation of the Prime Minister.

Governments in Nepal have tended to be highly unstable; no government has survived for more than two years since 1991, either through internal collapse or through parliamentary dissolution by the monarch. In the first free and fair elections in Nepal in 1991, the Nepali Congress was victorious. The 1994 election defeat of the Nepali Congress Party by the Communist Party of Nepal (Unified Marxist-Leninist) (CPN(UML)) made Nepal the first communist-led monarchy in Asia, with Man Mohan Adhikary Prime Minister. In
mid-1994, parliament was dissolved due to dissension within the Nepali Congress Party. The subsequent general election, held 15 November 1994, gave no party a majority and led to several years of unstable coalition governments. As of the May 1999 general elections, the Nepali Congress Party once again headed a majority government. There have been three Nepali Congress Party Prime Ministers since the 1999 elections: K.P. Bhattarai (31 May 1999-17 March 2000); Girija Prasad Koirala (20 March 2000-19 July 2001); and Sher Bahadur Deuba (23 July 2001 - 2003).

In February 1996, the Communist Party of Nepal (Maoist) began a violent insurgency in more than 50 of the country's 75 districts. About 13,000 police, civilians, and insurgents have been killed in the conflict since 1996. The government and Maoists held talks in August and September 2001. On June 1, 2001, King, Queen, Crown Prince and Royal family were killed in royal massacre, and the late King's surviving brother Gyanendra was proclaimed king.

King Gyanendra suspended the Parliament, appointed a government led by himself, and enforced martial law in 2005. The King argued that civil politicians were unfit to handle the Maoist insurgency. Telephone lines were cut and several high-profile political leaders were detained. Other opposition leaders fled to India and regrouped there. A broad coalition called the Seven Party Alliance (SPA) was formed in opposition to the royal takeover, encompassing the seven parliamentary parties who held about 90% of the seats in the old, dissolved parliament.

On 22 November 2005, the Seven Party Alliance (SPA) of parliamentary parties and the Communist Party of Nepal (Maoist) agreed on a historic and unprecedented 12-point memorandum of understanding (MOU) for peace and democracy. Nepalese from various walks of life and the international community regarded the MOU as an appropriate political response to the crisis that was developing in Nepal. Against the backdrop of the historical sufferings of the Nepalese people and the enormous human cost of the last ten years of violent conflict, the MOU, which proposes a peaceful transition through an elected constituent assembly, created an acceptable formula for a united movement for democracy. As per the 12-point MOU, the SPA called for a protest movement, and the Communist Party of Nepal (Maoist) supported it. This led to a countrywide uprising called the Loktantric Andolan that started in April 2006. All political forces including civil society and professional
organizations actively galvanized the people. This resulted in massive and spontaneous demonstrations and rallies held across Nepal against King Gyanendra’s autocratic rule. Twenty-one people died and thousands were injured during the 19 days of protests.

Finally, King Gyanendra announced the reinstatement the House of Representatives, thereby conceding one of the major demands of the SPA, on 24 April 2006. The activities of the King became subject to parliamentary scrutiny and the King’s properties were subjected to taxation. Moreover, Nepal was declared a secular state abrogating the previous status of a Hindu Kingdom. On 23 December 2007, an agreement was made for the monarchy to be abolished and the country to become a federal republic with the Prime Minister becoming head of state. Nepal became secular, federal and republic. The election of Constitutional assembly was held in the April 2008 and the Communist Party of Nepal (Maoist) became the largest party. But the constitutional assembly was dissolved in 2011 without promulgating new constitution due to the several social issue, one is the issue of federalism. Political parties did not agree on the mode of federal system whether it should be on the basis of ethnicity or on the mixed identity. Second election of new constitution assembly was held in 19 November 2013. The promulgation of new constitution took ten years in 2015 which deteriorated freedom and human rights. Local bodies are vital to all democracies and their continuous as these are institution at its roots. Elected local councils were dissolved in July 2002 by the Sher Bahadur Deuba government and the local election was not conducted for long time and local bodies remained without elected representatives. Two general elections along with local election have been held after promulgation of new constitution in 2017 and 2022. Yet, no single party got majority and there is still political bargaining among the parties and people do not feel the full democracy and good governance. Thus, the democracy in Nepal is not stable and people feel absence of democratic rights. The major flaw in Nepal’s democracy emerged in 2020 when the elected government encroached upon the constitution. However, the Supreme Court overturned the government’s actions against the dissolution of the elected House of Representatives. In reality, Nepal functions more as a party-cracy than a true democracy.

Nepal has short history of democracy as it has long oligarchic regime of kingship and Ranas. There was struggle between for and against the democracy in Nepal during Panchayat system and armed
struggle of Maoist. Politics has manipulated the democracy and people feel the absence of freedom, human rights and democratic rights for long time. The Nepalese society is divided into various groups demanding rights for women, deprived and excluded groups such as dalits and ethnic, and regional autonomy. Nepal is in the transition of democracy and the state of fragility. The real sense of democracy is absence in Nepal and people are still demanding rights that are more democratic.

4. Assessment of Democracy in Nepal

Nepalese youths had increased contact with outside world for study during 1950s and inspired by the independence movement of India. They learnt how democratic system protects freedom and human rights. They established Nepali Congress and started armed struggle against the Rana regime to establish democratic system in Nepal. However, the powerful King and the increased percentage of illiterate population resisted for the stability of democracy system. King Mahendra took benefits from the cold war and established Panchayat System, the direct rule of King. He banned political parties for conducting political activities. However, the political parties were active against the Panchayat System under the ground for establishing democracy and after 30 years, Panchayat system was ended with first people’s movement of 1990. There were various factors those supported the re-establishment of democracy in Nepal.

Prominent Sociologist of Nepal Dr. Chaitanya Mishra has assessed the political transition of Nepal. Political and journalistic writings on Nepal have invariably attributed the success of the popular movement and political transition to the Seven Party Alliance, the Communist Party of Nepal (Maoist) and civil society groups across the country (Mishra, 2007). Some have also attributed it to the activism of the poor, women, lower caste groups, particular religion groups, etc. Some others have attributed it to the organized resistance against the state put up by ethnic groups. Some others have attributed it simply to an overwhelming ‘desire for peace and stability’ among citizens following 12 years incessant and numbing fear and searing violence. Except these prevalent concepts, Mishra has given major four constitutive themes of multi-level historical-structural processes: first the awakening and demise of precapitalist including feudal, political, economic and cultural forms at multiple levels of social organization, second the expansion and
intensification of capitalism, third democratization based on successively enlarged, intensified and relatively successful popular movements, and fourth individualization, capability enhancement and empowerment. These four constitutive themes had crystallized the recent royal coup, popular resistance and the consequent collaboration among seven parties’ alliance, Communist Party of Nepal (Maoist) and civil society. The CPNM made a fundamental break with its past in 2003 when it declared that its immediate political program would be geared not toward a New Democratic state, but toward the ‘completion of bourgeois democratic revolution’. Chaitanya Mishra has discussed:

“There were two CPNMs. The first CPNM lived between 1994 to 2002 when it upheld the program of New Democracy and the strategy of ‘People’s War’. The second CPNM was born in 2003 when it began to seriously question the program of the historical appropriateness of the program New Democracy and instead, gradually, convinced itself of the validity of a program of bourgeois capitalist transition not only for the present day Nepal, but also for other similarly placed peoples and countries for building a people-based democratic program suited to the 21st century” (Mishra, 2007).

According to Chaitanya Mishra, Nepal’s economy acquired a decidedly capitalist tendency as early as the mid-1880s. It was much closure in 1950s, and expanded and intensified since 1980s. The Birta, Guthi and Kamaliya system were abolished which were the symbols of the feudal system. So, Nepal is not semi-feudal and semi-capitalist as the left parties has stated, rather it is capitalist country which enforces Nepal to be more democratic than socialist. Civil societies, which were itself a product of the rise of capitalism and previous democratic struggles, were the key actor of political transition of Nepal. These classes are highly educated and acquainted with globalization and always showed the negative reaction to the activities of Maoist. The large mass of civil societies scattered across the country and beyond gave excessive pressure to transform Nepalese Maoist and to establish democracy. Mishra has given more emphasis to the internal social structures, so the analysis of Mishra has lacked pressure of international structure. As Samual P. Huntington (1991), the ‘snowball rolling’ role of globalization is also important factor to establish democracy in Nepal.
Another important factor for establishment of democracy in Nepal is increased population of middle class. During Panchayat system and after 1990, new middle class were increased and resided in sub-urban area with their new culture that is sub-urban culture (Liechty, 2008). They are mixed group from different places and races, and they are together because of their class. Nepalese people are attracted to foreign jobs, foreign study, foreign language and foreign dress. Thousands of people are leaving the country to work and study in foreign. Nepalese people get money from aid, remittances and tourism. The money is flowing in the market of Kathmandu even Nepal is the poorest country of the world. The middle class are educated and acquainted with the outside world. The first people’s movement of 1990 and the combined effort of seven parties’ alliances and Maoist of 2006, Nepal entered into democratic system with new era of republic and secular country.

The social and economic structure is supportive for the democracy in Nepal. However, the democracy is not stable in Nepal. Nepal’s democracy index score is 4.60, according to the Economic Intelligence Unit (2024). This classification indicates that Nepal is not considered fully democratic but rather a hybrid regime. Essential democratic qualities such as independent suffrage, participation in decision-making, equality, human rights, inclusion, and equitable redistribution are under threat. Control over participation and suffrage is predominantly held by the elites or higher classes. Consequently, the regime falls somewhere between authoritarian and democratic. In the first constituent assembly of 2008, women held approximately 12.5% of the seats (30 seats). However, by the general election of 2022, this representation had decreased to 4.25% (7 seats). Although the new constitution includes quotas for women and Dalits at the local level, they still occupy fewer administrative positions, indicating that patriarchy remains deeply entrenched. The human rights situation has become gloomier. Women have less literacy rate and less access to health services. Nepalese women find themselves susceptible to both public and domestic violence, which constitutes rape, sexual abuse in the work place and at home, and human trafficking. During civil war, the human right condition was the worst and the condition is still worse due to various armed groups are active in Terai and other part of the country. Thus, the democracy and human rights in Nepal is in fragile condition.
4. Conclusion

Democracy needs particular social structures that lead the state to be democratic. The major factors of democracy are intergroup inequality, political institutions, rise of middle class, weakened military force, structure of economy, and nature and extension of globalization are the factors of democracy. In the ancient Athens, citizens had leisure time to involve in the activities of state and took part in the direct democracy. Slaves, old men, children and aliens were excluded in the ancient democracy, but new social movements have added new rights in the democracy such as women rights, child rights, employment rights, aboriginal rights, labour rights etc. Freedom, democracy and human rights have intense relationship. As the capitalism developed in the sixteen century, more rights were added in the democracy such as property rights.

Democracy in developing countries has similar situation in some context having similar social and economic structure. The military intervention is the common problem of these countries. The so-called largest democratic country is also facing many problems in the stability of democracy. Nepal has short history of democracy as it has long oligarchic regime of kingship and Ranas. There was struggle between for and against the democracy in Nepal during Panchayat system and armed struggle of Maoist. Politics has manipulated the democracy and people feel the absence of freedom, human rights and democratic rights for long time. The Nepalese society is divided into various groups demanding rights for women, deprived and excluded groups such as dalits and ethnic, and regional autonomy. Nepal is in the transition of democracy and the state of fragility. People are still demanding rights that are more democratic as the real sense of democracy is absence in Nepal. Political parties are more than people are and actually, Nepal has party-cracy, rather than democracy.

References


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Inter-Regional Analysis of Poverty among Labour Households in Rural Areas of Punjab

Rupinder Kaur* and Anita Rani**

*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
The present paper is an attempt to analyze the incidence and determinants of poverty among the rural labour households in different regions of Punjab. The study is based on a survey of 530 rural labour households from 22 villages. The study reveals that the incidence of poverty for rural labour households is the highest in the low productivity region followed by the high productivity and medium productivity regions. The incidence of consumption-based poverty is slightly less than the incidence of income-based poverty across the three regions. The agricultural labour households are more prone to poverty. The family size, number of earners and income from subsidiary occupations are the main determinants of income-based poverty. The number of dependents, education level of the decision maker in the family and income from subsidiary occupations are the main determinants of consumption-based poverty.

Keywords
Rural labour, Poverty, Income, Consumption, Determinants.

JEL Codes: I32, P24, P36, Q12, Q13.
Inter-Regional Analysis of Poverty among Labour Households in Rural Areas of Punjab

1. Introduction

Poverty has been described as a situation of pronounced deprivation of well-being. The poor lack ownership of access to assets such as land, water, forest, dwelling units, credit, literacy, longevity, voice and capital—both physical and social (Mehta and Shah, 2001). Severely poor people engage in subsistence-type enterprises that yield exploitatively low profits, even when they endure great physical discomfort and take significant risks to supplement their meager income. Because earnings are less than even the necessities for survival, expenses and necessities for survival outweigh income.

The rural poor are quite diverse both in the problems they face and the possible solutions to these problems. In the community, minority groups suffer more than majority groups, and the rural poor more than the urban poor; among the rural poor, landless wage workers suffer more than small landowners or tenants. (Khan, 2001). In most developing countries, living in a rural area increases a person’s probability of suffering from poverty and deprivation (Suttie, 2020). Poverty is caused by many factors and brings several effects which influence the lives of people considered to be poor. The influence of the factors varies from one place to another (Borko, 2017).

The incidence of poverty in rural areas is found to be more than the urban areas, so being rural also adds a dimension to poverty (Kaur and Anupama, 2018). The causes of rural poverty are complex and multidimensional. The problem of poverty, especially rural poverty has drawn a great deal of attention of intellectuals, planners and policy makers in India. The importance of reduction in poverty and provision of other basic needs have been emphasized in all the Five-Year Plans, particularly since the Fifth Five Year Plan (Sharma, 2009). The government had adopted two strategies, one for promoting economic growth and another direct action for alleviating poverty (Alok, 2020). These schemes have given thrust on creating adequate
livelihood opportunities, provisioning of public services and goods, targeted development of backward regions through resource transfers and supportive policy measures for the marginalised segments of the population (Kumar et al., 2011). During the post reform period, the process of poverty alleviation succeeded more widely in the case of cultivating households compared with agricultural labour households in India. The cultivating households were the beneficiaries of agricultural growth (Chadha, 2008). Though the anti-poverty programmes have been strengthened in the successive years, a large section of population is still living below the poverty line in rural Punjab. In this paper, an attempt has been made to discuss the incidence and determinants of poverty among the rural labour households in different regions of Punjab.

2. Data Sources and Methodology

The present study is based on primary data. For the purpose of data collection, the whole state has been divided into three regions on the basis of agricultural productivity namely low, medium and high productivity regions. One district has been selected from each region. The Mansa district from low productivity region, S.B.S. Nagar from medium productivity region and Ludhiana from high productivity region has been selected. One village has been chosen from each development block of the three selected districts. There are five development blocks in Mansa district, five in S.B.S. Nagar district and twelve in Ludhiana district. Thus, in all, twenty-two villages have been selected from three districts under study. One-tenth of the households from the total number of rural labour households of the villages have been selected randomly for the survey. Thus, in all, 530 rural labour households have been selected from 22 villages. Out of 530 rural labour households, 163 from Mansa district, 175 from S.B.S. Nagar and 192 from Ludhiana district have been selected. Out of 530 rural labour households, 229 households are agricultural labour households and 301 are non-agricultural labour households. Out of 229 selected agricultural labour households, 99 households are from Mansa district, 49 households from S.B.S. Nagar district and 81 households from Ludhiana district. Similarly, out of 301 selected non-agricultural labour households, 64 households are from Mansa district, 126 households from S.B.S. Nagar district and 111 households from Ludhiana district.
3. Different Criteria for Measurement of Poverty

The term ‘poverty’ is defined as inability of an individual to satisfy certain basic minimum needs for a sustained, healthy and reasonable productive living. All those persons who live below minimum desirable levels of living are said to be living below the poverty line. The prevalence of poverty among the sampled rural labour households in Punjab has been analyzed on the basis of following criteria:

3.1 Tendulkar Criterion

In 2005, Tendulkar committee was constituted by the Planning Commission to review the methodology for estimation of poverty in India. This committee recommended to shift away from the calorie-based model and made the poverty line somewhat broader way by considering monthly spending on education, health, electricity and transport also. For 2004-05, the poverty line using by this methodology is estimated to be ₹543.51 per capita, per month for the rural areas of Punjab (GoI, 2009). However, for the purpose of this study, the figures are converted for the year 2015-16 by taking consumer price index for rural labour. The cut-off income for the year 2015-16 is given below:

Table-1: Calculation of Poverty Line on the basis of Tendulkar Methodology

<table>
<thead>
<tr>
<th>Year</th>
<th>CPI of Rural Labour (Punjab) 1986-87=100</th>
<th>Index</th>
<th>Monthly Poverty Line</th>
<th>Annual Poverty Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>2004-05*</td>
<td>359</td>
<td>100</td>
<td>543.51</td>
<td>6522.12</td>
</tr>
<tr>
<td>2015-16**</td>
<td>894</td>
<td>249.03</td>
<td>1353.50</td>
<td>16242.00</td>
</tr>
</tbody>
</table>


By following the above criteria, the poverty line comes to be ₹16242 per capita, per annum for the year 2015-16. Hence, all the rural labour households having per capita income or per capita consumption expenditure below ₹16242 per annum has been considered as poor households. The most widely used measure of poverty is the Head-Count measure, given by the proportion of the total population falling below the specified poverty income.
3.2 Rangarajan Criterion

An Expert Group under the chairmanship of Dr. C. Rangarajan, to review the methodology for measurement of poverty in the country, was constituted by the Planning Commission in June 2012. This Expert Group has submitted its report on 30th June, 2014. According to this committee, the poverty line is estimated to be ₹1127.48 per capita, per month in the rural areas of Punjab at 2011-12 prices (GoI, 2014). However, for the purpose of this study, the figures are converted by using consumer price index for rural labour for the year 2015-16. The cut-off income for the year 2015-16 is given below:

Table-2 : Calculation of Poverty Line on the basis of Rangarajan Methodology

<table>
<thead>
<tr>
<th>Year</th>
<th>CPI of Rural Labour (Punjab) 1986-87=100</th>
<th>Index</th>
<th>Monthly Poverty Line</th>
<th>Annual Poverty Line</th>
</tr>
</thead>
<tbody>
<tr>
<td>2011-12*</td>
<td>681</td>
<td>100</td>
<td>1127.48</td>
<td>13529.76</td>
</tr>
<tr>
<td>2015-16**</td>
<td>894</td>
<td>131.28</td>
<td>1480.16</td>
<td>17761.92</td>
</tr>
</tbody>
</table>


By following the above criterion, the poverty line comes to be ₹1480.16 per capita, per month or ₹17761.92 per capita, per annum for the year 2015-16. Hence, all the rural labour households having per capita income or per capita consumption expenditure below ₹17761.92 per annum has been considered as poor households.

3.3 World Bank’s Moderate Poverty Line Criterion

The World Bank’s moderate poverty measure was also used to describe the incidence of poverty among the rural labour households in Punjab. The revised moderate international poverty line was $3.10 per day, per person at purchasing power parity (Ferreira et al., 2015). In this study, the poverty line was converted into rupees on the basis of purchasing power parity in 2015-16. The purchasing power parity of the Indian Rupees with US $ in 2015-16 is 1 $ = ₹17.52 (Anonymous, 2016). As per this criterion, the cut-off income for the year 2015-16 is as given below:

Cut-off income = 3.10 × 17.52 × 365 = ₹19823.88
3.4 50 Per cent of State PCY Criterion

The fourth criterion to define poverty in relation to contemporary living level is half of the average per capita income (PCY) level of the state. Punjab’s per capita income at current prices for the year 2015-16 is ₹ 119261 (GoP, 2016). The formula for finding the income level of persons, who appear below the poverty line, can be worked out as follows:

Cut-off income = PCY of state × 50%
= ₹ 119261 × 50/100
= ₹ 59630.50

3.5 40 Per cent of State PCY Criterion

The below poverty line persons in the rural Punjab can also be identified by taking into consideration only 40 per cent of per capita income (PCY) of the state instead of 50 per cent. The cut-off income as per this criterion can be calculated as below:

Cut-off income = PCY of state × 40%
= ₹ 119261 × 40/100
= ₹ 47704.40

The factors determining and influencing poverty of the rural labour households has been analyzed and carried out by the use of multiple regression analysis. The multiple regression model used as follows:

\[ Y = a + b_1X_1 + b_2X_2 + \ldots + b_nX_n \]

Where, \( Y \) is the dependent variable; \( X_1-X_n \) are the explanatory variables; \( a \) is a constant term and \( b_1-b_n \) are the regression coefficients for \( X_1-X_n \), respectively. The factors influencing per capita income of the rural labour households are considered to be the determinants of poverty. The following factors were considered in our model:

\[ Y = f(X_1, X_2, X_3, X_4) \]

Where, \( Y = \) Per capita income (₹), \( X_1 = \) Family size, \( X_2 = \) Per capita expenditure on education (₹), \( X_3 = \) Number of earners, \( X_4 = \) Income from subsidiary occupations (₹).

The factors which affect the consumption expenditure are considered as determinants of consumption-based poverty of rural labour households. The following variables were chosen for final run:
\[ Y = f(X_1, X_2, X_3, X_4) \]

Where, \( Y \) = Per capita consumption expenditure (₹), \( X_1 \) = Number of dependents, \( X_2 \) = Repayment of debt (₹), \( X_3 \) = Education level of the decision maker in the family, \( X_4 \) = Income from subsidiary occupations (₹).

4. Results and Discussion

4.1 Incidence of Income-based Poverty

All the rural labour households having per capita income below the cut-off income have been considered as poor. Table-3 depicts the data showing the percentage of rural labour households living below the income-based poverty line, which has been worked out on the basis of different criterion as mentioned above. A perusal of the table shows that according to Tendulkar criterion, the incidence of poverty for rural labour households is the highest (42.64 per cent) in the low productivity region followed by the high productivity and medium productivity regions with the respective percentages of 40.92 and 39.32. In the case of agricultural labour households, this percentage is the highest in (48.39 per cent) in the low productivity region followed by the high productivity and medium productivity regions with the respective percentages of 42.64 and 40.90. For the non-agricultural labour households, the percentage of family members living below poverty line is the highest (38.66 per cent) in the low productivity region followed by 38.45 per cent in the high productivity and 35.02 per cent in the medium productivity region.

Table-3: Incidence of Income-based Poverty among Rural Labour Households

<table>
<thead>
<tr>
<th>Criterion</th>
<th>Low Productivity Region</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>AL</td>
</tr>
<tr>
<td>Tendulkar Criterion</td>
<td>48.39</td>
</tr>
<tr>
<td>Rangarajan Criterion</td>
<td>52.88</td>
</tr>
<tr>
<td>World Bank’s Moderate Poverty Line Criterion</td>
<td>66.94</td>
</tr>
<tr>
<td>50 Per cent of State PCY Criterion</td>
<td>99.63</td>
</tr>
<tr>
<td>40 Per cent of State PCY Criterion</td>
<td>99.63</td>
</tr>
</tbody>
</table>
### Medium Productivity Region

<table>
<thead>
<tr>
<th>Criterion</th>
<th>AL</th>
<th>NAL</th>
<th>All</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tendulkar Criterion</td>
<td>40.90</td>
<td>35.02</td>
<td>39.32</td>
</tr>
<tr>
<td>Rangarajan Criterion</td>
<td>47.65</td>
<td>47.63</td>
<td>47.63</td>
</tr>
<tr>
<td>World Bank’s Moderate Poverty Line Criterion</td>
<td>60.92</td>
<td>60.82</td>
<td>60.68</td>
</tr>
<tr>
<td>50 Per cent of State PCY Criterion</td>
<td>100</td>
<td>99.08</td>
<td>99.32</td>
</tr>
<tr>
<td>40 Per cent of State PCY Criterion</td>
<td>98.83</td>
<td>98.29</td>
<td>98.16</td>
</tr>
</tbody>
</table>

### High Productivity Region

<table>
<thead>
<tr>
<th>Criterion</th>
<th>AL</th>
<th>NAL</th>
<th>All</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tendulkar Criterion</td>
<td>42.64</td>
<td>38.45</td>
<td>40.92</td>
</tr>
<tr>
<td>Rangarajan Criterion</td>
<td>52.53</td>
<td>43.33</td>
<td>47.10</td>
</tr>
<tr>
<td>World Bank’s Moderate Poverty Line Criterion</td>
<td>75.43</td>
<td>48.05</td>
<td>59.28</td>
</tr>
<tr>
<td>50 Per cent of State PCY Criterion</td>
<td>100</td>
<td>100</td>
<td>100</td>
</tr>
<tr>
<td>40 Per cent of State PCY Criterion</td>
<td>100</td>
<td>97.46</td>
<td>98.50</td>
</tr>
</tbody>
</table>

**Source:** Field Survey, 2015-16.

**Note:** AL-Agricultural Labour Households and NAL-Non-agricultural Labour Households

However, according to the Rangarajan criterion, the percentages of the family members of the rural labour households living below this poverty line is the highest (47.66 per cent) in the low productivity region and the lowest (47.10 per cent) in the high productivity region. This percentage is 47.63 in the medium productivity region. As many as 52.88, 47.65 and 52.53 per cent family members of the agricultural labour households are living below poverty line in the low, medium and high productivity regions, respectively. For the non-agricultural labour households, the percentage of family members living below this poverty line is the highest (47.63 per cent) in the medium productivity region followed by 43.38 per cent in the low productivity and 43.33 in the high productivity region.
As per the World Bank’s moderate poverty line criterion, the incidence of poverty for rural labour households is the highest (61.54 per cent) in the low productivity region followed by the medium productivity and high productivity regions with the respective percentages of 60.68 and 59.28. In the case of the agricultural labour households, this percentage is the highest (75.43 per cent) in the high productivity region followed by the low productivity and medium productivity regions with the percentages of 66.94 and 60.92, respectively. For non-agricultural labour households, the percentage of family members living below poverty line is the highest (60.82 per cent) in the medium productivity region followed by 57.81 per cent in the low productivity and 48.05 per cent in the high productivity region.

Further, according to the 50 per cent of state per capita income (PCY) criterion, the whole population of the rural labour, agricultural labour and non-agricultural labour households are living below this poverty line in the high productivity region. In the medium productivity region, the whole population of agricultural labour households is living below poverty line, while the corresponding figures for the non-agricultural and rural labour households are 99.08 and 99.32 per cent, respectively. As many as 99.56 per cent persons of the rural labour households, 99.63 per cent persons of the agricultural labour households and 99.46 per cent persons of the non-agricultural labour households are living below this poverty line in the low productivity region.

Even when the 40 per cent of the state per capita income criterion is taken into account, in the high productivity region, the whole population of agricultural labour households is living below this poverty line, while the corresponding figures for non-agricultural and rural labour households are 97.46 and 98.50 per cent, respectively. The table further reveals that as many as 98.83 per cent persons of the agricultural labour households, 98.29 per cent persons of the non-agricultural labour households and 98.16 per cent persons of the rural labour households are living below poverty line in the medium productivity region. While, for the low productivity region, 98.79 per cent persons of the rural labour households are living below poverty line. Whereas the corresponding figures for the agricultural labour and non-agricultural labour households are 99.63 and 97.58 per cent, respectively.

The above analysis shows that the incidence of income-based poverty is slightly higher in the low productivity region. The
agricultural labour households are more prone to poverty across the regions.

4.2 Incidence of Consumption-based Poverty

The extent of consumption-based poverty among the family members of rural labour households is also worked out and the results are presented in Table-4. The basic criteria for the poverty line remains the same as applied in the income-based poverty measures. A perusal of the table shows that the incidence of poverty for the rural labour households is the highest (39.56 per cent) in the low productivity region followed by the medium productivity and high productivity regions with the percentages of 37.49 and 36.83, respectively. In the case of agricultural labour households, this percentage is the highest (45.43 per cent) in the low productivity region followed by the high productivity and medium productivity regions with the respective percentages of 40.61 and 39.97. For the non-agricultural labour households, the percentage of family members living below poverty line is the highest (35.50 per cent) in the low productivity region followed by 31.39 per cent in the high productivity and 30.69 per cent in the medium productivity region.

Table-4 : Incidence of Consumption-based Poverty among Rural Labour Households

<table>
<thead>
<tr>
<th>Criterion</th>
<th>Low Productivity Region</th>
<th>Medium Productivity Region</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>AL</td>
<td>NAL</td>
</tr>
<tr>
<td>Tendulkar Criterion</td>
<td>45.43</td>
<td>35.50</td>
</tr>
<tr>
<td>Rangarajan Criterion</td>
<td>49.19</td>
<td>40.52</td>
</tr>
<tr>
<td>World Bank’s Moderate Poverty Line Criterion</td>
<td>61.29</td>
<td>55.58</td>
</tr>
<tr>
<td>50 Per cent of State PCY Criterion</td>
<td>99.63</td>
<td>98.66</td>
</tr>
<tr>
<td>40 Per cent of State PCY Criterion</td>
<td>98.89</td>
<td>97.04</td>
</tr>
</tbody>
</table>

Rupinder Kaur and Anita Rani
## Inter-Regional Analysis of Poverty among Labour...Areas of Punjab

<table>
<thead>
<tr>
<th>World Bank’s Moderate Poverty Line Criterion</th>
<th>58.71</th>
<th>53.07</th>
<th>57.20</th>
</tr>
</thead>
<tbody>
<tr>
<td>50 Per cent of State PCY Criterion</td>
<td>100.00</td>
<td>98.95</td>
<td>99.23</td>
</tr>
<tr>
<td>40 Per cent of State PCY Criterion</td>
<td></td>
<td>98.29</td>
<td>98.07</td>
</tr>
</tbody>
</table>

<p>| Criterion                                      | High Productivity Region |</p>
<table>
<thead>
<tr>
<th></th>
<th>AL</th>
<th>NAL</th>
<th>All</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tendulkar Criterion</td>
<td>40.61</td>
<td>31.39</td>
<td>36.83</td>
</tr>
<tr>
<td>Rangarajan Criterion</td>
<td>42.34</td>
<td>41.62</td>
<td>41.92</td>
</tr>
<tr>
<td>World Bank’s Moderate Poverty Line Criterion</td>
<td>60.10</td>
<td>47.55</td>
<td>52.70</td>
</tr>
<tr>
<td>50 Per cent of State PCY Criterion</td>
<td>100.00</td>
<td>99.15</td>
<td>99.50</td>
</tr>
<tr>
<td>40 Per cent of State PCY Criterion</td>
<td>100.00</td>
<td>97.12</td>
<td>98.30</td>
</tr>
</tbody>
</table>

**Source:** Field Survey, 2015-16.

However, according to the Rangarajan criterion, the percentages of the family members of the rural labour households living below the poverty line is the highest (44.07 per cent) in the low productivity region and the lowest (41.92 per cent) in the high productivity region. This percentage is 43.67 in the medium productivity region. As many as 49.19, 45.78 and 42.34 per cent family members of the agricultural labour households are living below poverty line in the low productivity, medium productivity and high productivity regions, respectively. For the non-agricultural labour households, the percentage of family members living below poverty line is the highest (41.62 per cent) in the high productivity region followed by 40.52 per cent in the low productivity and 37.91 per cent in the medium productivity region.

As per the World Bank’s moderate poverty line criterion, the incidence of poverty for the rural labour households is the highest (57.91 per cent) in the low productivity region followed by the medium productivity and high productivity regions with the respective percentages of 57.20 and 52.70. In the case of agricultural labour households, this percentage is the highest (61.29 per cent) in the low productivity region followed by the high productivity and
medium productivity regions with the respective percentages of 60.10 and 58.71. For the non-agricultural labour households, the percentage of family members living below this poverty line is the highest (55.58 per cent) in the low productivity region followed by 53.07 per cent in the medium productivity and 47.55 per cent in the high productivity region.

Further, according to the 50 per cent of state per capita consumption expenditure criterion, as many as 99.50, 99.23 and 99.23 per cent persons of the rural labour households are living below the poverty line in the high, medium and low productivity regions, respectively. The whole population of the agricultural labour households in the high and medium productivity regions and 99.63 per cent persons of the agricultural labour households in the low productivity region are living below this poverty line. In the case of non-agricultural labour households, 99.15, 98.95 and 98.66 per cent of the total persons are living below this poverty line in the high, medium and low productivity regions, respectively.

Even when the 40 per cent of state per capita consumption expenditure criterion is taken into account, in the high productivity region, the whole population of agricultural labour households is living below poverty line, while the corresponding figures for the non-agricultural and rural labour households are 97.12 and 98.30 per cent, respectively. As many as 98.47, 98.29 and 98.07 per cent persons of the agricultural labour, non-agricultural labour and rural labour households, respectively are living below this poverty line in the medium productivity region. While, in the low productivity region, 98.13 per cent persons of the rural labour households are living below this poverty line. Whereas the corresponding figures for the agricultural labour and non-agricultural labour households are 98.89 and 97.04 per cent, respectively.

The above analysis shows that the incidence of poverty is higher among agricultural labour households as compared to non-agricultural labour households in all the regions due to less work opportunities available to agricultural labour households in the agricultural sector. Moreover, due to the seasonal nature of agriculture, the employment is not available throughout the year in the agricultural sector. So, the income of the households depend on agriculture sector is low. Moreover, by comparing the income and consumption-based poverty among the rural labour households, it has been found that the incidence of consumption-based poverty is
slightly less than the incidence of income-based poverty across the three regions. This can be explained by the fact that rural labour households borrow money from a variety of institutional and non-institutional sources in an effort to maintain a minimal standard of life.

4.3 Determinants of Income-based Poverty

Table-5 depicts that per capita income based poverty of the rural labour households is explained by the family size, per capita consumption expenditure on education, number of earners and income from subsidiary occupations. The regression coefficient of family size is negative and statistically significant at one per cent level in all the productivity regions. The family size is the biggest constraint on the levels of living of rural labour households in Punjab. The regression coefficient for the number of earners is positive and statistically significant in all the three regions for the rural labour households. The regression coefficient for income from subsidiary occupations is positive in all the three regions but statistically non-significant in the low productivity region. This means that the increase in number of earners and income from subsidiary occupations can greatly contribute to reduce the income-based poverty of the rural labour households in Punjab. The regression coefficient of the per capita expenditure on education is significant only in the low productivity region. The value of R² is 0.57, 0.58 and 0.49 in the low, medium and high productivity regions respectively.

Table-5: Factors Affecting Income-based Poverty of Rural Labour Households

<table>
<thead>
<tr>
<th>Criterion</th>
<th>Low Productivity Region</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>AL</td>
</tr>
<tr>
<td>Family size</td>
<td>-0.728*</td>
</tr>
<tr>
<td></td>
<td>(-9.108)</td>
</tr>
<tr>
<td>Per capita expenditure on education</td>
<td>-0.217*</td>
</tr>
<tr>
<td></td>
<td>(-2.765)</td>
</tr>
<tr>
<td>Number of earners</td>
<td>0.423*</td>
</tr>
<tr>
<td></td>
<td>(4.878)</td>
</tr>
<tr>
<td>Income from subsidiary occupations</td>
<td>0.088NS</td>
</tr>
<tr>
<td></td>
<td>(1.297)</td>
</tr>
<tr>
<td>R²</td>
<td>0.62</td>
</tr>
</tbody>
</table>
The table above further shows that the family size contributes significantly in explaining the per capita income differentials of the agricultural labour households in all the three regions. The regression coefficient of this explanatory variable is negative and statistically significant at one per cent level in all the productivity regions. It implies that with the increase in the family size, the per capita income declines. The regression coefficient for the per capita expenditure on education is negative and statistically significant only in the low productivity region. The regression coefficient for number of earners is positive and statistically significant at one per cent level of
probability in the low and medium productivity regions. The regression coefficient for income from subsidiary occupations is positive in all the regions but statistically non-significant in the low productivity region. The value of $R^2$ is 0.617, 0.704 and 0.520 in the low, medium and high productivity regions which means that 62, 70 and 52 per cent variations in per capita income of the agricultural labour households in the respective regions are explained by these variables.

In the case of non-agricultural labour households, the contribution of family size is negative and number of earners is positive and statistically significant in all the productivity regions. The regression coefficient for per capita expenditure on education is significant at ten per cent of probability only in the low productivity region. The regression coefficient for income from subsidiary occupations is positive but statistically non-significant in all the regions. The value of $R^2$ reveals that 55 to 58 per cent variations in per capita income of non-agricultural labour households are explained by these variables in all the regions.

The above analysis depicts that the policy measures like increase in income from subsidiary occupations and increase in the number of earners by providing them alternative employment opportunities can contribute significantly to reduce poverty among the rural labour households in Punjab. The other policy measure that can be adopted to reduce poverty among them is reduction in their family size by providing knowledge about family planning methods. Eyasu and Yildiz, (2020) also found that for rural households, having higher family size the likelihood of being poor was increased. While the non-off-farm income can decrease the poverty of the rural households.

4.4 Determinants of Consumption-based Poverty

The economic condition of rural labour households is also reflected from their per capita consumption expenditure. Therefore, the factors influencing the per capita consumption expenditure of rural labour households are considered to be the determinants of consumption-based poverty. Table-6 depicts that per capita consumption expenditure-based poverty of the rural labour households is explained by the number of dependents, repayment of debt, education level of the decision maker in the family and income from subsidiary occupations. The regression coefficient of the
number of dependents is negative and statistically significant at one per cent level of probability in all the three regions. The regression coefficient for the education level of the decision maker in the family is positive and statistically significant in all the three regions for the rural labour households. The regression coefficient for income from subsidiary occupations is positive in all the three regions but statistically non-significant in the low productivity region. This means that the increase in the education level of the decision maker in the family and income from subsidiary occupations can greatly contribute to reduce the consumption-based poverty among rural labour households in different regions of Punjab. The regression coefficient of the repayment of debt is negative in all the three regions but statistically significant only in the medium productivity region. The value of $R^2$ for explanatory variables ranges from 0.51 to 0.55 in all the productivity regions. It reveals that 51 to 55 per cent variations in per capita consumption expenditure of rural labour households are explained by these variables in all the regions.

Table-6: Factors Affecting Consumption-based Poverty of Rural Labour Households

<table>
<thead>
<tr>
<th>Criterion</th>
<th>Low Productivity Region</th>
<th>Medium Productivity Region</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>AL</td>
<td>NAL</td>
</tr>
<tr>
<td>Number of dependents</td>
<td>-0.253*</td>
<td>-0.545*</td>
</tr>
<tr>
<td></td>
<td>(-3.035)</td>
<td>(-6.069)</td>
</tr>
<tr>
<td>Repayment of debt</td>
<td>-0.058 NS</td>
<td>-0.018 NS</td>
</tr>
<tr>
<td></td>
<td>(-0.746)</td>
<td>(-0.258)</td>
</tr>
<tr>
<td>Education level of the decision maker</td>
<td>0.559*</td>
<td>0.425*</td>
</tr>
<tr>
<td>in the family</td>
<td>(6.438)</td>
<td>(4.955)</td>
</tr>
<tr>
<td>Income from subsidiary occupations</td>
<td>0.014 NS</td>
<td>0.019 NS</td>
</tr>
<tr>
<td></td>
<td>(0.188)</td>
<td>(0.241)</td>
</tr>
<tr>
<td>$R^2$</td>
<td>0.49</td>
<td>0.71</td>
</tr>
</tbody>
</table>
For the agricultural labour households, the factor number of dependents contributes significantly in explaining the per capita consumption expenditure differentials in all the productivity regions. The regression coefficient of this explanatory variable is negative and statistically significant at one per cent level in all the productivity regions. The regression coefficient for the education level of the decision maker in the family is also positive and statistically significant in all the productivity regions. The regression coefficient for repayment of debt is significant only in the high productivity region. The regression coefficient for income from subsidiary occupations is positive in all the productivity regions but statistically non-significant in the low productivity region. The value of $R^2$ is 0.49, 0.54 and 0.41 in the low, medium and high productivity regions, respectively.

In the case of non-agricultural labour households, the regression coefficient of the number of dependents is negative and the education level of the decision maker in the family is positive and statistically
significant in all the productivity regions. The regression coefficient for repayment of debt is significant only in the medium productivity region. The regression coefficient for income from subsidiary occupations is positive in all the three regions but statistically significant only in the high productivity region. The value of $R^2$ for explanatory variables is 0.60, 0.70 and 0.71 in the medium, high and low productivity regions, respectively. It reveals that 60, 70 and 71 percent variations in per capita consumption expenditure of the non-agricultural labour households are explained by these variables in the medium, high and low productivity regions, respectively.

The above analysis depicts that the policy measures like increase in income from subsidiary occupations, providing them alternative employment opportunities and increase in education level can contribute significantly to reduce consumption expenditure-based poverty among the rural labour households in Punjab.

5. **Conclusions and Policy Implications**

The above analysis highlights that the incidence of poverty is higher in low productivity region than medium and high productivity regions. The incidence of poverty is higher among agricultural labour households as compared to non-agricultural labour households. The family size, number of earners and income from subsidiary occupations are the main determinants of income-based poverty and the number of dependents, education level of the decision maker in the family and income from subsidiary occupations are the main determinants of consumption-based poverty. Lower attainments of various types of assets significantly affect rural labourers. Since most of them lack land and have little education, the returns on whatever productive assets they do have are insufficient to lift them out of the pit of poverty.

The state government must make a real effort to give rural labourers additional job options in order to improve their circumstances. The incidence of poverty would be greatly decreased by the development of agro-based industries in rural areas, the appropriate implementation of MGNREGS, and the stringent enforcement of the minimum wage act. In order to improve the skills and capabilities of rural labourers, the government should also initiate specialized training programs for them. Creating non-farm jobs in rural areas should be prioritized, particularly in the off-season.
For those without any kind of collateral security, banks and other financial institutions have stepped up to provide funding for these activities. Programs to reduce rural poverty should be well-coordinated and integrated with those to provide universal access to basic healthcare, education, and decent housing.

References


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Digital Competence of Male and Female B.Ed Trainees in College of Lakhimpur Kheri, Uttar Pradesh: A Comparative Study

Sonali Gupta* and Deepa Awasthi**

*M.Ed Student, A.N.D. Teachers Training (P.G) College, Sitapur, Uttar Pradesh (India) E-mail:<Sonaliguptabbd@gmail.com>

**Assistant Professor, A.N.D. Teachers Training (P.G.) College, Sitapur, Uttar Pradesh (India) E-mail:<dsthi.india@gmail.com>

Abstract

Education takes place under the guidance of instructor and teacher. While learning is the acquisition of knowledge or skills through study, experience or being taught. Learning can occur through education, personal development, schooling, training and experience. Earlier learners have only one option of learning but today we have various options to learn. One of the modern learning is digital learning or online learning education. This research paper is based on a Comparative study of male and female trainees of B.Ed in colleges of Lakhimpur Kheri. In the information and knowledge, technology develops rapidly and penetrate deeply into our lives. After the emergence of COVID-19 and its impact on the education industry the concern about digital competence has reached a new height. The purpose of this paper is to provide current overview of digital competence level in B.Ed students of Lakhimpur Kheri District U.P. Major findings include that the majority of a students possess moderate level of competence.

Keywords

Digital competence, B.Ed trainees, Male trainees, Female trainees.
Digital Competence of Male and Female B.Ed Trainees in College of Lakhimpur Kheri, Uttar Pradesh: A Comparative Study

1. Introduction

Digital Competence: The so-called digital competences are understood as a concept that has generated several lines of research in light of the new technological advances in the field of ICTs. Its vast significance in the area of its application to Educational Technology, which spectrum of action covers various repercussions, both learning, research, recreational and social, among others. For Marzal and Cruz (2018), the digital competences in the training of citizens will provide perspectives of empowerment with respect to intrinsic social aspects such as politics, economy, employability, as well as aspects of new cultural trends and entertainment in this century. The competences understood from the educational sphere, as manifested by Marza and Cruz (2018), are assumed as very useful instruments that allow the mobilization of attitudes, knowledge, and processes, by which students acquire to facilitate the transfer of knowledge and create innovation. For their part, Iordache, Mariën, and Baelden (2017) propose that digital competences be assumed as the most practical and measurable results of the training processes with respect to the new digital literacy.

The urgency of developing digital competences may face a dilemma in higher education because these proposals are oriented according to the new labour proposals as, we are facing the inevitable extinction of jobs and professions that are not framed under this new scenario, as they suggestively demand that this issue be resolved under mechanisms of objective digital literacy at university level with a permanent updating scheme. Likewise, Ocaña, Valenzuela, and Garro (2018) confirm a similar scenario by correctly outlining that they assume that digital competences are those required in the current context and that need to be conceived under ICT applications and real-time interactivity platforms.
Perspectives of Digital Competence: The effect of the use of the new technologies has created new mechanisms of interactivity in the society which, by default, are transforming the role and functionality of universities, which relative inertia was characteristic. There is no doubt that this effect has brought and will continue to bring more mechanisms that will revolutionize the classic concepts of interaction approach in the globe. In terms of the perspectives that are continually presented in the technological field with regard to the higher education sector, García and Martín (2016) mentioned that there is currently a consensus that covers vast sectors of the society, by which it is conceived that teachers should already possess a series of necessary digital competences with the purpose of exploiting the greatest amount of pedagogical abilities with respect to the new technologies oriented to professional training, structuring of new curricular approaches, and very new trends in the complex field of learning assessment under this aspect.

The outbreak of the corona virus disease 2019 (COVID-19) pandemic affected every country in the world. To contain the transmission of the disease ‘lockdown and staying at home’ strategies were implemented by many countries, which resulted in the closure of schools and higher education institutions worldwide (Pokhrel and Chhetri, 2021; Sintema, 2020). About 186 countries closed their educational institutions due to this pandemic, and switched from learning at the institution to remote learning using online tools and resources (UNESCO, 2020). Consequently, the entire academic landscape faced massive disruption due to suspension of physically co-located classes. Nevertheless, in the era of “Living with COVID”, many alternatives were developed to replace the old system of knowledge transfer, which was characterized by direct physical class room interactions. Thus, the pandemic situation has triggered higher order reforms in teaching and learning process and paved the way to ‘digital education’ as a strategy to defy the unprecedented health challenge.

2. Need of the Study

This can be explained from the discussion that after covid-19 many research have done on digital competence on students of school level (pre-primary, primary and secondary), higher education level in different areas of the world. The need of this study is that many study
have done on digital competence of trainees and students but not done in Lakhimpur Kheri district area of Uttar Pradesh.

3. **Statement of the Problem**

The objectives, hypotheses and delimitation of a comparative study of digital competence of B.Ed students of government and self finance colleges of Lakhimpur Kheri district are as follows:

3.1 **Objectives**

The main objectives of this study are as follows:

1. To compare Digital competence of Male Trainees and Female Trainees of B.Ed in Government college of Lakhimpur Kheri district.
2. To compare Digital competence of Male trainees and Female trainees of B.Ed in Self-finance college of Lakhimpur Kheri district.
3. To compare Digital competence of Total B.Ed trainees in colleges of Lakhimpur Kheri district.

3.2 **Hypotheses**

The hypotheses to be tested in the light of empirical evidence are as follows:

1. There will be no significant difference in digital competence of male trainees and female trainees of B.Ed in Government college of Lakhimpur Kheri district.
2. There will be no significant difference in digital competence of Male trainees and Female trainees of B.Ed in self-finance college of Lakhimpur Kheri district.
3. There will be no significant difference in digital competence of total trainees of B.Ed in college of Lakhimpur Kheri district.

3.3 **Delimitation**

Following are the two delimitations of this study:

1. This study will be delimited upto Lakhimpur Kheri district only.
2. This study will be delimited upto B.Ed students only.

4. **Research Methodology**

This study is descriptive in nature. Survey method is used and random sampling method is done to collect data.
4.1 Population and Sample

The participants in the study are aspirants of B.Ed trainees who are enrolled in a Government college, Self-finance college of Lakhimpur Kheri district. All B.Ed trainees of colleges of Lakhimpur Kheri district is the Population. 102 number of students were the sample size for this study which includes 41 male trainees and 61 female trainees in total.

Sampling in this study is done by two way. First one by random method of selecting the college for data collection. Secondly, by random sampling selection of trainees of B.Ed for collecting data as sample.

4.2 Tools of the study

In this study the researcher used One tool of the digital competence given by Shipra Shrivastava and Kiran Lata Dangwal. This tool consists of 60 items (questions) which are further divided into 4 dimensions:

1. Technological/operational/Instrumental
2. Information Processing and Management
3. Pedagogical/knowledge construction
4. Digital citizenship

4.3 Procedure

After sampling, trainees were provided questionnaire to fill accurately along with personal information. Calculate the score with the help of score table given in booklet/tool of Digital Competence.

4.4 Statistics Used

Mean, Standard deviations and t-test is used to analyze the results of the study.

5. Results

Results of this study are presented as follows:

<p>| Table-1 : Data of Government College of Lakhimpur Kheri District |
|---------------|---------------|---------------|-----------|-------------|</p>
<table>
<thead>
<tr>
<th>Groups</th>
<th>N</th>
<th>M</th>
<th>S.D</th>
<th>t-value</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>34</td>
<td>33.558</td>
<td>7.6857</td>
<td>0.70</td>
<td>Not significant at 0.05 level</td>
</tr>
<tr>
<td>Female</td>
<td>16</td>
<td>32.312</td>
<td>4.7528</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Data contained in the Table-1 on preceding page explains the mean score of male and female trainees of B.Ed on digital competence in Government college of Lakhimpur Kheri, U.P. Mean score of male trainees has been found to be 33.558 and mean score of female trainees has been found to be 32.312. Standard deviations has been calculated of male B.Ed trainees which is 7.6857 and standard deviations of female B.Ed trainees is 4.7528. t-value in the table 1 is 0.70 which is not significant to 0.05 level. Thus the hypothesis 1 i.e there is no significant difference in digital competence of male and female B.Ed students of Government colleges of Lakhimpur Kheri district has been accepted.

Table-2 : Data of Self-finance College of Lakhimpur Kheri District

<table>
<thead>
<tr>
<th>Groups</th>
<th>N</th>
<th>M</th>
<th>S.D</th>
<th>t-value</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>7</td>
<td>33.857</td>
<td>4.120</td>
<td>1.31</td>
<td>Not significant at 0.05 level</td>
</tr>
<tr>
<td>Female</td>
<td>45</td>
<td>31.644</td>
<td>4.185</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The above table explains the mean score of male and female trainees of B.Ed on digital competence in self-finance college of Lakhimpur Kheri, U.P. Mean score of male trainees has been found to be 33.857 and mean score of female trainees has been found to be 31.644. Standard deviations of male trainees is 4.120 and female is 4.185. t-value in the table-2 is 1.31 which is not significant to 0.05 level. Thus the hypothesis 2 i.e there is no significant difference in digital competence of male and female B.Ed students of Self-finance colleges of Lakhimpur Kheri district has been accepted.
Table-3 : Data of B.Ed Total Trainees in Colleges of Lakhimpur Kheri District

<table>
<thead>
<tr>
<th>Groups</th>
<th>N</th>
<th>M</th>
<th>S.D</th>
<th>t-value</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government</td>
<td>50</td>
<td>33.836</td>
<td>5.080</td>
<td>2.03</td>
<td>Significant at 0.05 level</td>
</tr>
<tr>
<td>Self-finance</td>
<td>52</td>
<td>31.942</td>
<td>4.244</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The above table explains the mean score of B.Ed trainees of Government and Self-finance college of Lakhimpur Kheri, U.P. Mean score of Government college has been found to be 33.836 and mean score of Self-finance college has been found to be 31.942. Standard deviations of Government college of Lakhimpur Kheri is 5.080 and standard deviations of Self-finance college is 4.244. t-value in the table 3 is 2.03 which is significant to 0.05 level. Thus the hypothesis 3 i.e there is significant difference in digital competence of B.Ed trainees of Government and Self-finance colleges of Lakhimpur Kheri district has been rejected.
6. **Discussion**

The survey results highlighted the students of digital competence were average or intermediate level, not lacking in a number of areas which involved technological skills, information processing skills, digitalization. Interestingly, none of the students perceived themselves as experts or advanced level in any of the digital competence areas but there were several reported as intermediate level. According to Chen. W. et al 2010 , the study showed that the students are comfortable with digital tools and techniques but not very efficiently and are less comfortable with specialised technologies. According to Deivam. M. 2016, there is no difference in the mean score of computer literacy and the findings were similar to this study that B.Ed students had moderate level of computer literacy which resembles to the present study.

The results of this study indicate that the development of digital competence of students is linked with their previous experience in the everyday life digital environment. The higher the digital competence level of students on the basis of dealing with everyday life digital tasks, the more likely they were to also develop high competence in other areas related to how they have digital tools, how they identified digital information.

The findings of the study from first two tables include that there is no significant difference between male B.Ed students and female B.Ed students in Government college and Self finance college which is related to the findings of Pandey, K. And Kumar, N. 2021 that the students of aided college and Self-finance college have similar web competence and similar male and female possess equal web competencies. In the last table conclusion derives that there is difference between B.Ed trainees in Government and Self-finance colleges in Lakhimpur Kheri district, U.P. As Government B Ed trainees have high mean score and high standards deviations as compared to Self-finance B.Ed trainees.

7. **Conclusion**

As regards the first objective, this study reveals that there is no significant difference in digital competence of male and female B.Ed trainees of Government colleges of Lakhimpur Kheri district. There is a positive impact on digital competence of male B.Ed trainees of Government colleges of Lakhimpur Kheri district. There is a positive
impact on Digital competence of female B.Ed trainees of government colleges of Lakhimpur Kheri district. There is a positive impact on digital competence of male and female B.Ed trainees of Government college of Lakhimpur Kheri district. It means that male and female B.Ed students have both similar kind of Digital Competence. Thus our first hypothesis that “there will be no significant difference in digital competence of male trainees and female trainees of B.Ed in Government college of Lakhimpur Kheri district” stands validated in the light of empirical evidence collected for this study.

Regarding the second objective, this study shows that there is no significant difference in digital competence of male and female B.Ed trainees of self-finance colleges of Lakhimpur Kheri district. There is a positive impact on digital competence of female B.Ed trainees of self-finance colleges of Lakhimpur-Kheri district. There is a positive impact on Digital competence of male B.Ed trainees of Self finance colleges of Lakhimpur Kheri district. It means that Male and female B.Ed trainees have both similar kind of digital competence. Thus our second hypothesis that “there will be no significant difference in digital competence of Male trainees and Female trainees of B.Ed in self-finance college of Lakhimpur Kheri district” also stands validated in the light of empirical evidence collected for this study.

Data collected in this study on the third objective reveals that there is significant difference in Digital competence of B.Ed Trainees of Government and Self-finance colleges of Lakhimpur Kheri district. There is a impact on digital competence of B.Ed trainees of Government colleges of Lakhimpur Kheri district. There is a impact on Digital competence of B.Ed trainees of Self-finance colleges of Lakhimpur Kheri district. It means that B.Ed students have some different kind of digital competence. Thus, our third hypothesis that “there will be no significant difference in digital competence of total trainees of B.Ed in college of Lakhimpur Kheri district” is validated in the light of empirical evidence collected for this study.

8. Educational Implications of the Study

With this study the researcher describes that the findings of the study which indicate that there is no significant difference between male students and female students of B.Ed in Digital competence. There is no difference in male students of Government and self-finance college of Lakhimpur Kheri district in Digital competence
and vice versa with the female students of Government and self-finance college of Lakhimpur Kheri district in Digital competence. They have moderate or intermediate level of digital competence in this area. In general way the researcher can indicate that the B.Ed students of Government and self-finance colleges have moderate level of digital competence but cannot be generalized for the whole area of Lakhimpur Kheri district.

References


Revisiting the Parganas and the Tehsils of Meerut District prior to Indian Revolution of 1857: A Case Study (1803-1856)

Vighnesh Kumar

Abstract

The East India Company got its control over the upper Ganga-Yamuna Doab territory and the treaty of Surji Anjangaon had legitimized the settlement between Daulat Rao Sindhia, the ruler of Gwalior and the Company. The pargana system remained intact right from 1803 to 1842 when the new tehsil system was introduced in the district of Meerut. In May 1853 the number of estates were changed and generally it remained same upto 1856. Next year, the Indian Revolution of 1857 out broke from the very city of Meerut.

Keywords

Revisiting the Parganas and the Tehsils of Meerut District prior to Indian Revolution of 1857: A Case Study (1803-1856)

The East India Company under the Governor-Generalship of Lord Wellesley adopted the policy of colonial expansion and so in the last months of 1803, it had occupied the area of the Hindi speaking people of the upper Ganga-Yamuna Doab right from Etawah to the Shivalik foot-hills including that of neighboring Delhi and Haryana. The treaty of Surji Anjangaon between the Sindhia ruler and the Company had legitimatized the arrangement.

The ‘pargana’ system introduced during the time of Mughal Emperor Akbar was still prevailing and in 1842 a new system displaced the old one. The age old paraganas were replaced by the newly formed tehsils. A number of the parganas were joined together to form a tehsil whose administration was to be undertaken by a tehsildar. A number of tehsils were included in a particular district and the certain number of the districts was kept under division as earlier.

The district of Meerut, in those days had two natural boundaries the Ganga in the east: and the Yamuna in the west, though some of the villages of Meerut District had been transferred to Delhi time to time; some such changes were made to facilitate the revenue administration.

Under the heading “Changes in the administrative subdivisions”, Mr. Edwin Thomas Atkinson gives a graphic description. He writes:

“There have been such numerous changes in the Meerut district since its formation that there is much difficulty in tracing out the boundaries of the district in different years, and though tradition ascribes an attempt at settled government in the upper Duāb to the Pandavas many centuries before the Christian era, but very little is known concerning the early local history of the district until the reign of Akbar. According to the
revenue records of that monarch the _parganahs_ at present found in the Meerut district belonged to the súbah of Dehli and, excepting the present Sardhana _parganah_, to the _sirkár_ of Dehli. The _parganah_ of Sardhana was in the _sirkár_ of Saharanpur and constituted with what now forms a considerable part of the Muzaffarnagar district a dustúr or sub-division of itself. Meerut city was the centre of another dustúr containing _parganahs_ Kithor, Hastinapur, Sarawa, Hápur, Garhmuktesar, Meerut, Jalálabad, and Barnawa. The present _parganahs_ of Loni, Dásla, Bágpat, Baraut, Kutána, and Chhaprauli formed portions of _dustúr_ Dehli. Púth formed a part of the Baran dustúr in the Bulandshahr district. Under the Marhattas Meerut formed a portion of the Saharanpur _báoni_ or division including 52 _parganahs_, and was conquered by the British in 1803. A month after the battle of Laswári, on the 4th December, 1803, Sindhia signed the treaty of Surji Anjengaon, by which he ceded all his possessions between the Jumna and the Ganges to the British. The conquered territory was distributed into three parts and attached to the districts of Etáwa, Moradabad, and Aligarh. Mr. Leycester, Collector of Moradabad, received charge of the upper _Duab_, comprising Saharanpur, Muzaffarnagar, and the _parganahs_ in the neighbourhood of Hápur and Meerut, altogether containing 53 _maháls_, on the 2nd October, 1803, and on the 28th of the same month the three new Collectors met at Koil and fixed the boundaries of their several charges. This arrangement lasted until the following year (September, 1804), when the _Duáb_ territory was detached from Moradabad and formed into a separate _zila_, known as Sabáranpur. In November, 1804, the boundaries were fixed: “On the east the Ganges, on the west the Jumna, on the north the hills of Srinagar, and on the south the Aligarh district.” Between 1804 and 1806 _parganahs_ Bágpat, Loni, Dásla, Saráwa, Jalalabad, Chhaprauli, and Dadri (now in Bulandshahr) were placed under the charge of the Resident at Dehli, but were subsequently attached to the southern division of the Saharanpur Collectorate, with a Collector resident at Meerut, while the revenue affairs of the northern division were administered by a Collector resident at Saharanpur..
This arrangement lasted until 1818 A.D. In that year the *parganahs* forming the southern division of the Saharanpur district, with the Aligarh *parganahs* of Sikandarabad, Tilbegampur Ara (Ada), Dankaur, Kásna, Baran, Málágarh, Agauta, and Ahár-Malakpur, yielding a revenue of Rs. 2,51,682, were joined together to constitute the new district of Meerut. The new distribution lasted until 1824, when the Aligarh *parganahs*, with Thána Farida and Dádri, were transferred to the new district of Bulandshahr; and Khátauli, Soron, Lalukheri, Jánsath, Shamli, Baghra, and Jaulí were transferred to the new district of Muzaffarnagar."

Under the heading “Paragraph in 1837-40”, he further writes:

"In 1823 the Meerut tahsils were Meerut, Paríchhatgarh, Khátauli, Kándhla, Dásna, Hápur, and Sikandarabad. In 1834 the *jágír* of Bálá Báí Sáhiba of Gwaliar fell in, and in 1835 the tahsils were seven in number:- Meerut, Hastinápur, Kándhla, Bágpát, Dásna, Hápur, and Púth Sayána. In 1836 the estates of Begam Sumru also lapsed, and *parganahs* Sardhana, Barnáwa, and Kutána were included in this district. These *parganahs* formed distinct tahsils until 1840, when Barnáwa was attached to Baraut, and Hastinapur and Tárápur were added to Sardhana. Gangiru, Phugána, Titarwára, Bhúma, and Sambalhera were transferred to Muzaffarnagar soon after the death of Begam Sumru."

Making comments on the scene between 1837 to 1840, he further mentions:

"At the settlement in 1837-40 mention is made of *parganahs* Chhaprauli, Rucha, Púth, Sayána, Hastinapur-Niloha, Bhúma, Sambalhera, Tárápur, tappa Gaura, Bágpát, Loni, Barnáwa, Tánda, Dásna, Jalalabad, Meerut, Sardhana, Burhána, Baraut, Kutána, Shikárpur, and Kándhla. Of these *parganahs*, Shikarpur, Sambalhera, Bhúma, Kán- dula, Kairána, and Burhana were transferred to Muzaffarnagar in 1842. Rucha formed a portion of *parganah* Chhaprauli and is now included in it. *Parganah* Sayána was transferred to Bulandshahr in 1844. Hastinapur-Niloha, also known as Niloha-Tárápur from its principal towns, is now known as Hastinapur only. Tappa Gaura or Gohra formed a part of Hápur, separated from it by Nain Singh, Gujar, at the close of the last century, and is now
included in Hápur. The Tanda portion of Tauda Phugána or Tanda Bhagwán contained twelve villages, absorbed in Chhaprauli in 1834, while Phugána was transferred to Muzaffarnagar, and is now included in parganah Kándhla. Kithor was originally a tappa of Sarawa, separated from it by Jít Singh, Gújar, of Parichhatgarh, in the time of Najib Khán. Tappa Ajrára, separated from Hápur by Fateh Ali Khán, and also known as Saráwa-Ajrára, was incorporated with Sarawa in 1842.

The tahsil arrangement adopted by Mr. Plowden in 1842, after the transfers to Muzaffarnagar, was as follows:

The tahsil Arrangement adopted by Mr. Plowden in 1842, after the Transfers to Muzaffarnagar

<table>
<thead>
<tr>
<th>Tahsil</th>
<th>Parganah</th>
<th>No. of Villages</th>
<th>Tahsil</th>
<th>Parganah</th>
<th>No. of Villages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sardhana</td>
<td>Sardhana, ...</td>
<td>80</td>
<td>Baraut</td>
<td>Kutana</td>
<td>37</td>
</tr>
<tr>
<td>&quot;</td>
<td>Hastinapur - Niloha</td>
<td>127</td>
<td>&quot;</td>
<td>Chhaprauli</td>
<td>36</td>
</tr>
<tr>
<td>&quot;</td>
<td>Tarapur</td>
<td>48</td>
<td>Bhagpat</td>
<td>Bagpat</td>
<td>157</td>
</tr>
<tr>
<td>Baraut</td>
<td>Baraut</td>
<td>51</td>
<td>&quot;</td>
<td>Barnawa</td>
<td>79</td>
</tr>
<tr>
<td>Dasna</td>
<td>Jalalabad</td>
<td>112</td>
<td>Dasna</td>
<td>Dasna</td>
<td>150</td>
</tr>
<tr>
<td>&quot;</td>
<td>Loni</td>
<td>97</td>
<td>Hapur</td>
<td>Púth</td>
<td>46</td>
</tr>
<tr>
<td>Hapur</td>
<td>Hapur</td>
<td>75</td>
<td>&quot;</td>
<td>Garbmuktesar</td>
<td>108</td>
</tr>
<tr>
<td>&quot;</td>
<td>Ajrára</td>
<td>12</td>
<td>&quot;</td>
<td>Kithor</td>
<td>60</td>
</tr>
<tr>
<td>&quot;</td>
<td>Sarawa</td>
<td>50</td>
<td>Meerut</td>
<td>Gohra</td>
<td>20</td>
</tr>
</tbody>
</table>

Giving the details, similar innature about the administrative system, he further mentions:

In 1853-54 the parganahs were again re-arranged, and the changes that then took place are shown in the following table because of their topographical interest, and as showing the difficulty of attempting any comparison with the statistics previous to the 1st May, 1853, when these changes came into force.
## Changes in the distribution of *Parganahs* effected in 1852

<table>
<thead>
<tr>
<th><em>Parganah</em></th>
<th>Increase</th>
<th>Decrease</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meerut</td>
<td>...</td>
<td>45</td>
<td>58 villages transferred to and 18 received from other <em>parganahs</em>.</td>
</tr>
<tr>
<td>Sardhana</td>
<td>2</td>
<td>...</td>
<td>5 received from and 3 transferred to Muzaffarnagar.</td>
</tr>
<tr>
<td>Barnáwa</td>
<td>...</td>
<td>8</td>
<td>18 received from and 26 transferred to other <em>parganahs</em>.</td>
</tr>
<tr>
<td>Jalálabad</td>
<td>39</td>
<td>...</td>
<td>43 received from and 2 transferred to other <em>parganahs</em> and 2 to Dehi.</td>
</tr>
<tr>
<td>Dásna (Ghaziabad)</td>
<td></td>
<td>47</td>
<td>14 transferred to Dehi, 35 to other <em>parganahs</em>, and 2 received.</td>
</tr>
<tr>
<td>Baraut</td>
<td>4</td>
<td>...</td>
<td>20 received and 16 transferred to other <em>parganahs</em>.</td>
</tr>
<tr>
<td>Bágpat</td>
<td>...</td>
<td>19</td>
<td>21 transferred to other <em>parganahs</em> and 2 received.</td>
</tr>
<tr>
<td>Kutána</td>
<td>11</td>
<td>...</td>
<td>11 received from other <em>pargauahs</em>.</td>
</tr>
<tr>
<td>Chhaprauli</td>
<td>...</td>
<td>4</td>
<td>2 transferred to Baraut and 2 to Muzaffarnagar in May, 1853.</td>
</tr>
<tr>
<td>Niloha-Tarápur</td>
<td>...</td>
<td>9</td>
<td>1 gained by alluvion, 2 received from Muzaffarnagar and 12 from Meerut, 14 transferred to other <em>parganahs</em>, and 10 to Muzaffarnagar.</td>
</tr>
<tr>
<td>Kithor</td>
<td>60</td>
<td>...</td>
<td>61 received and one transferred.</td>
</tr>
<tr>
<td>Hápur Gaura</td>
<td>38</td>
<td>...</td>
<td>52 received and 14 transferred.</td>
</tr>
<tr>
<td>Saráwa-Ajrára</td>
<td>...</td>
<td>12</td>
<td>10 received and 22 transferred.</td>
</tr>
</tbody>
</table>
Revisiting the Parganas and the Tehsils of Meerut........Study (1803-1856)

<table>
<thead>
<tr>
<th>Púth</th>
<th>1</th>
<th>...</th>
<th>1 received from Garhmuktesar.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Garhmuktesar</td>
<td></td>
<td>34</td>
<td>53 transferred to other parganahs.</td>
</tr>
<tr>
<td>Loni</td>
<td></td>
<td>112</td>
<td>2 transferred to other parganahs and 110 to Dehli.</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>155</strong></td>
<td><strong>290</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Deduct increase</strong></td>
<td>...</td>
<td><strong>155</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Net decrease</strong></td>
<td>...</td>
<td><strong>135</strong></td>
<td></td>
</tr>
</tbody>
</table>

Next year, further changes were made in the district as follows:

In May, 1853, the district was arranged amongst the following **tahsils**:

Meerut, 323 estates; Sardhana, 154; Bagpat, 277; Murádnagar, 266; Hápur, 329; Mawána, 289, or a total of 1,638 estates. The head-quarters of the Murádnagar **tahsil** were subsequently (1859) transferred to Ghaziabad. In 1859 Loni was restored to Meerut and then included 130 villages, comprising 132 estates, of which 104 were a portion of the 110 given over to Dehli in 1852, and 26 were new villages formerly belonging to the Dehli district, giving an increase of 99,784 acres to the area of the district. The number of inhabited villages in the present fiscal subdivisions are shown in the table given above, and represent the results of the union and partition of estates and the changes caused by alluvion and diluvion as found in 1872. Amongst the old subdivisions which have been allowed to fall into disuse are the following: Garhmuktesar contained the tappas of Dahána Bagsár (now called Gangadhar Bazar) and Garhmuktesar; in Hápur were tappas Gaura or Gohra, Hájipur and Hápur; and in Sarawa the tappas of Bhojpur, Kharkoda, Sarawa and Kithor (now in the Mawána **tahsil**). These **maháls** were in the dastur of Meerut, which was subordinate to the chakla of Sikandarabad (now in the Bulandshahr district), and the chakla itself was in the **sirkár** of Saharanpur and **súbah** of Dehli. Tappa Láwar and twelve others were included in **parganah** Meerut. The tappas of Chhaprauli are given under the notice of that **parganah**."
It is a matter of no less interest that the district of Meerut, in 1856, was free from larger personal jagirs. It was due to death of the persons concerned and as a result of various treaties concerned. Mahadji Sindhia’s daughter Rani Bala Bai, died in 1834 and her jagirs lapsed. During her life time, she had constructed a Shiva temple in Begamabad, a village of her jagir. This soon became a principal village. During Indian Revolution of 1857 it was attacked by the forces of Indians’ side. Its neighboring village named Bisokhar was out of her jagir and it belonged to the jagir of another lady, much influential and too powerful popularly known as Begum Samru. During 1998-99, a number of stone panels were recovered from a field in Bisokhar which belonged to the Rajput period of ancient Indian history. The two villages of Begamabad and Bisokhar form the industrial township of present Modinagar. The ‘Chhatriwala Mandir’ of Modinagar is the very temple built by Bala Bai. Another Shiva temple built or modified by the Marathas still stands at the village of Ajrara. It is said that it had been constructed by Mahadji Sindhia in the memory of both the successful military action against Nawab Fateh Ali Khan Tyagi, the Nawab of Ajrara, and the comemoration of his grand child born to his daughter Bala Bai at that place during that action. The Matatha Thana installed by him, though a double storied kuchcha building was in good condition until 1996, when the author had been conducting the village-to-village dense field work in this region of the upper Ganga-Yamuna Doab. Similarly, the villages of Angadpur-Sangadpur-Garhi Tamela yield the evidences of historical importance preserved in oral traditions of history. The author came to encounter the oral evidences while conducting field work there during 1995-96. There are innumerable sites evident to the fact of same effect. It is so because of the region of the upper Ganga-Yamuna Doab had been placed under the control of the Marathas from 1788 to 1803. Mughal Emperor Shah Alam II appointed Mahadji Sindhia as the Mir Bakshi i.e., the Commander-in-Chief of the Mughal Empirical forces; and to support his army, the area from Etawa to Haridwar was assigned to him including the qiledarship of the fort of Agra. After the death of that great Maratha General, his adopted son Daulat Rao Sindhia had his hold over the territories. It remained as such until the treaty of Surji Anjangaon held on December 30, 1803. This was the reason Rani Bala Bai had a jagir
assigned to her by his father Mahadji Sindhia which according to the above mentioned treaty honoured by the Company rule was enjoyed and mastered by her till her death. Much famous lady is a similar case and that is that of Begum Samru of Saradhana who was respected due to military capability of her troops. Popular Hindi novelist Amrit Lal Nagar’s ‘Saat Ghunghton Wala Mukhda’, is the novel based upon her life. Her status remained unchanged and her jagir intact ever after the fall of the Marathas. And the rise of the East India Company’s rule in the area in 1803. She had a secret treaty with the Company and so she had left her master Sindhia’s cause in the battlefield. She was a Christian convert who is credited to build the Saradhana Church, the largest Roman Catholic Church of its kind. The ‘Maratha Kothi’ at Saradhana, still in existence is the monumental heritage of the Marathas where she used to live. In the last years of her life, she shifted to the grand palace built by her for her comfort. That monumental building still stands there and the Saint Charles Intermediate College is run in it. Begum died in 1836 and as per the condition in the secret treaty, her jagir lapsed and was joined to several districts concerned. The parganas of Barnawa, Baraut, Kutana and Sardhana and few other villages were added to Meerut District. Her army was disband. The statues in the Church show the darbar of the Begam. The courtier wearing the turban on his had standing just behind the Begam’s statue is Rao Harkaran Singh Tyagi. He was Begam’s Prime Minister who had been slain in a sudden attack while discharging his duties. His son Rao Diwan Singh succeeded his father. Rao Diwan Singh’s only son’s name was Rao Amar Singh whose only daughter was married in the Sarawa family of the Tyagi clan.

Chaudhary Vikram Singh and Chaudhary Narayan Singh are Rao Aman Singh’s daughter’s descendants. The present Budhana family is Rao Harkaran Singh’s grandfather’s descendants by his uncle’s dependency.

Col Raghuraj Singh Tyagi, Ashok Tyagi and their cousins each from one of the 6 real brothers claim to be Rao Harkaran Singh’s grandfather’s brother’s descendant. The house of Late Shamsher Tiagi alias Shammi Babu, the husband of Smt. Chitra Tyagi, daughter of late Chaudhary Yaduvansh Narayan Singh Tyagi of Asaura riyasat still preserve the history that the family holds.
Notes and References


2. Ibid. Vol. 3, 78-140.


4. Ibid., 35-36.


6. Ibid.


8. Actually Akbar introduced the ‘mahal’ which later on became identical to the work ‘paragna’. For details, Please see: Abul Fazl’s *Ain-i-Akbari*.


10. Ibid., 197.

11. Ibid., 198.

12. Ibid.

13. Ibid., 199.

14. Ibid.; In foot-note, he mentions:

   “It would take months of labour to exhume and arrange the statistics of the villages transferred and received in 1853, so as to bring the result in accord with the state of the district in 1865 and 1879, when the regular statistics of the district were compiled, which moreover, from the care taken in their preparation, are the only valuable ones that we possess. See Collector to Commissioner, No. 181, dated October 30, 1841, and G. O. No. 1506, dated April 22, 1853, on both changes.”

15. Ibid., 198.


18. Ibid.
19. Rai Bahadur Gujar Mal Modi founded ‘Sugar Industry’ here and the name of newly emerged township became Modinagar after his surname.

It mentions:
“It was founded by one Nawab Zafar Ali, who purchased the site. The place was subsequently obtained by Jats, who built a second village to the east of Zafar Ali’s site and called it Budhana. From the Jats the lands passed into the hands of a lady of the Dehli royal family, who called the place Begamabad. There is a temple built by Rani Bala Bai of Gwalior and the ruins of a fine mosque erected by Zafar Ali just outside the town. The place now belongs to a body of Jats, who hold it on *bhaiyachara* tenure.”

21. Ibid., 188.
22. Ibid., Vighnesh Kumar, *Ghaziabad ke Char Hazar Varsha* [in Hindi], Meerut : Hastinapur Research Institute, 2006, 145-60.
23. Ibid., x.
25. Ibid.
27. Vighnesh Kumar, *op.cit.*, 136, 184, 203.
28. For details, please see: Amrit Lal Nagar’s *Saat Ghunghton wala Mukhda*.
29. The battle of Aligarh followed by the Battle of Delhi made the Company master on the actual field.
31. Ibid.
32. Vighnesh Kumar, Ghaziabad ke Char Hazar Varsha [in Hindi], Meerut : Hastinapur Research Institute, 2006, 145-60.
37. As soon as one enters the main historical building of the Church, he or she sees it on right hand side.
39. It was at one village in Baraut. The dhankar episode is observed there as Rao Diwan Singh assumed the charge of the Prime Minister.

40. *The Bhat ki Pothi* preserves the genealogical history.


42. Genealogical table as is preserved in the *Bhat ki Pothi*, Kumhar Gate, Sonipat, Haryana.


45. *Interview*, Shri Ashok Tyagi, son of late Chaudhary Raghubir Singh Sahib, one of the descendants of the owners of the Budhana Fort, Muzaffarnagar, U.P.


49. Vighnesh Kumar, *op.cit.*, 222.


51. *Ibid.; Interview*, Chauhary Yaduvansh Narayan Singh Tyagi (now late), Soodna Farm, Hapur, U.P.

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Exploring Urban Modernity: Social Change and Youth Identity in Kathmandu

Arjun K. C.

PhD Scholar, Department of Sociology, Tribhuvan University, Kathmandu (Nepal) E-mail: <arjunkc946@gmail.com>

Abstract

This paper aims at assessing how modernity experienced in the urban space has affected the youths in the formation of identity in the selected area in Kathmandu known as Ward No. 16 of the Kathmandu Metropolitan Municipality. As a fact, several studies identified that specific dimension of urban modernity as a major factor that shapes the lifestyle, values and identity-related processes of the young generation. This form of research entails the use of questionnaires and conducting interviews to generate empirical findings from 39 participants within the age of 15-30 years. In this way, the presented data show that urban modernity impacts the youths’ social values and their way of life in the context of Kathmandu. This research responds to the existing literature and policies on the socio-cultural factors that influence the development of youth in urban Nepal, specifically to encourage policies and programmes for successful youth development in the current context of urbanization. Nonetheless, the study has its own limitations, in particular, the selection of the participants involved only the inhabitants of one ward and, therefore, the predominance of one ethnic group, the limited number of participants in the study and the fact that the research of only one ward was aimed at. Even within these boundaries, the study can offer the educators, policymakers, and social workers the fundamental implications of the formation of the resilience and adaptability of youths living. In doing so, and by tackling the impact and promises of urban modernity, this research points to the need for effective related environments for the youths of Kathmandu between continuity with tradition and novelty.

Keywords

Urban modernity, Social change, Youth identity, Kathmandu, Urbanization, Socio-cultural transformation.
Exploring Urban Modernity: Social Change and Youth Identity in Kathmandu

1. Introduction

Urban modernity is defined as transformation in the daily life, organization of society and patterns of behaviour and thought which arise from the process of urbanization. Harvey noted that an urban space is a fluid object that symbolizes the emergent features of a society in the areas of economy, politics, and sociology. There are very many reasons why urban modernity results to a shift from tradition and embracing of new attitudes and behaviours. The process that the society is going through entails the shift from established social relations and the promotion of self-interest, consumerism and new social relations (Harvey, 1989).

Erikson (1968) identifies that identity is one of the main psycho-social crisis described as a process aimed at attaining personal identity. It is argued that youth identity in urban context depends on peer groups, media, education, and socio-economic status of the young people (Arnett, 2000). The ingredients of identity formation are firstly, the cultural practice that shapes people’s perception of themselves and the world around them, the secondly, the modernization formulate within the newly-formed urban setting. The youth in the urban region finds itself in a dilemma of how to be modern and at the same time practice their culture (Arnett, 2000).

This paper therefore aims at analyzing the level of urbanization and development of Kathmandu as one of the major city in Nepal. These demographic transitions are characterized by poor people moving from rural to urban areas resulting to the change in social structures, economy and culture of societies. As the constantly shifting social state asserts, young people of Kathmandu are in the middle of tradition and modernity. These changes can be attributed to the growth in the infrastructure, availability of better education and upliftment in the standard of media that has made youth more exposed to the outside world (Shrestha, 2015).

Studies that focused on Nepalese urbanization are numerous, and they analyzed many details of urbanization process in terms of
economic, social, etc. (Thapa, 2017; Pradhan, 2019). But for all the debates on urban modernity and youth identity, there seems to be no direct Nepali study focusing only on Kathmandu. According to Thapa (2017) the extent of urbanization has been imposing severe effects on the economic structures by causing a shift on employment opportunities and income equality. Turning to the social aspect, Pradhan (2019) paid much attention to changes in social relations, including families and the interactions within communities. However, this is a subject that lacks empirical research data and analysis hence this study seeks to make the necessary contribution in this area.

Urban modern context that reflect the process of urbanization and socio-cultural changes affecting the young people’s lifestyles, values and identity construction. Based on the theories of urban modernity and identity, this research examines the ways through which the young generations grapples between traditional cultural conservations and the contemporary city.

Liechty (2003), in “Constructing the Modern Youth”, looks at how youth identity was being fashioned among the new middle-class population of Kathmandu. He avows that the modern youth culture is hybrid in Kathmandu, both a local and a global produced formation and has the potential to be a generator of youth’s sociality. This chapter expands on the manner in which Nepalese young manage their hope, social pressure and their culture with the growing globalization in mind (Liechty, 2003). Liechty (2003) focuses on the nature of building the modern youth identity among emerging middle-class population in Kathmandu. He wades into how the youth balances between the cultural norms and the drinking from the new of global prosperity. This offers a combined understanding of the moderation and the aspirations as depicted in the lives of middle class youths by outlining the complexities of identity in the society.

This research advances the knowledge on socio-cultural aspects related to youth living in urban Nepal, highlighting the necessity of developing appropriate interventions intended to enhance the well-being of youth in the face of Nepal’s continuous urbanization. Overall, one can reiterate that the findings of the study, and its limitations, including the possibility of a relatively small number of participants and the fact that the study was carried out in one ward only, still can be deemed as providing valuable implications for educators, policymakers, and social workers interested in under-
standing the nature of adolescents’ resilience and adaptiveness in the urban context. This study signifies the need to foster environments that can accommodate both the past and new modernity sought by the young people of Nepal especially in the context of Kathmandu’s cultural and social transformation.

2. **Statement of the Problem**

Currently, Kathmandu, as a city in transition, entering a new phase of development, knows deep social changes, especially regarding the younger generation. This paper shall seek to establish the role played by urban modernity in the social construct of youths’ personalities in the Ward No. 16, Kathmandu Metropolitan Municipality. The primary objective is to analyze the interactions between pre-modern cultures and the new culture brought by the process of urbanization. The aim of this study is to examine the socio-cultural factors that interface youth and consequently establish the appropriate policies and programs that may improve youth development especially in urbanized environment. As it rises to challenge of portraying the manner in which youths struggle to balance between the cultures of the old and the new as the society increases its pace in its urbanization, the novel enriches our understanding of the young generation. Thus, the study intends to explore these dynamics with the hope to understand the works by which urban modernity transforms socio-cultural values, lifestyles, and processes of identity formation among the youths in Kathmandu.

3. **Research Questions**

An attempt has been made to find answers to the following questions on the basis of empirical data:

1. How does urban modernity influence the social values and lifestyle of youth in Kathmandu?
2. What are the major factors contributing to the identity formation of youth in the study area?

4. **Objectives**

The objectives of this study are two-fold:

1. To explore the consequences of urban modernity on the social values and lifestyle of youth in Kathmandu.
2. To analyze the major factors influencing the identity formation of youth in the study area.
5. **Significance of the Study**

This research is important in providing a holistic description of the socio-cultural experiences of urban youth in Kathmandu. Thus, discussing the effects of urban modernity on youth identity, the study can be useful for heads of government, school personnel, and social workers. These findings will help develop appropriate and efficient youths' positive development framework in urban environments. Besides, the study adds to the theoretical body of knowledge regarding the process of urbanization and its social and cultural impacts, especially to stresses for young people requiring policies to change in order to create a supportive environment that lots of youth labelled as neurodiverse feel and succeed in. Thus, this research contributes to the discussion of the probability and probability of accommodation of youths in the tendency of urbanization to contribute to the overall positive development of youths depending on the prospects and challenges that come with the urbanizing environment of Kathmandu.

6. **Limitations of the Study**

The above study has the following limitations: Secondly, the respondents' response rate was 39, which is not sufficient to consider the results generalized for the entire youth of Kathmandu. The sampling fraction of the study is low hence its external validity is also low, this means that the study's findings cannot be generalized to the whole population. Further, the study is carried out in only Ward No. 16 which might not represent other wards or cities of the Kathmandu. These geographical and demographic conditions make the rationale of the study's suggestions specific to the cities only. The strategies are not without limitations some of which include; In light of such limitations, it is important to acknowledge that the current study has a lot of implication for understanding of socio-cultural processes at work and it has laid the groundwork for future research with larger and more diverse samples.

7. **Methodology**

The study applies the quantitative survey method together with the qualitative interview method. Participants having their residence in Kathmandu Metropolitan Municipality's Ward No. 16 were 39 in numbers selected through purposeful sampling. For
quantitative collection of data the structured questionnaires were used while for qualitative data the semi-structured interview guides were adopted.

8. Presentation of Data

The following tables depict data collected through structured questionnaires from the selected respondents:

**Table-1: Demographic Characteristics**

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15-20</td>
<td>10</td>
<td>25.6</td>
</tr>
<tr>
<td>21-25</td>
<td>15</td>
<td>38.5</td>
</tr>
<tr>
<td>26-30</td>
<td>14</td>
<td>35.9</td>
</tr>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>21</td>
<td>53.8</td>
</tr>
<tr>
<td>Female</td>
<td>18</td>
<td>46.2</td>
</tr>
<tr>
<td><strong>Educational Level</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High School</td>
<td>10</td>
<td>25.6</td>
</tr>
<tr>
<td>Undergraduate</td>
<td>19</td>
<td>48.7</td>
</tr>
<tr>
<td>Graduate</td>
<td>10</td>
<td>25.6</td>
</tr>
<tr>
<td><strong>Marital Status</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Single</td>
<td>30</td>
<td>76.9</td>
</tr>
<tr>
<td>Married</td>
<td>9</td>
<td>23.1</td>
</tr>
</tbody>
</table>

Source: Field Survey 2024.

The demographic characteristics of the respondents showed that the majority were aged between 21-25 years (38.5%), followed by those aged 26-30 years (35.9%), and 15-20 years (25.6%). In terms of gender, 53.8% were male, and 46.2% were female. Regarding educational level, 48.7% were undergraduates, while 25.6% were high school graduates and 25.6% were graduates. Most respondents were single (76.9%), with a smaller proportion being married (23.1%).
Table-2: Influence of Urban Modernity on Social Values and Lifestyle

<table>
<thead>
<tr>
<th>Factors Influencing Social Values and Lifestyle</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adoption of Modern Fashion</td>
<td>32</td>
<td>82.1</td>
</tr>
<tr>
<td>Change in Dietary Habits</td>
<td>28</td>
<td>71.8</td>
</tr>
<tr>
<td>Increased Use of Technology</td>
<td>35</td>
<td>89.7</td>
</tr>
<tr>
<td>Shift in Family Dynamics</td>
<td>22</td>
<td>56.4</td>
</tr>
</tbody>
</table>

Source: Field Survey 2024.

The table above shows that a significant majority of youth adopted modern fashion (82.1%), changed their dietary habits (71.8%), and increased their use of technology (89.7%). Additionally, 56.4% reported a shift in family dynamics due to urban modernity.

Table-3: Factors Influencing Youth Identity Formation

<table>
<thead>
<tr>
<th>Factors Influencing Identity Formation</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peer Influence</td>
<td>30</td>
<td>76.9</td>
</tr>
<tr>
<td>Media and Entertainment</td>
<td>33</td>
<td>84.6</td>
</tr>
<tr>
<td>Educational Opportunities</td>
<td>29</td>
<td>74.4</td>
</tr>
<tr>
<td>Socio-economic Status</td>
<td>25</td>
<td>64.1</td>
</tr>
</tbody>
</table>

Source: Field Survey 2024.

The above table indicates that peer influence (76.9%), media and entertainment (84.6%), educational opportunities (74.4%), and socio-economic status (64.1%) are major factors influencing the identity formation of youth in Kathmandu.

9. Discussion

The study results, therefore, suggest that the social values, modes of living, and even the process of forming the youth’s identity is changing within the context of Nepalese urban modernity. Concerning the traditional practices, the accessibility of updated fashion, modification in the method of feeding, using technological devices, and alteration in the kind and structure of families also demonstrate the effects of urbanization on the youthful generation. These transformations conform to Harvey’s (1989:15) observation that ‘cities’ and other topographical and geographical formations are
not fixed elements that can be divorces from the flow of history but actual expressions of historical economic, social, and political processes.

The fact that the youth’s identity is shaped by the groups and media that they interact with coupled with the educational opportunities further support the interconnection of traditional and modern factors on youth identity formation. Arnett (2000) pointed out that youths in urban environments are in the vanguard of cultural trends whereby they try to balance between preserving cultural values in their lives but are on the same level adapting to urban cultures and ways of life. The results of this study are in line with such thinking as the respondents named peer groups and media as key identity sources.

In this case, digital integration increases rapidly among the youths of Kathmandu Durbar. The technological advances, specifically the usage of Internet, especially the social networks integration as a tool which plays a significant role in organizing their social lives. This is in line with the global trend where youths in urban areas are using the new technology to connect and manage their social relations influencing their More specifically youth across this generation is in line with Castell’s (2010) observation that youth across this generation in the urban areas are connected through the new technologies and this is an influential aspect determining social behaviours and their identities.

In addition, change in demography where the family is forced to move from the rural to urban areas due to modernity portrays the society in another viewpoint. When young people embrace the spirit of the new world order that embraces individualism and freedom the structure and composition of families alter. This assertion can be attested to the observation made by Shrestha (2015) that the rapid growth of the urban centers; in this case Kathmandu has brought dramatic changes in the structure of the family and the social relations.

Education also emerges as an important factor that defines the young people’s identities as showcased in the study. Youth education enables youths to gain the understanding and competencies in life that will enable them to survive, rise up and attain their dreams in urban centers. Nevertheless, the socio-economic status of respondents should not be omitted also because it implies the
availability of the resources and a number of opportunities. This can be explained through Bourdieu’s (1984) social capital theory whereby social and economic capital present in a given culture influences the prospects of people in terms of their mobility.

However, it is important to provide some caveats to this study because every study has limitations. Although this study does not have an extensive list of such limitations, the following issues could be taken into consideration. The sample might be insufficient and more greatly inclined towards Ward No. 16, such that it may not represent the whole picture of youth in Kathmandu. Future studies should explore the same in a more diverse and a wider population group and for a more extensive period.

10. Conclusion

This research aimed at establishing the effects of urban modernity on social and youth identity change in Ward No. 16 of the KMM, Nepal. Overall, the findings indicated that the social change was realized in the areas of values and attitudes, life patterns as well as the mechanism of identity creation as a result of urbanization. Therefore the findings have enumerated modern fashion, change in food habits, use of gadgets and the change in family structure as some of the areas that depict modernity in everyday life.

Therefore, according to the present study, the youth in this urban context find peer pressure, media, educational opportunities and socio-economic status as significant in the construction of an identity. There is the influence the media, peers, which reveals the appearance of traditional cultural values in the context of modern urbanization. Frequency of technology use is also in line with the global trends that depict the importance of technology in the generation’s social interaction.

As already indicated, there has been a change in family demography in line with other attributes prevailing in society. This shift from rural to urban settings brings up new forms of families and their roles evidencing the social change in the process. This shift is in congruence with Shrestha’s (2015) study which concludes that urban development acquires a drastic change in the family and the social relations.

Learning is also one of the most important processes that significantly influences identity. This prepares the youths to
effectively deal with the urban life, and thus promoting their mobility and dreams in society. Socio-economic status however continues to be the most sensitive to youth’s resources and opportunities in line with the Bourdieu’s social capital theory.

Nevertheless, the research has some shortcomings. The sample size and a limited cross-sectional analysis of only one ward can also be considered as the study’s weaknesses. Future research should include a larger and diverse sample from different wards to gain a broad understanding of youths’ condition in Kathmandu.

Altogether, this chapter enhances the socio-cultural understanding of the young people in Kathmandu and provides ideas for further research as well as practical recommendations for the Nepalese policymakers, educators and social workers. The exploration of experiences of urban modernity and the issues of youth identity is necessary for the creation of the effective interventions prepared for the positive youth development of the countries which are experiencing the processes of rapid urbanization. Hence, the study’s implication entails policies that support the maintenance of traditional culture and the assimilation of contemporary culture that creates contexts that help young people in Kathmandu cope with change.

Future studies should seek to explore these observations in more refined detail by involving larger and more heterogeneous populations to confirm hypotheses on the described tendencies. In this way, future investigative work can offer a strong basis to the conditions and changes of the growing youth in the regions similar to Kathmandu as a result of urban modernity, therefore engaging with the concerns and possibilities for the youth in the city.

References


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The Managing Editor
Journal of National Development
D-59, Shastri Nagar, Meerut - 250 004 (INDIA)
Ph. : 0121-2763785, +919997771666, +91921958788
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