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बौद्ध धर्म : इतिहास लेखन के विशेष संदर्भ में

पूजा साहू

मेवात का प्रमुख नगर 'तिजारा': एक ऐतिहासिक अध्ययन

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Editorial

The concomitant relationship between people and society needs to be recorded, preserved and disseminated. The relationship is the wonderful gift of God and further to be nurtured. The different perspective of the relationship needs to be worked upon no stone is unturned to understand the people and society. Society of India in general and Haryana in particular, has exhibited its vibrance over the period of time and each society is mandated to learn from one another. Over past decades the society of Haryana has shown progress in all aspects includes excellency in sports, good governance and agricultural productivity. All these we need to do is to look into those areas neglected and thrive upon them and the field we progressed needs to be further polished. Presenting the Journal of *People and Society of Haryana* with its *Vol. XII, No. I, April 2022* issue is an honour with this regard and step forward to keep record of food, culture, education, ethnicity for the use of future civilization. In the issue, eleven research papers discussed in wide range of areas related to society of Haryana.

Editor-in-Chief

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Social Mobility and Emerging Caste Identity among Scheduled Castes

(Invited Paper)

Desraj Sabharwal*

ABSTRACT

Hindu society in India is divided into numerous castes and sub-castes numbering thousands ranked in a ritual hierarchy. The Scheduled Castes or the untouchables are at the bottom of the hierarchy, also categorised as marginal castes. These untouchable castes are marginal in terms of low rewards and prestige related to their occupation and also in income, health and education. But no one society is static in nature. Lower castes try to move upward socially via different means. The present study is an attempt to examine the nature and level of social mobility and emerging Caste Identity among Scheduled castes of Haryana. The study finds that, there is a modest trend towards upward mobility among scheduled castes in Haryana. However, some castes have progressed more than other castes among the scheduled castes. Because of this, the less benefitted groups of the scheduled castes blame that most of the benefits of the protective discrimination policy have been grabbed by some particular castes.

Key Words: Social mobility, scheduled castes, Sanskritization, caste identity, caste system

Introduction

Traditional Hindu society in India is divided into numerous castes and sub-castes numbering thousands. Caste can be broadly classified into three categories- (a) the upper caste or the Dwijas, (b) the middle castes, also known as the backward castes or classes, and (c) the lower castes known as the untouchables. Traditionally all castes have been ranked in a ritual hierarchy. At the top of the hierarchy were the upper castes and other dominant castes while at the bottom were the untouchables or lower castes also categorised as marginal castes. The untouchable castes were confined to degrading occupations likes scavenging, processing skins, disposing dead animals, working at cremation grounds and leather work. They used to work as labourers, servants, watchmen and menial workers. Their housing settlements used to be at the periphery of the village. These untouchable castes are marginal not only in terms of low rewards and prestige related to their occupation but also in aspects of income, health and education. However, the lower caste groups vary from place to place amongst the lower castes. A caste group that may be considered as untouchable in one region of the country but may not be in another. A caste such as Saini or Teli (Oil pressure) may be considered untouchable in one part of the country but not in another. The scheduled castes considered as the marginal groups on the basis of various disabilities imposed on them. Even today these disabilities manifest themselves in multiple ways in our society like restrictions on the access to public facilities such as roads, wells, schools, etc. The social exploitation of the lower

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castes by the upper castes can be revealed by the reported incidents of violence against them in different parts of the country. For example, restricting Balmikies and Chamars in Uttar Pradesh and Haryana; Mahars, and Mangs in Maharashtra from entering temples.

In some villages of Uttar Pradesh, a particular section of scheduled caste known as Balmiki is restricted from using water wells. In the villages of Moradabad district scheduled castes are not allowed to take marriage procession from the streets inhabited by higher castes. Many cases are reported from the villages of Uttar Pradesh in which SCs are forced to surrender the ration card to higher castes for the benefit of the latter. Even in schools, students of SCs have to sit separately and have to drink water from separate pitchers (Gandhi, 1973).

In some parts of central India, SCs are not allowed to use goods indicating comfort or luxury. They are not allowed to ride on horseback or use an umbrella. SCs' women cannot wear gold or silver ornaments and fancy clothes. Moreover, they have to provide various services to upper castes with minimal to no remuneration, as per on the will of the upper caste member (Borale, 1968).

Social exploitation also breeds the political exploitation along with economic exploitation. Many cases are reported to the Chief Election Commission in which SC voters were prevented from going to polling booths and threatened with physical assault. Sometimes, they are threatened not to fill nominations for contesting elections. Particularly at the Panchayat level, such are the typical forms of political exploitation.

Thus, we can say that Scheduled castes suffered oppression at the hands of the upper caste for centuries; their economic condition was extremely depressed, they were educationally backward and excluded from the political field. In other words, the low rank of the Scheduled castes resulted from cumulative inequalities in the economic, political and ritual systems in Indian society (Sabharwal, 2011).

During the British rule, new avenues for social mobility were emerged which altered the nature of pre-existing institutions, for example, educational institutions (schools, colleges and universities) opened their doors to all castes. New establishments were also formed which recruited members on the basis of merit such as, army, bureaucracy and law courts. It provided enough opportunities for the social mobility. Also, land became a saleable commodity during British rule. Lower caste members who could afford to purchase started buying land and it became a source of upward mobility. The process of mobility got accelerated by modernization and westernization in multiple ways. Their basic principles of rationalism, humanitarianism, and egalitarianism gave impetus to the human rights and social mobility.

The contribution of various reformist leaders, such as, Mahatma Jotirao Phule and Dr. B.R. Ambedkar, is immense in the improvement of marginal positions for scheduled castes. The ideology of Dr. B.R. Ambedkar is primarily an ideology of social equality, liberty and fraternity, and his strategy to get it materialised was protest against the social inequality in the caste system. To radically alter the society, which dehumanize the marginal castes, he launched a protest movement and demanded social equality for the untouchable castes. The Untouchability (Offences) Act, 1955 was the result of his crusade against untouchability and he got nationwide support in Dalit movement. Moreover, his efforts shaped the government policies and programs toward protection, welfare and development of SCs and STs. The provision of protective discrimination in the constitution has led to large scale upward social mobility among scheduled castes.

After independence, the principles which have guided the legal system of India are universalism and egalitarianism; they have fostered social mobility among lower castes to a great extent. The new laws have provided equality to all and have created a consciousness of positive rights. The policies of positive discrimination and abolition of untouchability have proved immensely beneficial for the lower castes. Along with this, the hands of the lower castes have been strengthened with the alteration in the distribution of political power with the adoption of Panchayati Raj system and universal adult franchise. It has restricted the appropriation of power by the upper castes. Similarly, the ceiling on landholding through land reforms has proved a motor force affecting social mobility. It has given a blow to the prestige of Zamindars and became a boon for the peasant cultivators who have gained ownership rights.

Adoption of Reforms and Social Mobility

In India, time and again, social reformers have created opportunities for social mobility. The rigidities associated with purity and pollution have been disregarded by the three major sects of Hindu religion Buddhism, Jainism and Sikhism. They have opposed the prevalent inequalities and established new egalitarian system in the sects. Similarly, favourable environment for the upliftment of the weaker sections was created by the Christian missionaries during the British rule.

The social reformers, like Raja Ram Mohan Roy, Swami Vivekananda, Swami Dayanand and Kesab Chandra Sen got abolished social evil practices like untouchability and sati in their endeavour to reform the society. To eliminate oppression and elevate the status of lower castes, they tried to infuse the elements of rationality and modernity in the Hindu religion. They played an important role in imparting modern education and knowledge to lower sections which helped them raise their social status. They established new religious sects on the basis of egalitarianism, such as Arya Samaj, Ramakrishna Mission and Brahmo Samaj. These sects opposed the disabilities and discrimination imposed on anyone on the basis of caste. B.R. Ambedkar fought for the upliftment of the untouchables and against discrimination based on caste. Abolition of untouchability and other various provisions for protective discrimination are the fruits of his efforts. This has generated upward social mobility among Scheduled castes on a large-scale.

Focus of the Study

The present study is an attempt to analyze the social mobility and emerging caste identity among scheduled castes in Haryana. It is apparent by now that large numbers of persons belonging to the scheduled castes have benefitted from several provisions of the reservation in educational institutions, govt. jobs and representation in the Parliament and the State Assemblies. These people have certainly availed themselves of opportunities to occupy different status and, in some cases, probably better socio-economic positions. Such people have also improved their status in both caste and class hierarchies. Therefore, this study examines the nature and level of social mobility and emerging caste identity among scheduled castes of Haryana.

The study is based on group interviews of scheduled caste employees and various other scheduled caste activists. The study is restricted to the scheduled castes government employees' activists located in the rural and urban areas of Rohtak district. Further, from the point of view of the social composition of the respondents, the majority of them belonged to Chamar and followed by Dhanak and Balmiki caste groups.

Sanskritization and Social Mobility

Lower and middle castes in the stratification systems sought mobility by emulating the behaviour, ideology and rituals of upper castes. In such endeavours, the aspiring categories of castes give up their traditional marks of inferiority, especially those practices that were considered polluting in nature. They try to adopt the lifestyle of traditional higher castes to seek upward mobility. This strategy for cultural and social mobility is termed as 'Sanskritisation' by M.N. Srinivas (1966). He defined it as a process whereby a lower caste begins to adopt or imbibe the lifestyle of a higher caste to claim the higher status for themselves in the traditional hierarchy of caste system. Thus, it is a change within the caste system and not a structural threat to the system. Shah (2005) quoted studies in which the strategy of 'Sanskritisation' has been used for status elevation by intermediate castes in different parts of the country e.g. the Dhangar of Maharashtra, the Kurmi and Yadava of Bihar, the Koli of Gujrat, the Lingayat of Karnataka and Teli of Orissa. Srinivas emphasized that the improvement in economic and political strength of the group staking claim are presupposed in Sanskritisation. It means that the inferior group trying to claim upper status needs to be economically prosperous and politically dominant and assertive.

Roughly with the beginning of British rule in early 19th century, the entire culture of purity and pollution has been changing radically due to the processes of industrialization, urbanization, secularisation, westernization, modernisation, rationalism, humanitarianism and mere exigencies of modern life (Srinivas, 1966). With the advent of western education, the upper castes were the first to change their perspective regarding the notion of purity/pollution, in the public as well as the domestic sphere. This shift first occurred in urban areas and gradually spread to rural areas. During the second half of the 20th century, the pace of urbanisation and change increased and is predicted to be even more during the 21st century (Shah, 2007).

The study shows that the Jatavs of Agra were traditionally engaged in polluting leather works and their status was very low in the caste hierarchy. As the modern leather industry developed, some Jatavs became entrepreneurs and provided jobs to their fellow caste people. Their economic status improved substantially. Moreover, first, they adopted sanskritization and later politicization for attaining social mobility (Lynch, 1969). In the late 19th and early 20th centuries, Ramgarhi took advantage of early opportunities mainly in their traditional skills in wood and metal which resulted in the growth of their wealth but it was only after independence that they could enter into industrial entrepreneurship in Punjab and gradually enter into upper-caste networks. Jat landowners had resisted the Ramgarhia aspirations for improvement in their social standing. But during the 1950's they found considerable political support and turned into industrialists and thus getting upwardly mobile (Sabharwal, 1976).

The study depicts the social mobility among Scheduled castes of Mangalore in Karnataka. The various government protective policies have helped the Scheduled castes in mobility and there is a positive correlation between government measures for providing employment and social mobility among the SCs (Pais, 1999).

The processes of Sanskritization and Westernization were significant forces for raising the status of the Scheduled castes in the social hierarchy. It is observed that constitutional safeguards, reservation policy, modern education, and rural to urban migration had created spatial mobility and change in the occupational

patterns, and in this way, positional and structural changes have taken place among them (Patwardhan, 1973).

The study indicates the social mobility among Scheduled castes of Hardoi, U.P. The Scheduled castes who had improved their educational status were adopting new occupations, entering into white-collar jobs, and becoming politically more conscious. The mobility was more observable among Chamars than among Balmikis as more education and employment opportunities had been availed by Chamars. They have adopted the lifestyle of higher castes. This was largely due to education and usage for upward mobility (Chaudhary, 1987).

The study on Pulaya of Kerala indicates that traditionally they were at the bottom of the caste hierarchy. But now they have gained greater economic independence through education and enactment of various laws which prohibit discrimination against them. They have achieved a higher status in society as is evidenced by the changes in their behaviour pattern, modes of dressing, and common eating and drinking behaviour with higher castes (Alexander, 1968).

There exists a vast plethora of studies conducted on social mobility. For our purposes, we have taken up a few of them which are relevant for the purpose of reviewing them. Most of the above mentioned studies highlighted that democratization and politicization, legal and constitutional safeguards, educational advancement, socio-economic development, Sanskritization, westernization, etc. helped the people of the Scheduled caste to raise their status in the ascriptive social system. But among Scheduled castes, only one section has risen above and captured a position of power and prestige in society and has been successful in upward mobility. On the other hand, a section among Scheduled castes still continue to remain downtrodden, oppressed, and depressed and suffer from the worst type of discrimination in various spheres of life. Therefore, an attempt has been made to study which section of the Scheduled castes group is less mobile than other sections and why? Which factors are responsible for their immobility and backwardness? Which section of Scheduled castes is less educated, less politicized, less assertive, and sticks to traditional occupations? Whether social distance exists within Scheduled castes?

While there is a general impression that caste is a closed system of stratification, but in reality it is far from fact. Not even a single society can be considered static and even in the traditional society in which occupation and rituals were primarily determined by one's ascribed status, social mobility was not absent in totality. The increasing discrepancy between caste and occupation, breaking of Jajmani system, and adoption of secular lifestyle is a clear evidence of social mobility in caste system. According to Srinivas, in the past, fluidity of the political system was the major source of mobility which helped new castes to take up the status of Kshatriya and wield power. Availability of the marginal land which could be brought under cultivation was another source. These two available routes helped the dominant castes such as Jats, in Haryana, and Maratha in Maharashtra to seize political power and claim a higher caste status.

Occupation diversification and Social Mobility

Social mobility has been possible as a result of increasing urbanization, industrialization, and modernization. Occupation diversification through creating new avenues and opportunities for employment has facilitated this process. The social mobility of individuals is more inter-generational than

intra-generational in nature. A notable change in the caste system was observed that the relation between caste and occupation has dissociated. This dissociation has happened greater in the urban areas than the rural areas. Due to industrialization and modernization, a number of new occupations have emerged that can be considered “caste-free”. It was found during the fieldwork that few scheduled caste youths has opened *barbershop* in the studied areas which are against the caste line. Similarly, Scheduled castes can be seen performing administrative and academic jobs in rural as well as the urban settings. Dissociation between caste and occupations has reached to such an extent that the caste system concept can no longer be defined on the basis of inter-relationship between them.

Disintegration of the Jajmani System

A significant change in the caste system can be observed in the form of disintegration of the Jajmani system because it involves the purity pollution and hierarchy. In Jajmani system, there are three categories, namely Jajman, Kamin, and Purohit who belongs to different castes. Kamins and Purohits provide services to Jajmans. Purohits perform rituals and worship duties for Jajmans; Kamins perform manual work for Jajmans like that of barber, blacksmith, potter, washer man, sweeper etc. In turn, Jajman pays Purohits in both cash and kind and to Kamins in kind on a yearly or half-yearly basis which was fixed. Jajman can be of any caste while Kamins belong to some specific lower castes and only Brahmin caste can perform as Purohits in Jajmani system.

In the field observation various reasons were found for the disintegration of Jajmani system. Firstly, the Kamins (scheduled castes) try to give up their traditional caste occupations at the earliest opportunity specially those who consider their occupations less prestigious or non-prestigious and economically less beneficial. Most Chamar who were engaged in their caste-based traditional occupation earlier have given up their less prestigious occupation. It was also found that today Chamar peoples are a very progressive and assertive caste among the Scheduled castes of Haryana. They are politically quite active in local and state politics. They are well connected with their caste leaders. Due to carrying and skinning dead animals, their status was very low in the caste hierarchy. Secondly, it has been observed that caste-based division of labour is no more. People from the low Kamin castes have taken up those occupations which traditionally used to be done by higher castes.

The socio-economic condition of Scheduled castes has improved considerably. The old patron-client relations (Jajmani system) and absolute dependence on landowners has disappeared in the rural setting. Urbanization has created many opportunities for employment of Scheduled castes. The study shows that many Chamar and Dhanak families migrated from rural areas and settle down in urban localities. The process of Sanskritization and education brought upward mobility among Chamars. The literacy rate is concerned which is higher among Chamar than in Dhanak and Balmiki. Now a section of the urban elite is also emerging, primarily among the Chamar. They are taking education in the various institutions and avail reservations, joining government white-collar jobs and Class-I govt. officers. It was found in the surveyed village that the proportion of Chamar castes in salaried employment has increased.

Similarly, the Dhanak caste is also adopting secular and clean occupation, asserting upward mobility through education and change of occupational structure. But in contrast, the Balmiki caste among the Schedule caste has been far less mobile. In the rural and urban settings majority of them are still engaged

in sweeping as a traditional occupation. In terms of occupation, they are mostly involved with the traditional calling of their caste, scavenging. In the rural areas, Balmikis have been closely associated with agriculture, and with their traditional occupation; most of them are engaged as wage labourers or attached servants of the rich farmers. Surender Jodhka and Avinesh Kumar (2007) also reported that Balmikis and Mazhabi Sikhs of Punjab have been associated with agriculture, mostly as wage labourers or 'tied' servants of the big landlords. They are migrating to urban areas in response to easy available employment due to growing demand for scavengers in the municipality and middle-class localities. But, this urbanization did not result into social mobility even when some of them could earn well with regular salaries and pensions. However, over the years that secures employment as scavengers have also been taken away by contractors who pay very low wages. Balmikies with no education or less skills do not have many options as compare to Chamars who are relatively more mobile and using protective reservation quota properly for getting into the government jobs.

Rules of purity and pollution & Social mobility

As stated earlier, untouchability was practiced in every Hindu home. The untouchables were considered impure with respect to other castes. They had to perform highly impure work such as that of removing garbage and skinning dead animals. The point is that within untouchable castes, there is a hierarchy as one is considered pure or impure as compared to other. Also, similar to other castes the Sanskritisation process is operated among untouchable castes. There is a hunger among all to achieve a higher level of purity. Now, they try to take those occupations which are considered pure and are profitable in nature. With this the purity/pollution concept is disappearing in the public sphere.

Now, in public as well as in personal domain, people are not much concerned about the purity and pollution on caste basis. In the urban areas, people do not follow the old norms of prohibition of exchange of water and food among different castes. In hotels and restaurants people of all castes sit and dine without caring about the caste of the waiter, cook or the other persons in the premises. Similarly, in occasions like wedding or other social functions, members of different castes dine together. Now, members of higher castes eat in the homes of lower castes and vice-versa. This inter-dinning among all castes is spreading in rural areas also and it is going to increase with the increase in urbanisation (Shah, 2007).

On the other end, it has been observed in the present study that the most visible form of untouchability in rural and even in urban areas is that still the job of collecting garbage and cleaning streets is exclusively done by the members of the Balmiki caste and they usually face segregation at different times. The Balmiki caste had occupied the lowest status in the caste hierarchy among the scheduled castes as they were considered the most impure and polluting. Even they were segregated by other scheduled castes. The study also indicates that untouchability is still in practice in rural society in different forms. The incidents of atrocities on the scheduled castes are reported from time to time in Haryana. They suffer many disabilities and discrimination at various works of life.

Breakdown in the Traditional inter-caste power relationship and emerging Caste Identity

The alteration in the structure of power system of castes gained momentum after independence. Numerically dominant and economically well-off castes like Chamar (a scheduled caste) feel somewhat

free to follow their desires and achieve goals independently. With the advent of the Green Revolution in Haryana, Dalits were liberated from the bondage of the landowning castes and they began to exercise their votes in the parliamentary, assembly, and panchayat elections (Sabharwal, 2011).

Judge & Bal (2008) in their study of Dalits in Punjab, observed, that Caste assertion is on rise from the lower castes, contrary to past when upper castes used to do it. They have started asserting their caste identity. The contemporary political scenario is also favourable to such assertion of caste identity. They use graffiti on vehicles like 'put chamaran de' (son of chamar) or 'chamar power' to display proud of being chamar, similar to that of Jats (a dominant caste in Punjab) who usually do so.

The present study shows that the inter-caste power relations have broken. Now, contrary to the past, the lower castes do not aspire for Sanskritization rather they feel honoured in asserting self-identity of one's caste. It has also increased the caste solidarity which is reflected by the formation of caste associations with several new functions.

Emergence of Caste Association and Social Mobility

Now, caste associations are emerging with some specific purposes which are different in nature from a caste in multiple aspects. Chamar Education Society, Balmiki Education Society, Balmiki Mahasabha, Scheduled Caste Employees Welfare Association, Kabir Mahasabha, and so on are some of the examples of caste associations. Dalit organizations are flourishing all over the country in general and Haryana, in particular. Most of the organizations have included Dr. Ambedkar's name in their title, representing their collective identity. These dalit organizations are set up to protect the interest of their community. These organizations have mobilized dalits, and created political awakening and assertion (Sabharwal, 2011).

The present study reveals that caste associations are protecting the interest of their members by building schools and hostels on cooperative basis. Now, caste associations demand electoral tickets from political parties and post in the council of ministers for their members and work as political pressure groups. This clearly shows the increasing role of caste in the political field. The active participation of caste associations in the political process has also helped in the upward mobility of scheduled castes.

Education, Mobility and Social Change

It might give the impression that modern education benefits only those who are well socially, economically, and in the realm of various modern professions. But field observations suggest that benefits of the formal education encompass more or less everyone irrespective of their caste, occupational and economic condition. In traditional Indian society, the educational institutions were monopolized by the people from the upper castes. Undoubtedly, a major share of educational opportunities was availed by the dominant castes, but very often even people from scheduled castes also benefited from academic institutions.

During the advent of colonial rule in India, the traditional system of education was replaced by British formal education. The new system of education was secular and more open. Now, there was no bar on any community in getting admission to the schools and colleges. It is an altogether different matter that even the colonial system of education proved more beneficial for the privileged section of the society. The people from the Scheduled Caste and Scheduled Tribes and other backward sections of the society had

the option to get entry into various institutions of formal education. There are many facilities for the upliftment of the weaker section such as SC/STs. There is provision for fellowship and scholarships, for them. They have also been provided with the facilities of age and marks relaxation in securing admission in various educational institutions. To give proper accommodation separate hostels have been built for them at various places. Changes in the system of education stated above have resulted in social mobility on large scale. In independent India, the traditionally weaker sections of our society have improved their condition of life remarkably. Although they have not come to the expected level, they are making their presence felt almost in every work of life.

Conclusion

It is better to understand the social mobility among scheduled castes in Haryana in the light of some empirical data. For example, the literacy of scheduled castes has increased from 55.45% in 2001 to 77.1% among males. The study shows that enrolment in schools and other educational institutions has increased. In rural areas, there is a decline in the percentage of the poor among scheduled castes. Probability of scheduled castes getting into salaried class has increased a lot. Overall, there is a modest trend towards upward mobility among scheduled castes in Haryana.

In the rural and urban areas, another indication of social change and social mobility among scheduled castes can be witnessed in the recent incidents of caste conflicts between Scheduled Castes and other caste Hindus. In rural areas most of the violence against scheduled castes took place due to their traditional occupations. They are forced to perform the age-old degraded occupations like sweeping, disposing dead animals and forced labour without remuneration due to the discriminating caste custom. Now, they refuse to obey the authority of the non-scheduled castes regarding occupations and restrictions on the use of public places such as village tanks, wells, and other religious places. The provision of adult franchise has also brought about political awakening and self-respect among Scheduled Castes. These refusals and non-conformities have created situations of caste conflicts and tensions. The violence against SCs may be seen in the incidents of forcible snatching of properties, rape, burning, and killing of the scheduled caste people.

The present study also shows that Chamar is perhaps the most progressive caste among the scheduled caste of Haryana. In contrast, Balmiki has been far less mobile. In the rural and urban areas, most Balmiki are still engaging in sweeping as a traditional occupation was available rather easily, their urbanization did not necessarily bring any kind of social mobility even when some of them could earn well with regular salaries and pensions. However, over the years that secure employment as scavengers has also been taken away by contractors who pay very low wages. Balmikies with no education or less skills do not have many options in compare to Chamars who are relatively more mobile and using protective reservation quota properly for getting into the government jobs. The present study also supports this trend of mobility among scheduled caste in Haryana. The emerging differentiation and disparities even among the dalits have led to the growing resentment of the group against the other. The classification of scheduled castes in sub-categories in Haryana, created a situation apparently fragments the politically constructed social identity of Scheduled Castes as a cohesive force. As reported earlier, the less benefitted groups of the scheduled castes in the state blame that most of the benefits of the affirmative action programs of the government

and protective discrimination policy have been grabbed by some specific castes amongst them. This kind of situation would lead to a sharp contradiction between them.

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Problems Faced by Rural Youth of Haryana Covered Under Self-Employment Schemes: A Study of Five Villages of District Rohtak

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ABSTRACT

India is the 2nd largest populated country in the world. India faces problem of unemployment, poverty, illiteracy etc. all stems from population problem. It is not possible for any country to provide Govt. job to all its residents but it has always been the efforts of Indian Government and all State Governments to remove poverty and raise standard of living of its citizens. Since 1947 after independence Indian government and various State governments had launched many Self-Employment Schemes under which some low rate finance/subsidy is provided to the unemployed youths to setup their small/ medium occupation/business units, so that they can engage themselves for generating income. Self-employment means working for oneself rather than working for salary. Technically self-employment person tends to be skilled in a specific activity. A Self-employed person enjoys a high degree of freedom and control over their decision making of his units. Of course, there is a risk of uncertain income, unlimited liability/bearing of business losses. This paper focuses on the problems faced by rural youth covered under self-employment schemes. The present study is carried out on rural youths of five villages to know the problems of various prevalent unemployment schemes like Prime Minister Employment Generation Programme, Self-Employment Schemes for Backward Community, Self-Employment Schemes for Schedule Cast, Self-Employment Schemes for Women Welfare and Self-Employment Schemes for Minority Community. The 'Scheme for Schedule Caste' faces high degree of problems (Lack of awareness of Government Programmes, terms and conditions of getting assistance, lack of required skills, insufficiency of fund according to requirements, mandatory condition for bailment of immovable property against loan amount).

Keywords: *Self-employment, schemes, rural youth, community, unemployed youth.*

Introduction

Human resources planning have assumed a significant importance in the general planning of developing countries and in the present scenario, a major thrust is being given on its debate. The far reaching effects of the rapid growth of population and its impact on future labour force of societies are matters of a great concern for the developing countries. Even though absorption of labour force in industries in developing countries has taken place at a more rapid pace than the developed countries, it is inadequate in comparison with incremental labour force, as a result the remainder being forced to low productivity jobs in other

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sectors such as agriculture and services. So, unemployment and under - employment have been posing a challenge to the planners of economic policies.

Person who operate their own business enterprises or are engaged independently in a profession or trade on own account or with one or a few partners are called self-employed enterprises. They earn the income by conducting beneficial operations from a profession or business that they manage directly with themselves. In today's era everyone wants a control on their work so that the generated income will directly come into their hands. Self-employment plays a significant role in this way as under this the venture sector is also according to their choice. A Self-employed person enjoys a high degree of freedom and control over their decision making of his units. Of course, there is a risk of uncertain income, unlimited liability/bearing of business losses. Self-employment is the need for today's society. The reason behind it that government jobs are squeezing but educated youths are increasing year by year. Furthermore today's youth are choosing self-employment over the job because they want to follow their passion. They want to become their own boss rather than working under an employer. Self-Employment is growing as a golden opportunity for the people who are unemployed. To cheer the dreams of youth Government has launched many schemes towards employment generation. But the fair implementation of the schemes has been doubtful in spite of the incentives provided under them. So the researcher tried to know the obstacles and hurdles faced by the beneficiaries of SES in a limited area. The findings of the study in hand will be helpful to the concerned authority in implementation of self-employment schemes. The following schemes were taken for the study by the researcher:

1. Prime Minister's Employment Generation Programme

Introduction of GOI approved "PMEGP" by combining of following schemes i.e.; "Prime Minister's RojgarYojana" and "Rural Employment Generation Programme" (REGP) for availing self-employment fortuity in urban and also in rural sectors. PMEGP scheme is managed and operated by the "Ministry of Micro, Small and Medium Enterprises" (MSME) and executed by "Khadi and Village Industries Commission" (KVIC). On the state ground the schemes will be monitored by state "KVIC", "DIC" and Banks units. Subsidy under this scheme is routed through KVIC after evaluation of the project.

2. Self-Employment Scheme for Backward Classes:

Introduction of self-employment scheme for Backward Classes is based upon the development of the backward class community. Under this scheme various benefits are provided in terms of financial support, training and development, subsidized loan etc.

3. Self-Employment Scheme for Scheduled Caste:

Haryana Scheduled Castes Finance and Development Corporation (HSCFDC) is a corporation registered under the Companies Act, 1956 on 02.01.1971. It is a wholly Govt. owned company with 51 percent participation of State Government and 49 percent of Government of India. HSCFDC were included with share capital of Rupees 2 crores on 02.01.1971 which was subsequently enhanced to Rupees 80 crores on 04.09.2012.

4. Self-Employment Scheme for Women:

Main objective behind the introduction of self-employment schemes for women is to helping women to become self-dependent through attaining of higher education, individual loaning scheme with help of banks and subsidized loan scheme.

5. Self-Employment Scheme for Minority Community:

Main objective of the introduction of this scheme is to promote the minorities sector on the social as well as on the economic level. Loans are provided to them on easy instalments repayment system. Training and education is also provided to them for the same.

Objectives of the study

The basic objective of the study is to identify the problems faced by rural youth for benefiting them under Self-Employment Schemes.

Research Methodology

The study in hand is exploratory cum descriptive in nature and is based on primary data. To achieve the above objective of the study, a questionnaire was designed to collect data from the respondents. The population of the study is the beneficiaries of the SES of five villages namely Meham, Madina, Lakhanmajra, Titoli and Kharainti of District Rohtak, Haryana. A sample of 150 respondents was taken. The data were collected on convenience basis and are analysed by using the statistical tool Cross tabulation. The researcher put ten problems related to self-employment schemes (PMEGP, SBC, SSC, SWW, SMC) to the selected respondents with four scale rating which are as follow:

1. Lack of awareness of Government Programmes.
2. Terms and conditions of getting assistance.
3. Ineligibility of basic mandatory conditions.
4. Lack of required skills.
5. Lack of knowledge about online application procedure.
6. Poor co-ordination with Head offices.
7. Insufficiency of fund according to your requirements.
8. Mandatory condition for bailment of immovable property against loan amount.
9. High rate of interest.
10. Inconvenient repayment system of instalmentss.

Data Analysis and Interpretations

Table 1.1 Lack of Awareness of Govt. Programmes

| | | | Lack of awareness of govt. programmes | | | Total |
|---|-------------------------------|--|---------------------------------------|----------|---------|---------|
| | | | High | Moderate | Low | |
| The schemes under which you are financed/ beneficiary | PMEGP | Count | 11 | 9 | 15 | 35 |
| | | % within The schemes under which you are financed/ beneficiary | 31.40% | 25.70% | 42.90% | 100.00% |
| | | % within Lack of awareness of govt. programmes | 24.40% | 26.50% | 21.10% | 23.30% |
| | Scheme for Backward class | Count | 6 | 6 | 18 | 30 |
| | | % within The schemes under which you are financed/ beneficiary | 20.00% | 20.00% | 60.00% | 100.00% |
| | | % within Lack of awareness of govt. programmes | 13.30% | 17.60% | 25.40% | 20.00% |
| | Scheme for Schedule Caste | Count | 13 | 12 | 19 | 44 |
| | | % within The schemes under which you are financed/ beneficiary | 29.50% | 27.30% | 43.20% | 100.00% |
| | | % within Lack of awareness of govt. programmes | 28.90% | 35.30% | 26.80% | 29.30% |
| | Scheme for Women Welfare | Count | 5 | 2 | 6 | 13 |
| | | % within The schemes under which you are financed/ beneficiary | 38.50% | 15.40% | 46.20% | 100.00% |
| | | % within Lack of awareness of govt. programmes | 11.10% | 5.90% | 8.50% | 8.70% |
| | Scheme for Minority Community | Count | 10 | 5 | 13 | 28 |
| | | % within The schemes under which you are financed/ beneficiary | 35.70% | 17.90% | 46.40% | 100.00% |
| | | % within Lack of awareness of govt. programmes | 22.20% | 14.70% | 18.30% | 18.70% |
| Total | | Count | 45 | 34 | 71 | 150 |
| | | % within The schemes under which you are financed/ beneficiary | 30.00% | 22.70% | 47.30% | 100.00% |
| | | % within Lack of awareness of govt. programmes | 100.00% | 100.00% | 100.00% | 100.00% |

The result of Table 1.1 indicates that High degree (28.9%) of problem regarding “Lack of awareness of government programmes” is faced by SSC respondents followed by PMEGP (24.4%), SMC (22.2%), SBC (13.3%) and SWW (11.1%), Moderate degree is faced by SSC respondents (35.3%) followed by PMEGP (26.5%), SBC (17.6%), SMC (14.7%), and SWW (5.9%), and Low degree (26.8%) of problem is face by SSC respondents (26.8%) followed by SBC (25.4.3%), PMEGP (21.1%), SMC (18.3%), and SWW (8.5%). Hence from above analysis it is concluded that beneficiaries of SSC faces more High, Moderate and Low degree of problems comparing to all others self-employment schemes.

Table 1.2 Terms and Conditions for Granting Assistance

| | | | Terms and conditions for granting assistance | | | Total |
|---|-------------------------------|--|--|----------|--------|--------|
| | | | High | Moderate | Low | |
| The schemes under which you are financed/ beneficiary | PMEGP | Count | 3 | 15 | 17 | 35 |
| | | % within The schemes under which you are financed/ beneficiary | 8.6% | 42.9% | 48.6% | 100.0% |
| | | % within Terms and conditions for granting assistance | 25.0% | 25.4% | 21.5% | 23.3% |
| | Scheme for Backward class | Count | 2 | 12 | 16 | 30 |
| | | % within The schemes under which you are financed/ beneficiary | 6.7% | 40.0% | 53.3% | 100.0% |
| | | % within Terms and conditions for granting assistance | 16.7% | 20.3% | 20.3% | 20.0% |
| | Scheme for Schedule Caste | Count | 5 | 15 | 24 | 44 |
| | | % within The schemes under which you are financed/ beneficiary | 11.4% | 34.1% | 54.5% | 100.0% |
| | | % within Terms and conditions for granting assistance | 41.7% | 25.4% | 30.4% | 29.3% |
| | Scheme for Women Welfare | Count | 1 | 1 | 11 | 13 |
| | | % within The schemes under which you are financed/ beneficiary | 7.7% | 7.7% | 84.6% | 100.0% |
| | | % within Terms and conditions for granting assistance | 8.3% | 1.7% | 13.9% | 8.7% |
| | Scheme for Minority Community | Count | 1 | 16 | 11 | 28 |
| | | % within The schemes under which you are financed/ beneficiary | 3.6% | 57.1% | 39.3% | 100.0% |
| | | % within Terms and conditions for granting assistance | 8.3% | 27.1% | 13.9% | 18.7% |
| Total | | Count | 12 | 59 | 79 | 150 |
| | | % within The schemes under which you are financed/ beneficiary | 8.0% | 39.3% | 52.7% | 100.0% |
| | | % within Terms and conditions for granting assistance | 100.0% | 100.0% | 100.0% | 100.0% |

The result of Table 1.2 indicates that High degree (41.7%) of problem regarding “Terms and conditions for granting assistance” is faced by of SSC respondents followed by PMEGP (25.1%), SBC (16.7%), SMC (8.3%) and SWW (8.3%), Moderate degree(27.1%) is faced by SMC respondents followed by PMEGP (25.4%), SSC (25.4%), SBC (20.3%), and SWW (1.7%), and Low degree (26.8%) of problem is faced by SSC respondents (30.4%) followed by PMEGP (21.5%), SBC (20.3%), SMC (13.9), and SWW (13.9%). Hence from the above analysis it is concluded that problem regarding “Terms and conditions for granting assistance” beneficiaries of SSC out of all five schemes faces High and low degree, SMC faces Moderate degree of problems comparing to all others self-employment schemes.

Table 1.3 Ineligibility of Basic Mandatory Conditions

| | | | Ineligibility of basic mandatory conditions | | | Total |
|---|-------------------------------|--|---|----------|--------|--------|
| | | | High | Moderate | Low | |
| The schemes under which you are financed/ beneficiary | PMEGP | Count | 10 | 18 | 7 | 35 |
| | | % within The schemes under which you are financed/ beneficiary | 28.6% | 51.4% | 20.0% | 100.0% |
| | | % within Ineligibility of basic mandatory conditions | 25.0% | 31.0% | 13.5% | 23.3% |
| | Scheme for Backward class | Count | 11 | 7 | 12 | 30 |
| | | % within The schemes under which you are financed/ beneficiary | 36.7% | 23.3% | 40.0% | 100.0% |
| | | % within Ineligibility of basic mandatory conditions | 27.5% | 12.1% | 23.1% | 20.0% |
| | Scheme for Schedule Caste | Count | 7 | 18 | 19 | 44 |
| | | % within The schemes under which you are financed/ beneficiary | 15.9% | 40.9% | 43.2% | 100.0% |
| | | % within Ineligibility of basic mandatory conditions | 17.5% | 31.0% | 36.5% | 29.3% |
| | Scheme for Women Welfare | Count | 0 | 5 | 8 | 13 |
| | | % within The schemes under which you are financed/ beneficiary | 0.0% | 38.5% | 61.5% | 100.0% |
| | | % within Ineligibility of basic mandatory conditions | 0.0% | 8.6% | 15.4% | 8.7% |
| | Scheme for Minority Community | Count | 12 | 10 | 6 | 28 |
| | | % within The schemes under which you are financed/ beneficiary | 42.9% | 35.7% | 21.4% | 100.0% |
| | | % within Ineligibility of basic mandatory conditions | 30.0% | 17.2% | 11.5% | 18.7% |
| Total | | Count | 40 | 58 | 52 | 150 |
| | | % within The schemes under which you are financed/ beneficiary | 26.7% | 38.7% | 34.7% | 100.0% |
| | | % within Ineligibility of basic mandatory conditions | 100.0% | 100.0% | 100.0% | 100.0% |

The result of Table 1.3 indicates that High degree (30.0%) of problem regarding “Ineligibility of basic mandatory condition” is faced by of SMC respondents followed by SBC (27.5%), PMEGP (25.0%), SSC (17.5%) and SWW (0.0%), Moderate degree (31.0%) is faced by SBC and PMEGP (31.0%) respondents followed by SMC (17.2%), SBC (12.1%), and SWW (8.6%), and Low degree of problem is faced by SSC respondents (36.5%) followed by SBC (23.1%), SWW (15.4%), PMEGP (13.5%) and SMC (11.5). Hence from the analysis it is concluded that problem regarding “Ineligibility of basic mandatory condition” beneficiaries of SMC faces High degree, SBC faces Moderate degree and SSC faces Low degree of problems comparing to all others self-employment schemes.

Table 1.4 Lack of Required Skills

| | | | Lack of required skills | | | Total |
|---|-------------------------------|--|-------------------------|----------|--------|--------|
| | | | High | Moderate | Low | |
| The schemes under which you are financed/ beneficiary | PMEGP | Count | 5 | 5 | 25 | 35 |
| | | % within The schemes under which you are financed/ beneficiary | 14.3% | 14.3% | 71.4% | 100.0% |
| | | % within Lack of required skills | 22.7% | 11.1% | 30.1% | 23.3% |
| | Scheme for Backward class | Count | 5 | 11 | 14 | 30 |
| | | % within The schemes under which you are financed/ beneficiary | 16.7% | 36.7% | 46.7% | 100.0% |
| | | % within Lack of required skills | 22.7% | 24.4% | 16.9% | 20.0% |
| | Scheme for Schedule Caste | Count | 7 | 15 | 22 | 44 |
| | | % within The schemes under which you are financed/ beneficiary | 15.9% | 34.1% | 50.0% | 100.0% |
| | | % within Lack of required skills | 31.8% | 33.3% | 26.5% | 29.3% |
| | Scheme for Women Welfare | Count | 2 | 5 | 6 | 13 |
| | | % within The schemes under which you are financed/ beneficiary | 15.4% | 38.5% | 46.2% | 100.0% |
| | | % within Lack of required skills | 9.1% | 11.1% | 7.2% | 8.7% |
| | Scheme for Minority Community | Count | 3 | 9 | 16 | 28 |
| | | % within The schemes under which you are financed/ beneficiary | 10.7% | 32.1% | 57.1% | 100.0% |
| | | % within Lack of required skills | 13.6% | 20.0% | 19.3% | 18.7% |
| Total | | Count | 22 | 45 | 83 | 150 |
| | | % within The schemes under which you are financed/ beneficiary | 14.7% | 30.0% | 55.3% | 100.0% |
| | | % within Lack of required skills | 100.0% | 100.0% | 100.0% | 100.0% |

The result of Table 1.4 indicates that High degree (31.8%) of problem regarding “Lack of required skills” is faced by SSC respondents followed by SBC (22.7%), PMEGP (22.7%), SMC (13.6%) and SWW (9.1%), Moderate degree (33.3%) is faced by SSC respondents followed by SBC (24.4%), SMC (20.0%), PMEGP (11.1%) and SWW (11.1%), and Low degree of problem is faced by PMEGP (30.1%) respondents followed by SSC (26.5%), SMC (19.3%), SBC (16.9%), and SWW (7.2). Hence from the above analysis it is concluded that problem regarding “Lack of required skills” beneficiaries of SSC faces High and Moderate degree, beneficiaries of PMEGP faces Low degree of problems comparing to all others self-employment schemes.

Table 1.5 Lack of Knowledge About Online Application Procedure

| | | | Lack of knowledge about online application procedure | | | Total |
|---|--|--|--|----------|--------|--------|
| | | | High | Moderate | Low | |
| The schemes under which you are financed/ beneficiary | PMEGP | Count | 14 | 14 | 7 | 35 |
| | | % within The schemes under which you are financed/ beneficiary | 40.0% | 40.0% | 20.0% | 100.0% |
| | | % within Lack of knowledge about online application procedure | 26.9% | 19.4% | 26.9% | 23.3% |
| | Scheme for Backward class | Count | 11 | 16 | 3 | 30 |
| | | % within The schemes under which you are financed/ beneficiary | 36.7% | 53.3% | 10.0% | 100.0% |
| | | % within Lack of knowledge about online application procedure | 21.2% | 22.2% | 11.5% | 20.0% |
| | Scheme for Schedule Caste | Count | 13 | 22 | 9 | 44 |
| | | % within The schemes under which you are financed/ beneficiary | 29.5% | 50.0% | 20.5% | 100.0% |
| | | % within Lack of knowledge about online application procedure | 25.0% | 30.6% | 34.6% | 29.3% |
| | Scheme for Women Welfare | Count | 0 | 11 | 2 | 13 |
| | | % within The schemes under which you are financed/ beneficiary | 0.0% | 84.6% | 15.4% | 100.0% |
| | | % within Lack of knowledge about online application procedure | 0.0% | 15.3% | 7.7% | 8.7% |
| | Scheme for Minority Community | Count | 14 | 9 | 5 | 28 |
| | | % within The schemes under which you are financed/ beneficiary | 50.0% | 32.1% | 17.9% | 100.0% |
| | | % within Lack of knowledge about online application procedure | 26.9% | 12.5% | 19.2% | 18.7% |
| Total | Count | | 52 | 72 | 26 | 150 |
| | % within The schemes under which you are financed/ beneficiary | | 34.7% | 48.0% | 17.3% | 100.0% |
| | % within Lack of knowledge about online application procedure | | 100.0% | 100.0% | 100.0% | 100.0% |

The result of Table 1.5 indicates that High degree (26.9%) of problem regarding “Lack of knowledge about online procedure” is faced by PMEGP and SMC respondents followed by SSC (25.0%), SBC (21.2%) and SWW (0.0%), Moderate degree (30.6%) is faced by SSC respondents followed by SBC (22.2%), PMEGP (19.4%), SMC (12.5%), and SWW (15.3%), and Low degree of problem is faced by SSC (34.6%) respondents followed by PMEGP (26.9%), SMC (19.2%), SBC (11.5%), and SWW (7.7%). Hence from the above analysis it is concluded that beneficiaries of PMEGP and SMC faces High degree, and beneficiaries of SSC faces Moderate and Low degree of problems comparing to all others self-employment schemes.

Table 1.6 Poor Coordination with Head Offices

| | | | Poor coordination with head offices | | | Total |
|---|-------------------------------|--|-------------------------------------|----------|--------|--------|
| | | | High | Moderate | Low | |
| The schemes under which you are financed/ beneficiary | PMEGP | Count | 5 | 14 | 16 | 35 |
| | | % within The schemes under which you are financed/ beneficiary | 14.3% | 40.0% | 45.7% | 100.0% |
| | | % within Poor coordination with head offices | 13.2% | 24.6% | 29.1% | 23.3% |
| | Scheme for Backward class | Count | 12 | 11 | 7 | 30 |
| | | % within The schemes under which you are financed/ beneficiary | 40.0% | 36.7% | 23.3% | 100.0% |
| | | % within Poor coordination with head offices | 31.6% | 19.3% | 12.7% | 20.0% |
| | Scheme for Schedule Caste | Count | 11 | 13 | 20 | 44 |
| | | % within The schemes under which you are financed/ beneficiary | 25.0% | 29.5% | 45.5% | 100.0% |
| | | % within Poor coordination with head offices | 28.9% | 22.8% | 36.4% | 29.3% |
| | Scheme for Women Welfare | Count | 7 | 3 | 3 | 13 |
| | | % within The schemes under which you are financed/ beneficiary | 53.8% | 23.1% | 23.1% | 100.0% |
| | | % within Poor coordination with head offices | 18.4% | 5.3% | 5.5% | 8.7% |
| | Scheme for Minority Community | Count | 3 | 16 | 9 | 28 |
| | | % within The schemes under which you are financed/ beneficiary | 10.7% | 57.1% | 32.1% | 100.0% |
| | | % within Poor coordination with head offices | 7.9% | 28.1% | 16.4% | 18.7% |
| Total | | Count | 38 | 57 | 55 | 150 |
| | | % within The schemes under which you are financed/ beneficiary | 25.3% | 38.0% | 36.7% | 100.0% |
| | | % within Poor coordination with head offices | 100.0% | 100.0% | 100.0% | 100.0% |

The result of Table 1.6 indicates that High degree (31.6%) of problem regarding “poor coordination with head offices” is faced by SBC respondents followed by SSC (28.9%), SWW (18.4%), PMEGP (13.2%) and SMC (7.9%), Moderate degree (28.1%) is faced by SMC respondents followed by PMEGP (24.6%), SSC (22.8%), SBC (19.3%), and SWW (5.3%), and Low degree of problem is faced by SSC (36.4%) respondents followed by PMEGP (29.1%), SMC (16.4%), SBC (12.7%), and SWW (5.5). Hence above analysis revealed that problem regarding “poor coordination with head offices” beneficiaries of SBC faces more High degree, SMC faces more Moderate and beneficiaries of SSC faces Low degree of problems comparing to all others self-employment schemes.

Table 1.7 Insufficiency of Fund According Requirement

| | | | Insufficiency of fund according to your requirement | | | Total |
|---|-------------------------------|--|---|----------|--------|--------|
| | | | High | Moderate | Low | |
| The schemes under which you are financed/ beneficiary | PMEGP | Count | 8 | 15 | 12 | 35 |
| | | % within The schemes under which you are financed/ beneficiary | 22.9% | 42.9% | 34.3% | 100.0% |
| | | % within Insufficiency of fund according to your requirement | 16.3% | 24.2% | 30.8% | 23.3% |
| | Scheme for Backward class | Count | 12 | 12 | 6 | 30 |
| | | % within The schemes under which you are financed/ beneficiary | 40.0% | 40.0% | 20.0% | 100.0% |
| | | % within Insufficiency of fund according to your requirement | 24.5% | 19.4% | 15.4% | 20.0% |
| | Scheme for Schedule Caste | Count | 12 | 18 | 14 | 44 |
| | | % within The schemes under which you are financed/ beneficiary | 27.3% | 40.9% | 31.8% | 100.0% |
| | | % within Insufficiency of fund according to your requirement | 24.5% | 29.0% | 35.9% | 29.3% |
| | Scheme for Women Welfare | Count | 10 | 1 | 2 | 13 |
| | | % within The schemes under which you are financed/ beneficiary | 76.9% | 7.7% | 15.4% | 100.0% |
| | | % within Insufficiency of fund according to your requirement | 20.4% | 1.6% | 5.1% | 8.7% |
| | Scheme for Minority Community | Count | 7 | 16 | 5 | 28 |
| | | % within The schemes under which you are financed/ beneficiary | 25.0% | 57.1% | 17.9% | 100.0% |
| | | % within Insufficiency of fund according to your requirement | 14.3% | 25.8% | 12.8% | 18.7% |
| Total | | Count | 49 | 62 | 39 | 150 |
| | | % within The schemes under which you are financed/ beneficiary | 32.7% | 41.3% | 26.0% | 100.0% |
| | | % within Insufficiency of fund according to your requirement | 100.0% | 100.0% | 100.0% | 100.0% |

The result of Table 1.7 indicates that High degree (24.5%) of problem regarding “Insufficiency of fund according to your requirement” is faced by SSC and SBC respondents followed by SWW (20.4%), PMEGP (16.3%) and SMC (14.3%), Moderate degree (29.0%) is faced by SSC respondents followed by SMC (25.8%), PMEGP (24.2%), SBC (19.4%), and SWW (1.6%), and Low degree of problem is faced by SSC (35.9%) respondents followed by PMEGP (30.8%), SBC (15.4%), SMC (12.8%), and SWW (5.1). Hence analysis revealed that problem regarding “Insufficiency of fund according to your requirement” beneficiaries of SBC and SSC faces High degree, SSC faces Moderate and Low degree of problems comparing to others self-employment schemes.

Table 1.8 Mandatory Condition for Bailment of Immovable Property Against Loan Amount

| | | | Mandatory condition for bailment of immovable property against loan amount | | | Total |
|---|---|---|--|----------|--------|--------|
| | | | High | Moderate | Low | |
| The schemes under which you are financed/ beneficiary | PMEGP | Count | 9 | 7 | 19 | 35 |
| | | % within The schemes under which you are financed/ beneficiary | 25.7% | 20.0% | 54.3% | 100.0% |
| | | % within Mandatory condition for bailment of immovable property against loan amount | 29.0% | 23.3% | 21.3% | 23.3% |
| | Scheme for Backward class | Count | 3 | 5 | 22 | 30 |
| | | % within The schemes under which you are financed/ beneficiary | 10.0% | 16.7% | 73.3% | 100.0% |
| | | % within Mandatory condition for bailment of immovable property against loan amount | 9.7% | 16.7% | 24.7% | 20.0% |
| | Scheme for Schedule Caste | Count | 11 | 10 | 23 | 44 |
| | | % within The schemes under which you are financed/ beneficiary | 25.0% | 22.7% | 52.3% | 100.0% |
| | | % within Mandatory condition for bailment of immovable property against loan amount | 35.5% | 33.3% | 25.8% | 29.3% |
| | Scheme for Women Welfare | Count | 2 | 2 | 9 | 13 |
| | | % within The schemes under which you are financed/ beneficiary | 15.4% | 15.4% | 69.2% | 100.0% |
| | | % within Mandatory condition for bailment of immovable property against loan amount | 6.5% | 6.7% | 10.1% | 8.7% |
| | Scheme for Minority Community | Count | 6 | 6 | 16 | 28 |
| | | % within The schemes under which you are financed/ beneficiary | 21.4% | 21.4% | 57.1% | 100.0% |
| | | % within Mandatory condition for bailment of immovable property against loan amount | 19.4% | 20.0% | 18.0% | 18.7% |
| Total | Count | | 31 | 30 | 89 | 150 |
| | % within The schemes under which you are financed/ beneficiary | | 20.7% | 20.0% | 59.3% | 100.0% |
| | % within Mandatory condition for bailment of immovable property against loan amount | | 100.0% | 100.0% | 100.0% | 100.0% |

The result of Table 1.8 indicates that high degree (35.5%) of problem regarding “Mandatory condition for bailment of immovable property against loan amount” is faced by SSC respondents followed by PMEGP (29.9%), SMC (19.4%), SBC (9.7) and SWW (6.5%), moderate degree(33.3%) is faced by SSC respondents followed by PMEGP (23.3%), SMC (20.0%), SBC (16.7%), and SWW (6.7%), and low degree of problem is faced by SSC (25.8%) respondents followed by SBC (24.7%),PMEGP (21.3%), SMC (18.0%), and SWW (10.1). Hence from above analysis it is concluded that beneficiaries of SSC faces more High degree, Moderate and Low degree of problems comparing to all others self-employment schemes.

Table 1.9 High Rate of Interest

| | | | High rate of interest | | | Total |
|---|-------------------------------|--|-----------------------|----------|--------|--------|
| | | | High | Moderate | Low | |
| The schemes under which you are financed/ beneficiary | PMEGP | Count | 3 | 13 | 19 | 35 |
| | | % within The schemes under which you are financed/ beneficiary | 8.6% | 37.1% | 54.3% | 100.0% |
| | | % within High rate of interest | 15.0% | 19.1% | 30.6% | 23.3% |
| | Scheme for Backward class | Count | 6 | 16 | 8 | 30 |
| | | % within The schemes under which you are financed/ beneficiary | 20.0% | 53.3% | 26.7% | 100.0% |
| | | % within High rate of interest | 30.0% | 23.5% | 12.9% | 20.0% |
| | Scheme for Schedule Caste | Count | 6 | 20 | 18 | 44 |
| | | % within The schemes under which you are financed/ beneficiary | 13.6% | 45.5% | 40.9% | 100.0% |
| | | % within High rate of interest | 30.0% | 29.4% | 29.0% | 29.3% |
| | Scheme for Women Welfare | Count | 1 | 6 | 6 | 13 |
| | | % within The schemes under which you are financed/ beneficiary | 7.7% | 46.2% | 46.2% | 100.0% |
| | | % within High rate of interest | 5.0% | 8.8% | 9.7% | 8.7% |
| | Scheme for Minority Community | Count | 4 | 13 | 11 | 28 |
| | | % within The schemes under which you are financed/ beneficiary | 14.3% | 46.4% | 39.3% | 100.0% |
| | | % within High rate of interest | 20.0% | 19.1% | 17.7% | 18.7% |
| Total | | Count | 20 | 68 | 62 | 150 |
| | | % within The schemes under which you are financed/ beneficiary | 13.3% | 45.3% | 41.3% | 100.0% |
| | | % within High rate of interest | 100.0% | 100.0% | 100.0% | 100.0% |

The result of Table 1.9 indicates that high degree (30.0%) of problem regarding “high rate of interest” is faced by SBC respondents followed by SMC (20.0%), PMEGP (15.0%), SWW (5.0%) and SSC (3.0%), moderate degree (29.4%) is faced by SSC respondents followed by SBC (23.5%), PMEGP (19.1%), SMC (19.1%), and SWW (8.8%), and low degree of problem is faced by PMEGP (30.6%) respondents followed by SSC (29.0%), SMC (17.7%), SBC (12.9%), and SWW (9.7). Hence from the above analysis it is concluded that beneficiaries of SBC faces more High, SSC faces Moderate and PMEGP faces Low degree of problems comparing to all others self-employment schemes.

Table 1.10 Inconvenient Repayment System of Installment

| | | | Inconvenient repayment system of installment | | | Total |
|---|-------------------------------|--|--|----------|--------|--------|
| | | | High | Moderate | Low | |
| The schemes under which you are financed/ beneficiary | PMEGP | Count | 1 | 9 | 25 | 35 |
| | | % within The schemes under which you are financed/ beneficiary | 2.9% | 25.7% | 71.4% | 100.0% |
| | | % within Inconvenient repayment system of installment | 8.3% | 27.3% | 23.8% | 23.3% |
| | Scheme for Backward class | Count | 2 | 4 | 24 | 30 |
| | | % within The schemes under which you are financed/ beneficiary | 6.7% | 13.3% | 80.0% | 100.0% |
| | | % within Inconvenient repayment system of installment | 16.7% | 12.1% | 22.9% | 20.0% |
| | Scheme for Schedule Caste | Count | 3 | 14 | 27 | 44 |
| | | % within The schemes under which you are financed/ beneficiary | 6.8% | 31.8% | 61.4% | 100.0% |
| | | % within Inconvenient repayment system of installment | 25.0% | 42.4% | 25.7% | 29.3% |
| | Scheme for Women Welfare | Count | 5 | 2 | 6 | 13 |
| | | % within The schemes under which you are financed/ beneficiary | 38.5% | 15.4% | 46.2% | 100.0% |
| | | % within Inconvenient repayment system of installment | 41.7% | 6.1% | 5.7% | 8.7% |
| | Scheme for Minority Community | Count | 1 | 4 | 23 | 28 |
| | | % within The schemes under which you are financed/ beneficiary | 3.6% | 14.3% | 82.1% | 100.0% |
| | | % within Inconvenient repayment system of installment | 8.3% | 12.1% | 21.9% | 18.7% |
| Total | | Count | 12 | 33 | 105 | 150 |
| | | % within The schemes under which you are financed/ beneficiary | 8.0% | 22.0% | 70.0% | 100.0% |
| | | % within Inconvenient repayment system of installment | 100.0% | 100.0% | 100.0% | 100.0% |

The result of Table 1.10 indicates that high degree (41.7%) of problem regarding “inconvenient repayment system of installment” is faced by SWW respondents followed by SSC (25.0%), SBC (16.7), PMEGP (8.3%) and SMC (8.3%), moderate degree (42.4%) is faced by SSC respondents followed by PMEGP (27.3%), SMC (12.1%), SBC (12.1%), and SWW (6.1%), and low degree of problem is faced by SSC (25.7%) respondents followed by PMEGP (23.8%), SBC (22.9%), SMC (21.9%), and SWW (5.7). Hence from above analysis it is revealed that SWW faces more High, SSC faces Moderate and Low degree of problems comparing to all others self-employment schemes

Conclusion

The results of the study in hand are concluded in the following lines:

1. The beneficiaries of ‘Schemes for Schedule Caste’ face high degree of problems (lack of awareness of Government Programmes, terms and conditions of getting assistance, lack of required skills, insufficiency of fund according to requirements, mandatory condition for bailment of immovable property against loan amount).

2. The beneficiaries of 'Schemes for Minority Community' face high degree of problems (ineligibility of basic mandatory conditions, lack of knowledge about online application procedure).
3. The beneficiaries of 'Schemes for Prime Minister's Employment Generation Programme' face high degree of problem (lack of knowledge about online application procedure).
4. The beneficiaries of 'Schemes for Backward Class' face high degree of problems (poor co-ordination with head offices, insufficiency of fund according to requirements, high rate of interest).
5. The beneficiaries of 'Schemes for Women Welfare' face high degree of problem (inconvenient repayment system of instalments).

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Solar Power Technologies: Problems and Challenges

Meena Kumari* Shakti Singh**

ABSTRACT

Energy has an important place in human life and solar energy is the ultimate energy source which is astounding. Solar energy can be considered renewable energy because the sun has been shining for hundreds of billions of years. Advancements in solar technology make it readily available to everyone throughout the year. Given the technological advances in solar panels and rising electricity prices, it can be said that using solar energy today can save a lot of money. Just like every phenomenon comes up with certain problems and hurdles, there are issues faced by users while using the solar technologies. These problems and challenges pose limitations to the widespread adoption of the solar power. The present paper focuses on the problems and challenges faced by the rural households in Haryana while using the solar power devices.

Keywords: Solar technology, Solar energy, Renewable energy

Introduction

Solar energy has innumerable advantages for society and the economy by being clean, green, readily available and the cheapest source. Solar power technology is not a recent development. Though it has established a profound role in energy security and sustainability, there is a long historical background of the photovoltaic (PV) effect of solar, which popularize the concept of solar energy. The concept of harnessing the power of the sun was very common concept even before the thousands of years of the invention of solar panels. In present times there are multiple uses of it in the day to day life, such as catering to electricity needs, water heating and water pumping etc. Along with the numerous benefits of the solar power systems there are problems faced by the users, which poses challenges to the widespread adoption of solar devices. These problems are mainly product based and sometimes user oriented. Despite improved technologies and research, solar panels still lack performance related, cost related and usage related efficiencies.

The following are the potential issues with harvesting the solar power for electricity requirements.

1. Location & Sunlight Availability

Proper positioning and height are the determining factors while installing the solar technologies, as all the locations do not get the equal amount of sunlight. Besides, weather controls the propagation of sunlight considerably. For example, more electricity is generated during the summer as the earth is tilted at an angle, which makes the earth come closer to the sun. While during winters, the earth's tilt move the location away from the sun therefore, it can't generate enough electricity to supply the needs. The Ultra

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violet rays of the sun may deteriorate the solar panels because they remain in the sun every day. Weather related activities such as snow, hail, wind, temperature fluctuations and dirt are also the causes for the damage of the solar panels.

2. Installation Area

Solar panels are mostly installed on the roofs of households. However, the covered area of a house in the rural area is usually small. Besides, open area is used for the accommodation of cattle and crops. So, it gets harder for the rural households to get enough open space for installation of the required capacity of the solar systems.

3. Reliability

One of the major drawbacks of solar technology is that it totally depends on sunlight. Electricity through solar energy cannot be generated at night. So, to get twenty four hour access to electricity, one needs to either to store the power generated during the day or find an alternative way, such as connect to the utility grid. Hence, the users have to pay more in addition to the high initial cost of solar PVs. Storm and clouds also restrict the production of electricity by blocking sun rays which would have been absorbed by the solar panel otherwise.

4. Efficiency

Most of the solar panels mounted on the roofs of households convert merely 14% of the available sunlight into power, as per a study conducted by Northwestern University. Nowadays, even the most efficient solar panels can convert only 22% of the solar energy into electricity. According to the law of thermodynamics, solar cells cannot perform one at hundred 00% efficiency. The highest possible theoretical efficiency is 85%, which can be achieved with the help of motors and mirrors and by rotating with the sun. If the system does not rotate with the sun, it gives only 55% of its maximum theoretical efficiency The same goes for the systems that track the sun on cloudy days.

5. Pollution & Environmental Impact

Solar fields need a massive area of land. Unlike wind energy, use of solar fields for agriculture is not a convenient option. The production of photovoltaic panels needs mining and production of materials, which affects land use. It majorly includes extremely toxic metals such as cadmium and lead. Other hazardous materials such as copper-indium-gallium-diselenide, gallium arsenide, sulfuric acid, hydrochloric acid nitric acid, 1,1,1-trichloroethane, hydrogen fluoride and acetone are also used in the manufacturing of solar panels.

6. Expensive Energy Storage

Storage of electricity is very expensive which is a major requirement while using the solar technologies so that it can be consumed at night when sun rays are not available. Hence, it is considered one of the biggest obstacles to the use of solar power on a larger scale.

7. High Initial Cost

The cost of installation includes the cost of solar panels, mounting hardware, invertors, wiring among other things which make it expensive. Besides monitoring, repairs and maintenance costs are the

additional operational expenses. Payback period is another crucial factor to be considered while analyzing the initial cost of solar installation. It means the number of years of usage of solar panels that produce the amount of electricity that has equal value to the initial cost of installation.

8. Look/ Aesthetic Appearance

Though solar panels generate cheap electricity, they might damage the roof of the household in the process. Also, they may lower down the aesthetic appearance of the house. If the installation of solar panels is not done appropriately, it can cause significant damage to the roof as well as to the interior of the household by leaving holes in the roof, which may lead to water leakage. Besides, the heavy mounting of solar panels need proper support to be secured oppositely. If the roof is not durable or has vulnerable areas, the panels could cause the cracks in the roof or may “flatten” over time due to heavy weight. The panels which are mounted at a steep angle can cause falter over time leading to the damage of roof.

9. Internal Corrosion/Delamination

Internal corrosion, also called rusting, is the result of moisture penetrating into the solar panel. In order to make the solar panels air-tight and water-tight, all the components of the solar panel must be laminated in vacuum. Delamination of the panels can occur if the panels are not laminated properly. It is the process which separates the laminated components. Dark spots on the panel occur due to the moisture and corrosion which usually appear at the edges of the panel initially but can also spread across the entire panel depending upon the extent of severity. Rusting of the metal conductor area of the panel may particularly reduce the solar panel's efficiency in production of solar power. The decrease in the efficiency is directly proportionate to the size of the darker (corroded) spots. Panels which suffer greatly with the corrosion and moisture problems are usually glass substance, thin-film PV or frameless panels. Birds perching over the panels can cause measure failure of the system. They sometimes make nests under the panels and cause disfunctioning of the system.

Objective of the Research

The objective of the study is to analyze the problems faced by the rural households in adopting the solar power systems.

Research Methodology

This is an exploratory research based on primary data collected with the help of questionnaire using ranking scale. Weighted average ranking technique is adopted to analyze the problems faced by the rural households. A sample size of 1000 rural households in Haryana has been taken. Friedman's ANOVA and Kendall's W statistics are used to determine the association between the variables.

Data Analysis

A ranking scale comprising ten statement has been is used. Respondents were asked to rank the statements related to problems faced by them while adopting solar power systems. Weighted ranking score is calculated with the help of weights assigned to the ranks. The statements having highest score are ranked first and likewise. Following are the statements used for the analysis:-

1. Payback period for investment on Solar devices is long

2. Solar power devices are dependent on the weather
3. Solar devices lower down the aesthetic appearance of the house
4. Dust on solar panel decreases its efficiency
5. Government Incentives on solar power devices are inadequate
6. Efficiency of PV panel decreases over time and usage
7. Initial cost of installation of solar devices is high
8. Process to avail subsidy on solar devices is lengthy and complex
9. Non availability of enough open space
10. Tariff for energy fed to grid is low

Table- 1 Weights Assigned to Each Rank

| | | | | | | | | | | |
|---------|----|---|---|---|---|---|---|---|---|----|
| Ranks | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| Weights | 10 | 9 | 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 |

Source: Based on Researchers' Calculation

First Rank is given the highest weight i.e. 10; second rank is given 9 and so on.

Table-2 Frequency of Ranks given by the Respondents

| Statements | R1 | R2 | R3 | R4 | R5 | R6 | R7 | R8 | R9 | R10 | Total |
|---|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-------------|
| Payback period for investment on solar devices is long | 171 | 118 | 42 | 181 | 10 | 211 | 42 | 97 | 43 | 85 | 1000 |
| Solar power devices are dependent on weather | 174 | 10 | 75 | 42 | 49 | 41 | 146 | 174 | 207 | 82 | 1000 |
| Solar devices lower down the aesthetic appearance of the house | 96 | 174 | 39 | 130 | 105 | 75 | 37 | 100 | 174 | 70 | 1000 |
| Dust on solar panel decreases its efficiency | 97 | 41 | 174 | 51 | 71 | 42 | 270 | 145 | 67 | 42 | 1000 |
| Government Incentives on solar power devices are inadequate | 174 | 97 | 65 | 52 | 226 | 85 | 43 | 71 | 130 | 57 | 1000 |
| Efficiency of PV panel decreases over time and usage | 59 | 215 | 65 | 66 | 85 | 247 | 43 | 41 | 71 | 108 | 1000 |
| Initial cost of installation of solar devices is high | 63 | 146 | 216 | 161 | 42 | 84 | 186 | 43 | 41 | 18 | 1000 |
| Process to avail subsidy on solar devices is lengthy and | 18 | 43 | 231 | 216 | 121 | 41 | 42 | 171 | 42 | 75 | 1000 |

| | | | | | | | | | | | |
|--|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|-------------|
| complex | | | | | | | | | | | |
| Non availability of enough open space | 63 | 93 | 42 | 59 | 234 | 98 | 80 | 104 | 54 | 173 | 1000 |
| Tariff for energy fed to grid is low | 85 | 63 | 51 | 42 | 57 | 76 | 111 | 54 | 171 | 290 | 1000 |
| Total | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | 1000 | |

Source: Primary Data analyzed with the help of MS Excel

The above table reveals that 171 respondents ranked the statement, “Payback period for investment on Solar devices is long,” first among the ten statements pertaining to the problems faced by rural households while adopting solar power systems. 174 respondents gave first rank to the statement, “Solar power devices are dependent on weather”. 96 respondents assigned first rank to the statement, “Solar devices lower down the Aesthetic appearance of the house”. 97 respondents marked the statement, “Dust on solar panel decreases its efficiency.” 174 first above all other statements gave first rank to the statement, “Government Incentives on solar power devices are inadequate”. 59 respondents ranked the statement, “Efficiency of PV panel decreases over time and usage”. 63 respondents gave first rank to the statement, “Initial cost of installation of solar devices is high”. 18 respondents gave first rank to the statement, “Process to avail subsidy on solar devices is lengthy and complex”. 63 respondents assigned first rank to the statement, “Non availability of enough open space”. “Tariff for energy fed to grid is low” was marked first by 85 respondents. Further ranks are assigned by the respondents in a similar manner.

Table -3 Calculation of Weighted Scores

| S.N. | Statements | Score |
|-------------|--|--------------|
| 1 | Payback period for investment on Solar devices is long | 6120 |
| 2 | Solar power devices are dependent on weather | 4825 |
| 3 | Solar devices lower down the Aesthetic appearance of the house | 5619 |
| 4 | Dust on solar panel decreases its efficiency | 5415 |
| 5 | Government Incentives on solar power devices are inadequate | 5980 |
| 6 | Efficiency of PV panel decreases over time and usage | 5797 |
| 7 | Initial cost of installation of solar devices is high | 6444 |
| 8 | Process to avail subsidy on solar devices is lengthy and complex | 5698 |
| 9 | Non availability of enough open space | 5023 |
| 10 | Tariff for energy fed to grid is low | 4079 |

Source: Primary Data analyzed with the help of central tendency measures

The ranking scores are calculated by multiplying the ranking frequencies with the weights assigned. The above table shows that the statement, “Payback period for investment on Solar devices is long” has the score 6120; “Solar power devices are dependent on weather” has a weighted score of 4825; “Solar devices lower down the Aesthetic appearance of the house” has the weighted score of 5619; “Dust on solar panel decreases its efficiency” has a weighted score of 5415; “Government Incentives on solar power devices are inadequate” has weighted average score of 5980; “Efficiency of PV panel decreases over time and usage” has the weighted average score of 5797; “Initial cost of installation of solar devices is high” has a weighted average score of 6444; “Process to avail subsidy

on solar devices is lengthy and complex” shows weighted average score of 5698; “Non availability of enough open space” depicts a weighted average score of 5023 and “Tariff for energy fed to grid is low” presents a weighted average score of 4079.

Table-4 Final Ranking of the Statements Pertaining to the Problems Faced by the Rural Households while Adopting Solar Power Systems

| S.N. | Particulars | Ranking |
|------|--|---------|
| 1 | Initial cost of installation of solar devices is high | 1 |
| 2 | Payback period for investment on Solar devices is long | 2 |
| 3 | Government Incentives on solar power devices are inadequate | 3 |
| 4 | Efficiency of PV panel decreases over time and usage | 4 |
| 5 | Process to avail subsidy on solar devices is lengthy and complex | 5 |
| 6 | They lower down the Aesthetic appearance of the house | 6 |
| 7 | Dust on solar panel decreases its efficiency | 7 |
| 8 | Non availability of enough open space | 8 |
| 9 | Solar power devices are dependent on weather | 9 |
| 10 | Tariff for energy fed to grid is low | 10 |

Source: Primary Data analyzed with the help of central tendency measures

Final ranks have been assigned on the basis of weighted average score calculated for each statement and reflected in the above table. High initial cost of purchase and installation of solar devices is the major issue faced by rural households while using solar devices, as it has the highest weighted ranking score. Long payback period of solar devices is the second major problem that people face while installing solar devices, which has the second highest value of weighted score. Inadequate Govt. incentives is the third major problem. Fourth major problem is that the efficiency of solar PV panels decreases over time and usage. Subsidy provided by the Govt. for installation of solar devices takes long and complex procedure, which has been ranked fifth major problem. The sixth major problem, according some respondents is installing solar devices reduces the aesthetic appearance of the house. The dust on solar panels is not removed, it may decreases the efficiency, ranked seventh major problem by the respondents. Lack of enough open space to install solar panels is the eighth major problem. Weather dependency of the solar technologies is ranked as the ninth major problem. The last or the least impacting problem among all is the lower tariff provided on the excess electricity fed to grid, as depicted by the respondents.

Hypothesis

H₀₁:-There is no significant difference among the different ranks assigned to the statements.

Table- 5 Friedman’s ANOVA Statistics

| | |
|-------------|--------|
| N | 1000.0 |
| Chi-Square | 447.8 |
| Df | 9.0 |
| Asymp. Sig. | 0.000 |

Source: Friedman’s test conducted in SPSS

The above test statistics shown by running Friedman’s test, where the P value is less than 0.5 which

implies that null hypothesis is to be rejected showing significant difference between the ranks assigned to different problems faced while adopting solar power systems.

H₀₂:- There doesn't exist agreement in the respondents while ranking the gravity of problems faced while adopting solar power systems.

Table - 6 Kendall's W Statistics

| | |
|-------------|---------|
| N | 1000 |
| Kendall's W | 0.05 |
| Chi-Square | 447.841 |
| DF | 9 |
| Asymp. Sig. | 0.000 |

Source: Calculated with the help of SPSS

The value of Kendall's W is .05 that shows there is no agreement between the raters i.e. the raters did not follow the same standards while ranking the problems faced while adopting solar power systems. Value ranges from 0 to 1 where 0 shows no agreement and 1 shows complete agreement among the raters.

Findings and Conclusion

- High initial cost of Purchase and installation of solar devices is the major issue faced by rural households while using solar devices. It gets hard for people in rural areas to have enough funds for buying solar devices with capacity 1 KW or more.
- Long payback period of solar devices is another issue which people face while installing solar devices. Here payback period refers to the period in which the initial cost spent on purchase/installation of solar devices that could be recovered. A typical payback period on solar devices is observed to be 7 years in India in different studies.
- Though Govt. provides subsidy on installation of solar devices however, it is not sufficient as observed during the study as indicated by the respondents.
- The efficiency of solar PV panels decreases over time and usage. Solar PV Panels are comprised of solar cells printed and engrained inside them. Their efficiency of producing electricity using sunlight decreases over time.
- Subsidy provided by the Govt. for installation of solar devices takes long and complex procedure, which frustrates the users of solar technologies.
- Some of the respondents think that installing solar devices reduces the aesthetic appearance of the house hence they find it ugly to install the solar devices.
- If the dust on solar panels not removed that will make it harder for the solar cells to use sunlight to produce electricity. Hence, it decreases its efficiency.
- Some of the respondents have problem with open space to get direct sunlight. Solar PV panels

need direct sunlight to work effectively. Also, if one wants to install 1 KW solar panels; it needs at least 10sq feet of open space with direct sunlight.

- Another problem with solar devices is that they are completely dependent on weather, during winters when sunlight hours are reduced or the cloudy weather makes solar technologies non usable.
- Lower Tariff on the excessive electricity produced that will be fed to grid reduces the excitement of the users to install net metering system.

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Dimensions, Antecedents and Consequences of Organizational Citizenship Behavior: A Review Based Study

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ABSTRACT

One of the most notable consequences of our commitment to the organization is employee performance in the work environment. As economic globalization progresses, employee behavior that exceeds traditional job performance standards, such as Organizational Citizenship Behavior (OCB), is recognized as a promise of long-term corporate success. Employee organizational civil behavior goes beyond what is officially regulated by the organization. Several studies have investigated different types of behavior within an organization, including altruism, general obedience, sportsmanship, and civic virtue. This paper is primarily dedicated to the concept of OCB, enlisting its various dimensions, providing its various determinants and consequences in detail. The paper is theoretical in nature. The findings of the study are of utmost importance considering the world as constantly evolving, searching for new ways to compete regularly and on whom utmost reliance can be placed on the available workforce. The competition is restricted in the hands of manpower available in the organization and the behavior demonstrated by them for organizational conduct.

Keywords: Organizational Citizenship Behavior (OCB), Role Expectations, Job Description, Job Satisfaction, Organizational Commitment, Organization Culture.

Introduction

In a globally competitive environment, an organization only progresses through persistence by tapping its employee's merit, efficiency and aiming to provide them with high job satisfaction. An organization which aspires to be successful is constantly looking out for employees which not only abides by the job description given to him but also outperform the job scope to contribute in better organizational functioning despite not asking for rewards for services performed. This category of employee's behavior is studied in organizational sciences from the 1980s. Bateman & Organ (1983) initially researched in this area by observing a string of managers' outlook in wanting their subordinates to perform the tasks by surpassing their role expectations for the accomplishment of job and consequently not soliciting any monetary payment for the work performed discretionarily and termed it as "Organizational citizenship behavior", widely known as OCB. The concept was at first described in the United States by Dennis Organ, often branded as the Father of OCB while working in Indiana University. The concept is still in the blooming stage in the Asian subcontinent.

Organizational citizenship behavior is the most widely researched topic in the industrial and organizational

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psychology discipline in recent years. The concept was formerly thought through by Bateman & Organ (1988) but it is supported, researched, redefined by different researchers from time to time varying as per different cultures, countries, people etc.

OCB is explicated as “extra role behavior” performed on voluntary purpose by an individual in an association by going beyond the given job description for discharging the tasks, obligations of the organization without waiting for any monetary/non-monetary recompense for the efforts performed. OCB greases the social machinery of the association. The behavior either directly or via indirect mode helps in the organizational effectiveness. The behaviors are a matter of personal choice of an employee. They cannot be forced upon the employees by its supervisors, its peers etc. Organ (1988) defined OCB as work related voluntary behavior which does not form a part of formal chain of reward system and leads to organizational effectiveness. Citizenship behavior includes not wasting idle time on work, attending every meeting, keeping up to dated information about the organization and its various activities, helping each other in times of times, promote the organization in front of other people, offering suggestions for improvement, assisting and orienting new ones in times of needs, displaying sportsmanship in less ideal conditions etc. The number of published research paper on the construct and related constructs increased from 13 in the years 1983-1988 to 4933 in the year 2017 (Podsakoff et al (2018). Initially, the concept had its roots in the works of great scholars. Chester Barnard, an American business executive wrote a book “The functions of Executive” in 1938 which provided three important parameters that a formal organization must accomplish i.e., “effectiveness”, “efficiency” and “willingness”. Effectiveness refers to the successful alignment of organizational functions and goals in a formal organization. Efficiency referred to the degree of contentment that one feels in return for achieving effectiveness. Willingness suggested to the tendency of an individual in a cooperative system to go beyond the formal role requirements. Katz & Kahn (1966) communicated the notion of organization as an open structure. It conferred that the organization must allure and sustain the people in the association. Organizations need to keep an eye on whether the given tasks are executed in the provided manner. The organization ought to encourage spontaneous behavior in the organization for the accomplishment of organizational goals. Bateman & Organ (1982) first presented a paper on the topic Organizational citizenship behavior entitled “Job satisfaction and the good soldier: The relationship between affect and employee citizenship” in a management conference held in New York. Smith et al. (1983) in the next year wrote a research article namely “Organizational Citizenship behavior: Its nature and Antecedents” by making a modification in the above paper and formally defined the term. Farh et al. (2004) stated OCB as a behavior which produces a positive impact on the organizational, social, political, psychological context than in comparison to technical context.

Objectives of the Study

The objectives of the study include providing a chronological account of OCB Dimensions and a brief view of the different antecedents and consequences by reviewing a set of literature.

Dimensions of Organizational Citizenship Behavior

Different scholars hold different perspective regarding the taxonomy of OCB. The below table give an account of different OCB dimensions as per different authors.

| Name of author | Dimensions | Journal/Books/Dissertation |
|--|--|--|
| Bateman & Organ(1983) | <ul style="list-style-type: none"> ➤ Compliance ➤ Altruism ➤ Dependability ➤ Housecleaning ➤ Compliers ➤ Waste cooperation ➤ Criticism & arguing with others ➤ Punctuality | Academy of Management Journal |
| Smith, Organ & Near(1983) | <ul style="list-style-type: none"> ➤ Altruism ➤ Generalized compliance | Journal of Applied Psychology, |
| Organ (1988) | <ul style="list-style-type: none"> ➤ Altruism ➤ Conscientiousness ➤ Sportsmanship ➤ Courtesy ➤ Civic virtue | Lexington, MA: Lexington (1988) |
| Graham (1989); Moorman & Blakely (1995) | <ul style="list-style-type: none"> ➤ Interpersonal Helping ➤ Personal Industry ➤ Individual Initiative | Journal of Organizational Behavior |
| Podsakoff, Mackenzie, Moorman & Fetter (1990) | <ul style="list-style-type: none"> ➤ Altruism ➤ Courtesy ➤ Conscientiousness ➤ Civic virtue ➤ Sportsmanship | Leadership Quarterly |
| Graham (1991) | <ul style="list-style-type: none"> ➤ Organizational Loyalty ➤ Organizational Obedience ➤ Organizational Participation | Employee Responsibilities and Rights Journal |
| Williamson & Anderson, 1991 | <ul style="list-style-type: none"> ➤ In role behavior (IRB) ➤ OCBI ➤ OCBO | Journal of Management |
| Lin (1991) | <ul style="list-style-type: none"> ➤ Identification with the organization ➤ Assistance to colleagues ➤ Harmony ➤ Righteous ➤ Discipline ➤ Self –improvement | Doctoral dissertation, National Chengchi University, Taiwan. |
| George & Brief(1992); George & Jones (1997) | <ul style="list-style-type: none"> ➤ Helping co-workers ➤ Spreading Goodwill ➤ Making Constructive Suggestions ➤ Protecting the Organization ➤ Developing oneself | Psychological Bulletin(1992) |
| Mackenzie, Podsakoff & Fetter (1993) | <ul style="list-style-type: none"> ➤ Altruism ➤ Sportsmanship ➤ Civic virtue | Journal of Marketing |

| | | |
|--|--|--|
| Konovsky & Organ (1996) | <ul style="list-style-type: none"> ➤ Altruism ➤ Courtesy ➤ Sportsmanship ➤ Generalized Compliance ➤ Civic virtue | Journal of Organizational Behavior |
| Van scooter & Motowildo(1996) | <ul style="list-style-type: none"> ➤ Interpersonal facilitation ➤ Job dedication | Journal or Applied Psychology |
| Farh, Earley & Lin(1997) | <ul style="list-style-type: none"> ➤ Altruism ➤ Conscientiousness ➤ Civic virtue ➤ Interpersonal harmony ➤ Protecting company resources | Administrative Science Quarterly |
| Borman & Motowidlo (1993, 1997) | <ul style="list-style-type: none"> ➤ Helping and Cooperating With Others ➤ Endorsing, Supporting, and Defending Organizational Objectives ➤ Following Organizational Rules and Procedures ➤ Persisting with Enthusiasm and Extra effort ➤ Volunteering to Carry out task Activities | In N. Schmitt & W. C. Borman (Eds.), Personality selection |
| Podsakoff, Ahearne & Mackenzie (1997) | <ul style="list-style-type: none"> ➤ Helping behavior ➤ Sportsmanship civic virtue | Journal of Applied Psychology |
| Van Dyne & Le-Pine (1998) | <ul style="list-style-type: none"> ➤ Helping behavior ➤ Voice | Academy of Management Journal |
| Coleman & Borman (2000) | <ul style="list-style-type: none"> ➤ Citizenship performance ➤ Job-task citizenship ➤ Interpersonal citizenship performance | Human Resource Management Review |
| Podsakoff et al. (2000) | <ul style="list-style-type: none"> ➤ Helping behavior ➤ Sportsmanship ➤ Organizational loyalty ➤ Organizational compliance ➤ Individual initiative ➤ Civic virtue ➤ Self-development | Journal of Management, |

Source: Data compiled from different research papers.

Antecedent of Organizational Citizenship Behavior

Major researches which focused on the predictors of OCB were performed in the context of western countries. There were only a handful of researches which considered predictors of OCB in reference to Indian subcontinent (Moideenkutty, 2000; Chaitanya & Tripathi, 2001; Singh, 2006). Podsakoff

et al (2000) reviewed a set of prior work related to OCB and outlined four extensive classifications of OCB antecedents:

- individual characteristics,
- organizational characteristics,
- leadership behaviors, and
- task characteristics

Individual characteristics: comprises of job attitude factors (job satisfaction, organizational commitment), demographic factors like age of an individual, gender differences, demographic factors like age, race, education etc.

- I. Gender differences: gender has a great role to play in terms of how an individual connects with his/her peers who put forward various opportunities, social support from time to time, all the necessary information (Scandura & Lankau, 1997). Women who engaged in citizenship behavior were seen as workaholic and were not appraised for extra role behavior (Kark & Manor, 2005). Men and women are evaluated differently based on their level of partaking in citizenship behavior in the case of performance appraisal (Allen, 2004). Prior researches suggest that altruism dimensions of OCB are a focal point of female gender stereotypes, which advances that women are naturally nurturing. Civic virtue dimension is more prevalent in case of men (Heilman and Chen, 2005).
- II. Job satisfaction: job satisfaction measures happiness of an individual at the workplace. It takes into account various job aspects and the working environment of the employee. Smith et al (1983) performed a study on two large Midwestern banks and examined a relationship between job satisfaction and OCB and found that they are both positively correlated with each other. Organ & Ryan, 1995 argued that there existed the strongest attitudinal relationship between job satisfaction and OCBs. Satisfied employees are more likely to demonstrate citizenship behavior on the workplace that leads to increment in the organizational functioning (Werner, 2007).
- III. Organizational commitment: Organizational commitment relates to psychological bond that an employee's experiences with the association. Allen & Meyer (1991) studied organizational commitment by classifying it into subparts: affective commitment, normative commitment and continuance commitment. Affective commitment is emotionally sentimental in type. The individuals want to stay in the organization and add to its welfare. Normative commitment refers to the individual moral and ethical consideration that he/she identifies with the organization. In case of continuance commitment an employee wants to stay in the organization due to the fear of losing job, being rusticated from the job, lose the fringe benefits receiving till now. Organ & Ryan (1995); Bolan (1997) found out a strong correlation between affective commitment and OCB. Meyer et al. (2002), Meta analysis described that affective commitment showed an association with

the altruistic and compliance factors of citizenship behavior whereas normative commitment had little and continuance commitment had no links with the OCB dimensions.

Organizational characteristics: George and Bettenhausen (1990) and Podsakoff & Mackenzie (1997) stated that a more bureaucratic setup hinders OCB whereas a lesser amount of formal composition fosters OCB by creating an environment of group cohesion. Organizational characteristics also include the organizational justice component in relation to OCB. The theoretical foundation of OCB and organizational justice lies in the work of Organ (1988) which is based on the social exchange theory which necessitates shared interactions and fairness perfection which gets depicted in the form of citizenship behavior or extra role behaviors. Organ & Ryan (1995) stated organizational justice to be the best predictor in cases of fairness perception of an organization. Organ & Konovsky (1989); Lind & Early (1991); Konovsky & Pugh, (1994); Williams et al., (2002) claimed that an employee will exhibit a lot more OCB when he/she feels they are treated equally and fairly.

- I. *Leadership characteristics:* the elements associated with Leadership and citizenship behavior are strongly related with each other. Leader member exchange (LMX), Path goal theory, trust in leader are all related to OCB.
- II. *Task characteristics:* consists of intrinsically satisfying tasks, task routinization and task feedback. Intrinsically satisfying tasks refers to helping someone in need. Task routinization refers to “repetitiveness” of the work which becomes monotonous after a while. Task feedback refers to the reaction of the task manager/owner to the work given to his/her employees to make them understandable about the work quality and the areas in which the employees were deficient. Not much attention has been given to task variables in the OCB researches. A limited number of studies exists which found out intrinsically satisfying tasks to be a positive determinant of OCB. Task feedback was positively related to OCB whereas task routinization was negatively linked to OCB (Podsakoff & Mackenzie, 1995; Podsakoff et al 1996). Task characteristic predicts citizenship behavior still some researchers argue that the relationship is often mediated by job satisfaction.

Consequences of Organizational Citizenship Behavior

The importance of OCB is hugely due to its ability to effect and sway the different organizational outcomes. OCB holds immense significance in improving organizational performance. Higher rate of OCB leads to a reduction in employee's turnover, absenteeism, employee loyalty & customer satisfaction (Podsakoff & Mackenzie, 1997; Chughtai & Zafar, 2006). Prior research related to OCB consequences primarily laid stress on two crucial domains:

- the impact of OCBs on managerial evaluations of performance and decisions regarding pay hikes, promotions, variety of withdrawal-related criteria (e.g. employee turnover intentions, actual turnover and absenteeism) etc., and
- the effect that OCBs have on the performance and success of the organization (for example on job performance, productivity, efficiency, abridged costs, satisfaction of customers in case of service industries, and unit level turnover).

OCB by its very definition contributes to organizational effectiveness which can be judged by its impact on different factors.

- I. **Reduced Absenteeism:** Employees demonstrating OCB will avoid gratuitous absenteeism. They'll prefer coming to the workplace and continue working. Meyer et al., (1997); Khalid & Ali (2005) found in their researches that a high degree of citizenship behavior will reduce absenteeism of employees. The employees engaged in OCB will have an active interest in the affairs of the organization and depict more conscientiousness and civic virtue dimension.
- II. **Employee loyalty:** Every management wants to create, hire, and work with those employees who are loyal towards it. This can only happen when the employees feel motivated by the organizational goals, aspirations, are satisfied with its working atmosphere, peers, management decision etc. Satisfied employees tend to be loyal towards the organization which in turn leads them to deliver fine services to customers ultimately resulting in increased organizational performance (Yeung & Cheng, 2011).
- III. **Role overload:** This is one of negative outcome of engaging in citizenship behavior when an employee performs beyond his call of duty and fails to draw a line in executing multiple jobs by fulfilling multiple roles without lacking the resources which disrupts work life balance and causes work-family conflicts. Role overload and OCB are positively associated with each other (Pezil, 2010). Organ & Ryan (1995); Bolino & Turnley (2005) found out in their research studies that an excessive involvement in OCB leads to role overload.
- IV. **Employee retention:** Employee's retention is directly and causally related with his/her motivation and needs. The employees who display OCB dimensions frequently tend to show loyalty and satisfaction with its affairs. OCB's dimension such as: Courtesy and sportsmanship enable an environment where work related conflicts are reduced to a minimum. The peers maintain a cordial working atmosphere and seldom want to leave the organization when they are helped by each other on work issues.

Conclusion

The organization neither recognizes the OCB behavior as formalizing would lead them to make a part of performance appraisal and nor does it reject it completely as it will disrupt the organizational activities to a standstill. It's a personal choice of an employee whether to pursue it or abstain from it. The organizations management can make efforts to educate the employees about the behaviors. OCB is by definition a positive behavior but it can also lead to negative outcomes when performed excessively. An employee needs to be careful while discharging the citizenship behavior. This paper is conceptual and theoretical in nature; it requires to be empirically validated in the future by performing a longitudinal study of the constructs linking the antecedents and consequences to OCB.

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Employment Generation through MGNREGA in Bhiwani District of Haryana

Meenu*

ABSTRACT

This paper analysed the role of the world's largest rural development scheme-The Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA, 2005) in employment generation in Bhiwani district of Haryana during the FY 2018-19 to FY 2021-22 utilizing the secondary data sources. MGNREGA is a boon to the natives as it legally guarantees livelihoods to every household for at least 100 days in a fiscal year. The findings of the study revealed that MGNREGA jobs has created considerable employment in the district and put money in the hands of the people living below the poverty line on a huge scale.

Key Words: MGNREGA, Employment, Livelihood and Poverty line

Introduction

The Mahatma Gandhi National Rural Employment Guarantee Act is the world's largest rural development and poverty reduction scheme, which went into effect on February 2, 2006. The act was implemented in three phases: the first phase, began on February 2, 2006, covered 200 of the country's most backward districts, the second phase, began on April 1, 2007, covered another 130 districts, and the final phase, began on April 1, 2008, covered the remaining districts. Every fiscal year, the statute ensures that every household with adult members who choose to engage in unskilled manual labour will have at least 100 days of guaranteed wage work. As a result, the act's first and most important purpose is to ensure the livelihood security of the rural poor. Other objectives include: a) creating long-term rural assets of a certain quality and quantity; b) increasing the poor's livelihood resource base; c) proactively ensuring social inclusion; and d) strengthening Panchayati Raj Institutions (PRIs). MGNREGA is the first law in the world to guarantee large-scale wage employment. It creates jobs where and when they are most needed. It's largely regarded as one of the most effective policies for transforming rural economies. In its final phase, MGNREGA encompassed Bhiwani district under the Haryana Rural Employment Guarantee Scheme (HREGS, 2008). The statute has been successfully implemented in the district for 14 years, till FY 2021-22.

Scope of the Study/ Statement of the Problem

Haryana with Per Capita Income >2.39 lakhs (FY 2020-21) is considered as one of the most developed and prosperous states in the country and it comprises of 22 districts including Bhiwani. The district is located 124 km far from country's capital New Delhi and 295 km from state's capital Chandigarh. It is situated between 28° 19' N and 29° 05' N latitudes and between 75° 26' E and 76° 28' E longitudes. Bhiwani

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District is located in the south-western section of Haryana and covers a total area of 5,140 square kilometres. The district does not have a perennial river running through it. The district is geologically consisting of a flat and level plain with sand dunes, isolated hillocks, and rocky ridges interspersed here and there. According to the 2011 Census, Bhiwani district is the third most populous in Haryana, with a population of 16,34,445 people. The male population is 866,672 people, while the female population is 767,773. The population density is 342 people per square kilometre. The district's literacy rate is 75.21 percent. The rural population accounts for 80% of the population, while the urban population accounts for 20%. There are 437 inhabited villages and 7 uninhabited villages out of 444 total. Agricultural and allied activities form the main source of inhabitant's income.

Review of Literatures

K. N. Srikanth and Rajmohan Rao (2017) MGNREGA jobs increased average person days of employment per year as well as average number of labour force per family, contributing to a 27.34 percent increase in average annual wage income of participating households, according to their primary study of 200 scheme participants and 100 non-participants in the Chikaballapur district of Karnataka. Their research also found that the policy lowered agricultural labour supply by 17.55 percent during the Kharif season and 52.60 percent throughout the Rabi and Summer seasons.

Vasudevan Gayathri et al. (2020) Despite increase in money allocation to MGNREGA, rural India is in a bad state, according to their research. Projects under the act have a low completion rate, and the statute does not provide a minimum of 100 days of unskilled manual labour to those who need it the most, particularly vulnerable households such as SCs, STs, physically challenged people, and women.

Aomatsung (2021) MGNREGA was evaluated on employment generation and asset creation in the north-eastern state of Nagaland from 2016-17 to 2021-22 June, and it was found that while MGNREGA is performing well and providing substantial employment to job card holders, it has only provided 100 days of employment, as required by law, to a small number of households. The study found that during the fiscal year 2018-19, none of the 3,86,305 households that supplied unskilled wage employment completed 100 days of work. He went on to say that while the act has resulted in the creation of a huge number of assets, the rate of work completion has been slow, and the number of incomplete or spill over works has been steadily increasing over time. According to his research, implementing agencies should place a greater emphasis on task completion rather than work creation, as this will help to reduce corruption and waste of cash.

J Nagaraja and Honnurswamy (2021), Analyzed the impact of MGNREGA in rural development and highlighted that the act is a milestone legislation in the history of Indian social security law by interviewing 50 randomly selected respondents from the Koppal district of the southern state of Karnataka. MGNREGA, they claim, is a "quiet revolution" in job creation in rural areas of the country, as well as a contributor to women empowerment. According to their findings, the act has a significant role to play in restoring rural economies by creating jobs and providing social security.

Sunitha S. et al. (2021) analysed how the MGNREGA functioned during the COVID-19 pandemic They declared MGNREGA as India's superstar of the year 2020 in the first phase of their analysis because it successfully offered work to demanding peasants who returned to countryside from cities during the

pandemic time. They predicted in the second part of their study that the legislation will be able to meet the demand for workers since it is well backed by the government of India's special funding and relief packages.

Objectives

The main objective of the present research paper is to record the overall performance of the MGNREGA with special reference to employment generation during the FY 2018-19 to FY 2021-22.

Research Methodology

The current research study is based on secondary data gathered from the MGNREGA's official website from FY 2018-2019 to FY 2021-22. Simple tabulation, average, and percentage approaches were employed to conduct the analysis.

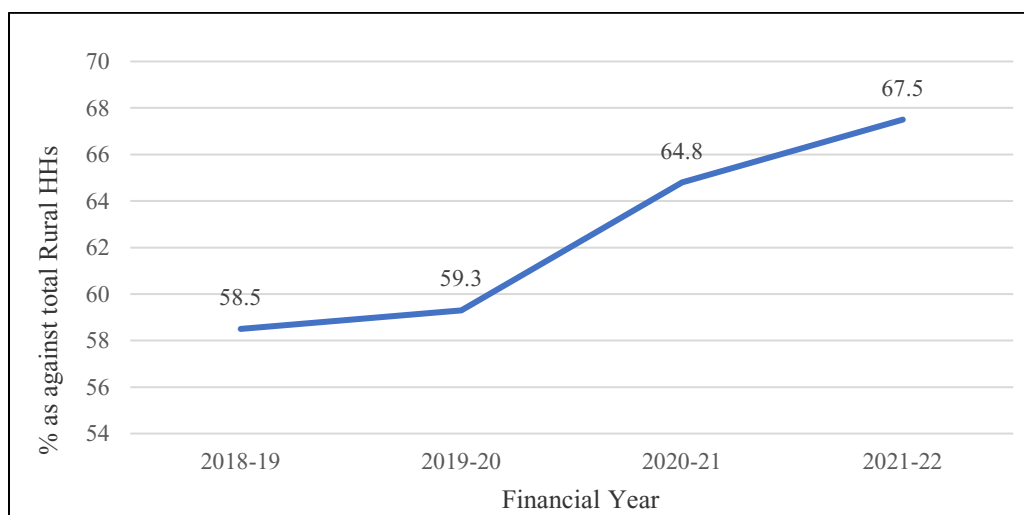
Data Analysis and Discussions

The major findings of the present research study can be analysed under the following sub-headings:

Households Issued Job Cards

Job seekers provide their photo, name, age, and address to the Gram Panchayat in order to be considered for MGNREGA labour. After making an inquiry, the Gram Panchayat registers such persons/households and issues a job card (valid for 5 years) including the details of adult members registered along with their pictures

Figure 1: Trends in Households Issued Job Cards (FY 2018-19 to 2021-22)



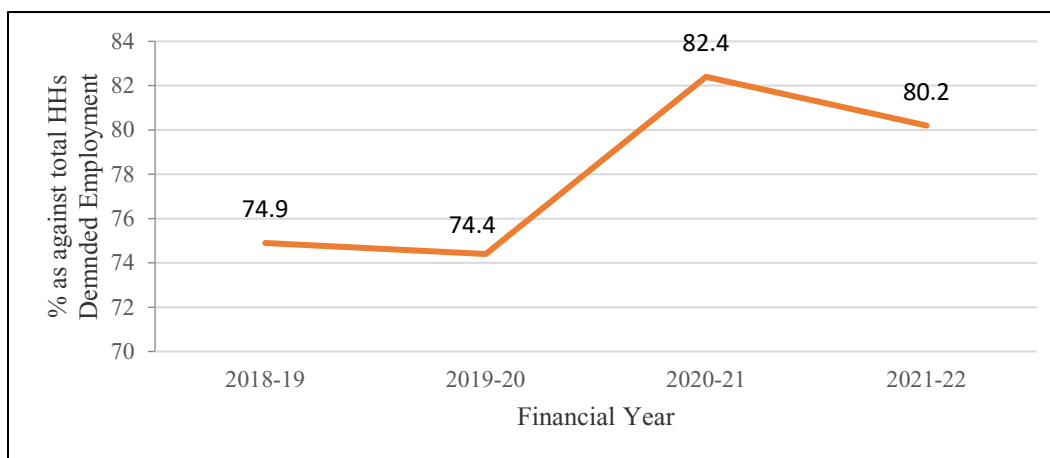
Source: <https://mnregaweb2.nic.in>, June 2022

The number of households receiving MGNREGA employment cards in the district has been steadily increasing over time, as illustrated in **Figure 1**. MGNREGA work cards were provided to 58.5 percent of the district's total rural households (1,17,702 families, Census-2011) in FY 2018-19, rising to 67.5 percent in FY 2021-22. As a result, number/percentage of job card issuing has been genuinely astonishing. This suggests that households consider MGNREGA to be a particularly appealing source of income.

Households Provided Employment

After receiving job cards, registered households/individuals can submit an application to the Programme Officer or the Gram Panchayat requesting work. The Programme Officer/Gram Panchayat accepts the legitimate application, and a letter with job details is given to the job card holder. The position is available for 15 days and, to the degree possible, within a 5-kilometer radius of the applicant's home.

Figure 2: Trends in Households Provided Employment (FY 2018-19 to 2021-22)

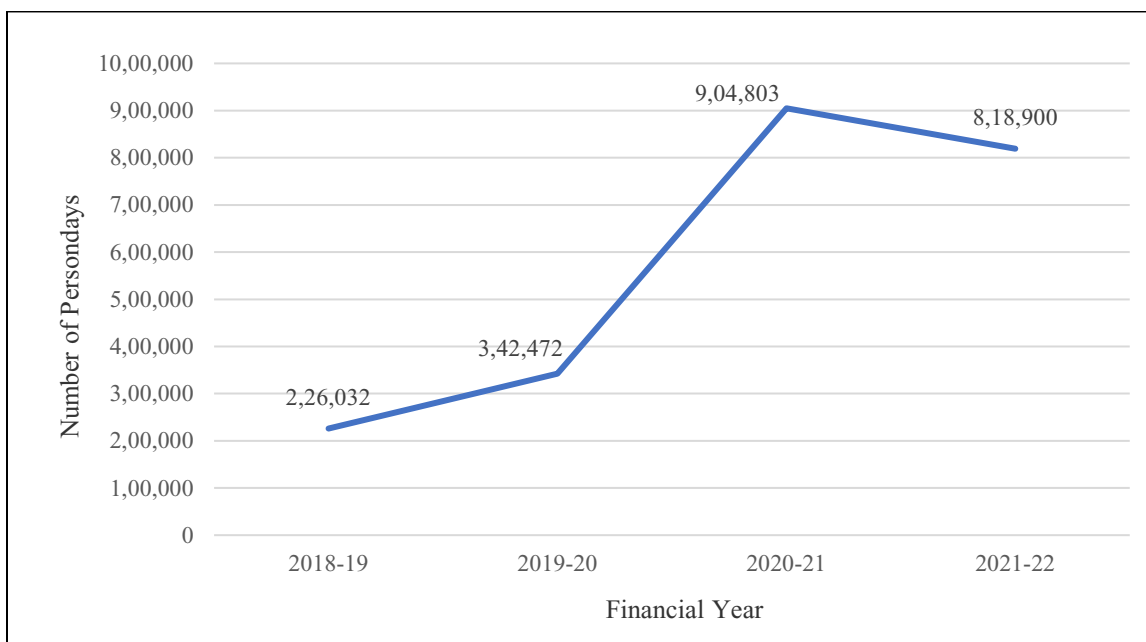


Source: <https://mnregaweb2.nic.in>, June 2022

Figure 2 shows that the number of households employed as a result of the legislation has increased significantly over time. During the fiscal year 2018-19, 74.9 percent of all job-seeking households received paid employment; however, this figure increased to 80.2 percent in the fiscal year 2021-22. This demonstrates that, while MGNREGA jobs provided employment to a considerable proportion of rural households, they were unable to provide employment to all (100%) households with valid job cards who wanted to conduct unskilled manual labours.

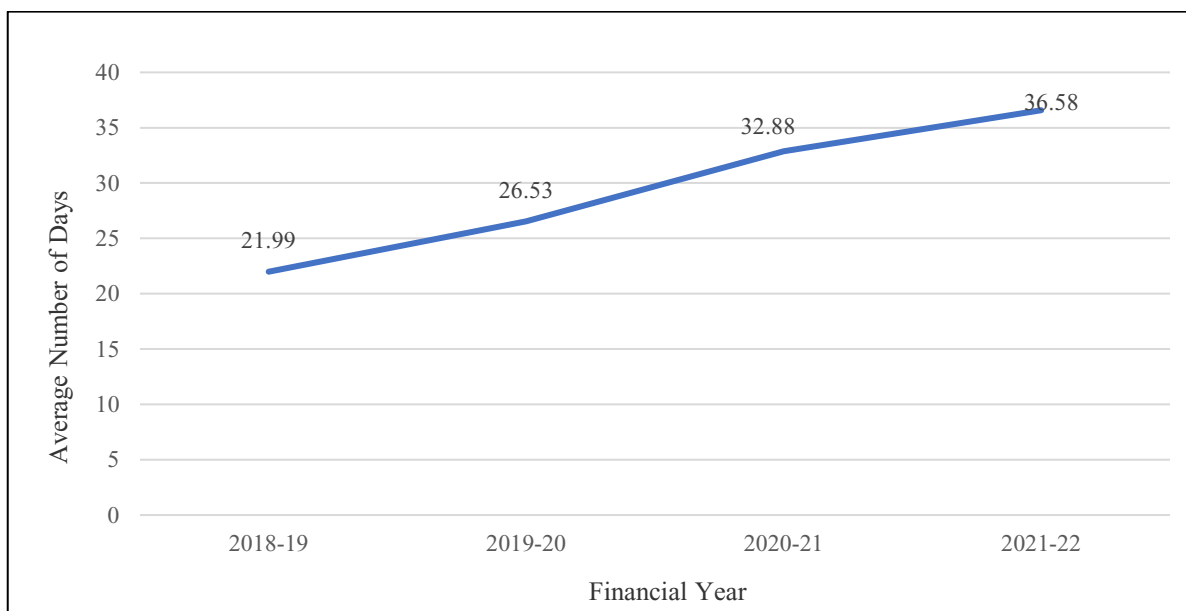
Persondays Generated

The number of persondays is equal to the number of people working every day multiplied by the number of days worked. Persondays generated are increasing steadily until FY 2020-21, but then begin to decline in FY 2021-22. MGNREGA created 2,26,032 persondays of employment in FY 2018-19, which increased to 8,18,900 in FY 2021-22, indicating a staggering 262.29 percent increase in that period (**Figure 3**). This suggests that the act is providing employment to an expanding number of households.

Figure 3: Trends in Total Persondays Generated (FY 2018-19 to 2021-22)

Source: <https://mnregaweb2.nic.in>, June 2022

Average Number of Day's Employment Provided Per Household

Figure 4: Trends in Average Number of Days Employment Provided Per Household (FY 2018-19 to 2021-22)

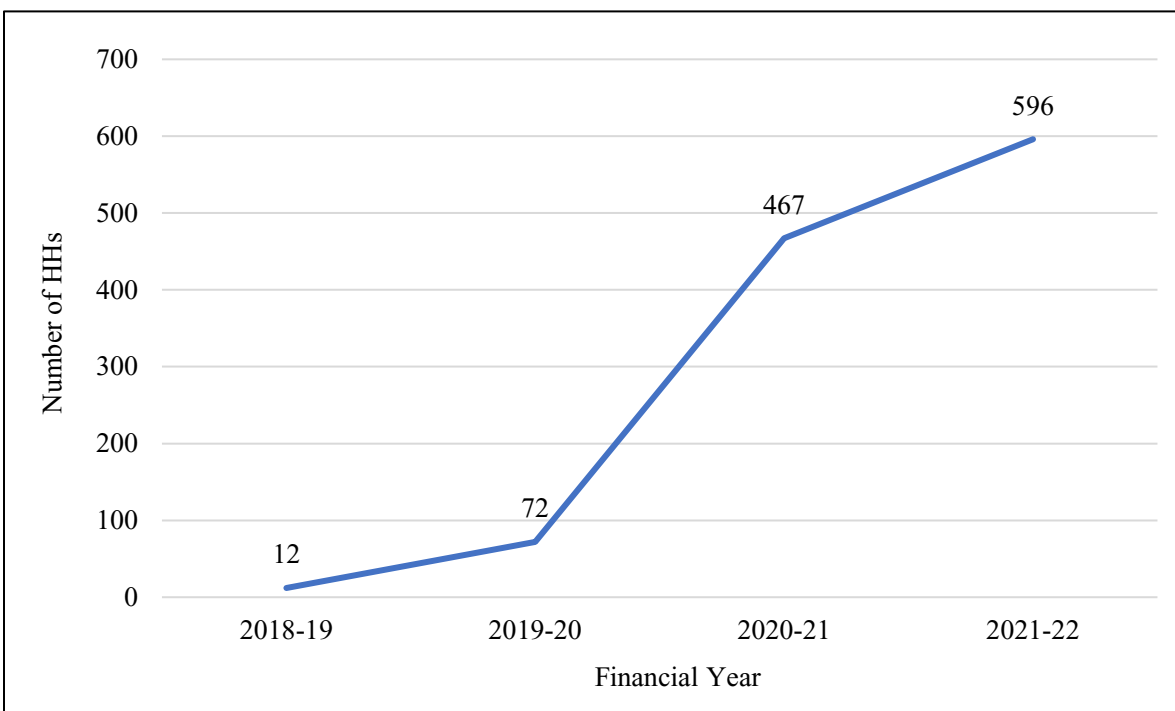
Source: <https://mnregaweb2.nic.in>, June 2022

The average number of days of work provided by MGNREGA in Bhiwani district has fluctuated over the years, rising from 21.99 days in FY 2018-19 to 36.58 days in FY 2021-22. **(Figure 4)**. However, it's worth noting that these days pale in comparison to the promised 100 days of job security.

Households Completed 100 Days of Employment

Although the act states that any adult in a home who is willing to perform unskilled physical labour would be employed for 100 days, this is not the case on the ground. **Figure 5** shows that just 12 homes (0.12%) were able to complete 100 days of employment in FY 2018-19, rising to 596 households (2.66%) in FY 2021-22. It is also clear that the number of families completing 100 days of employment has been steadily increasing over time, though it has remained significantly below (3%) throughout the study years, indicating that the district's implementing agencies need to do a lot more to meet the demands of the locals.

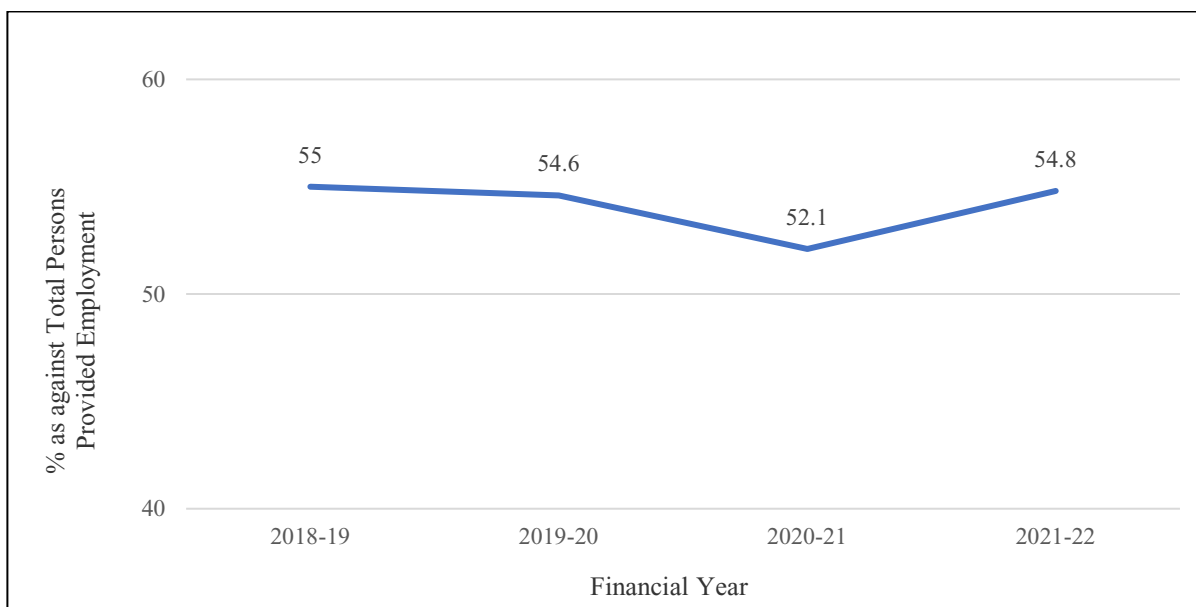
Figure 5: Trends in Households Completed 100 Days of Employment (FY 2018-19 to 2021-22)



Source: <https://mnregaweb2.nic.in>, June 2022

Women Provided Employment

At least one-third of the beneficiaries must be women, according to the act.

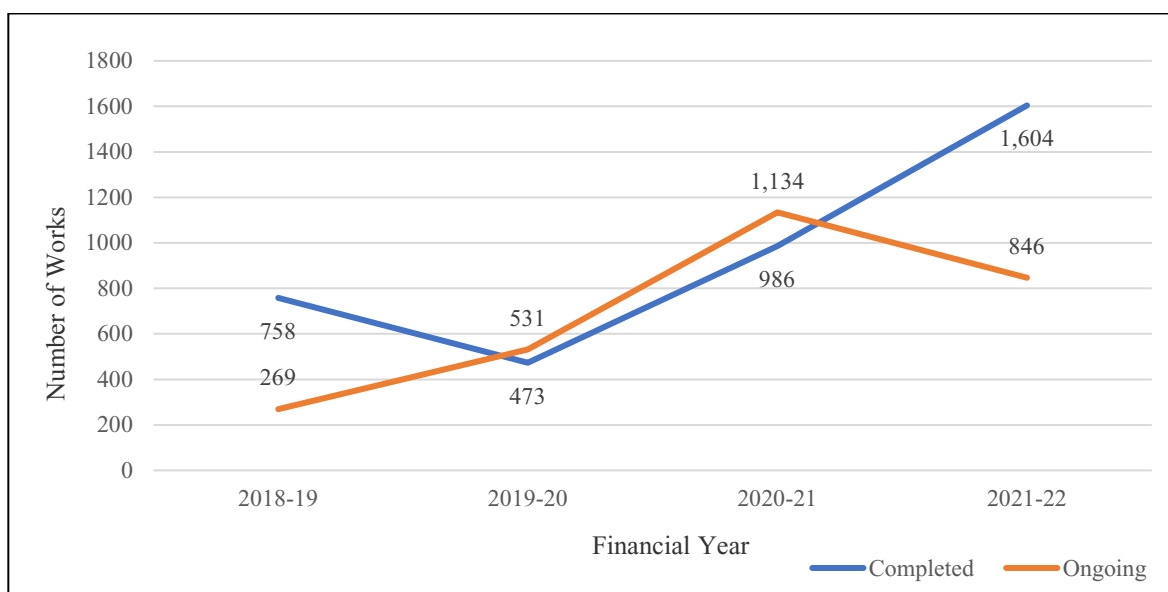
Figure 6: Trends in Women Provided Employment (FY 2018-19 to 2021-22)

Source: <https://mnregaweb2.nic.in>, June 2022

Figure 6 depicts the number of women employed. As can be observed, women accounted for 55 percent of overall beneficiaries in FY 2018-19, a figure that dropped to 54.8 percent in FY 2021-22. Despite the fact that women's participation is on the decline, the MGNREGA goal of ensuring women's participation of not less than 33% of total beneficiaries has been met in the district. This indicates how MGNREGA aids in the empowerment of women.

Work Progress

Based on information gathered from the MGNREGA's official website, three key areas of work are being carried out in the district: rural sanitation, drinking water, and land development. Rural infrastructure, land development, drought proofing, flood control and protection, micro-irrigation works, rehabilitation of traditional water bodies, works on private land, rural connection, rural sanitation, and water conservation and harvesting are all included in the scope of work.

Figure 7: Work Progress (FY 2018-19 to 2021-22)

Source: <https://mnregaweb2.nic.in>, June 2022

In terms of work progress, **Figure 7** shows that the number of completed works in Bhiwani district has been steadily increasing over time. During the fiscal year 2018-19, a total of 758 works were completed, which increased to 1,604 works in the fiscal year 2021-22, indicating a staggering increase of 111.61 percent between the two years. This amounted to 6.72 percent of all projects completed in the state of Haryana.

Likewise, the number of current projects have been steadily expanding over time. There were 269 ongoing works in FY 2018-19, and 846 in FY 2021-22, accounting for 4.98 percent of all ongoing activities in the state. This demonstrates that an increasing number of activities under MGNREGA have been completed in Bhiwani district throughout the years, adding to the district's rural economical transformation.

Fund Availability and Utilization

**Table 1: Details of Fund Availability, Expenditure and Utilization
(FY 2018-19 to 2021-22)**

| Sr. No. | Financial Year | Total Available Fund (Rs. crores) | Total Expenditure (Rs. crores) | Fund Utilization (%) |
|---------|----------------|-----------------------------------|--------------------------------|----------------------|
| 1 | 2018-19 | 13.82 | 13.74 | 99.4 |
| 2 | 2019-20 | 13.29 | 13.14 | 98.8 |
| 3 | 2020-21 | 41.79 | 41.74 | 99.8 |
| 4 | 2021-22 | 37.88 | 37.82 | 99.8 |

Source: <https://mnregaweb2.nic.in>, June 2022

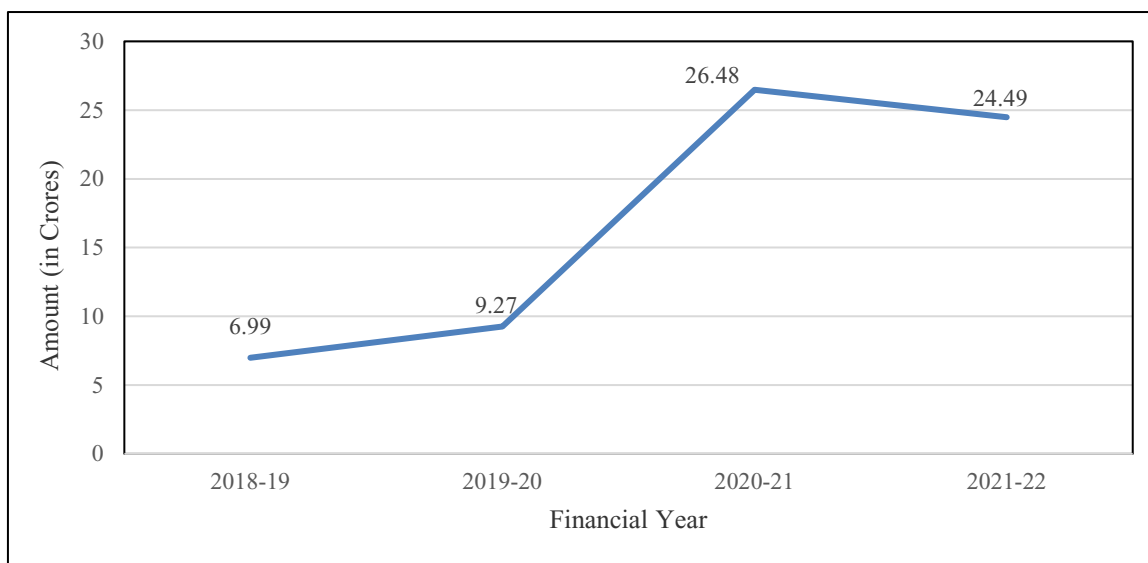
Note 1: Minor variations may arise in utilization percentage due to conversion from lakhs to crores and subsequent rounding off of the percentage to two decimal points.

Table 1 clearly shows that a total fund of Rs. 13.82 crore was made available under the act for the district during FY 2018-19, with total expenditure of Rs. 13.74 crore. Total fund availability was Rs. 13.29 crore in FY 2019-20, while spending was Rs. 13.14 crore. Total budget availability for the district increased to

Rs. 37.88 crore in FY 2021-22, while total expenditure incurred increased to Rs. 37.82 crore, representing an astounding increase of 174.10% and 175.25%, respectively, above FY 2018-19 numbers. A steady increase in fund availability for a district like Bhiwani shows that the administration is committed to improve the district's dismal socioeconomic conditions.

Wages Provided to Labourers

Figure 8: Trends in Wages Provided to Labourers (FY 2018-19 to 2021-22)



Source: <https://mnregaweb2.nic.in>, June 2022

As seen in **Figure 8**, the wages paid to labourers in Bhiwani district have been steadily growing over time. Laborers were paid Rs.6.99 crore in pay in FY 2018-19, which increased to Rs.24.49 crore in FY 2021-22, a staggering increase of 250.36% throughout the study period. This suggests that MGNREGA distributed funds to poor households in the district on a large scale.

Conclusions

Locals in the district consider MGNREGA as a very appealing livelihood alternative, according to the findings of this research study, and the size of allocations of job cards and number of households granted employment has been genuinely outstanding. Also, while the act's goal of providing at least 1/3rd of all jobs to women applicants has been met, it has not been possible to provide pay work to 100% of households with valid MGNREGA job cards. The act also failed to give a minimum of guaranteed 100 days of paid work to the district's residents. This demonstrates the implementing agencies' incapacity to protect the rights of qualified persons and households. Rural households were paid Rs. 64.80 crore as wages under the MGNREGA jobs, producing a multiplier impact and improving the rural economy. According to the study's findings, a rising number of development projects are being undertaken and completed under the said act. As a result, it is safe to say that MGNREGA jobs have created significant employment in the area and placed money in the hands of poor households on a large scale, resulting in a multiplier effect and strengthening the rural economy. If executed with administrative competence, the act has a significant potential to improve the district's socio-economic position.

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An Analytical Study of GDRs (Global Depository Receipts) in Indian Capital Market

Shuchi Goel* Sapna Bansal**

ABSTRACT

Emerging markets like India are facing stiff competition seeks to find different means in order to enhance the shareholders' wealth in almost every possible way. This is the reason that in order to raise funds from foreign capital most of the Indian companies are now selecting the method of listing and also by issuing their DRs i.e., Depository Receipts at a rapid rate. The most popular means used for this purpose are American Depository Receipts (ADRs) and Global Depository Receipts (GDRs). Global Depository Receipts are global equivalent of the ADRs - American Depository Receipts on which they are usually based. Global Depository Receipts enable investors to have access to the capital markets of the foreign countries without having any concerns related to currency, tax laws or language. On the other hand, the issuance of Global Depository Receipts enhances the liquidity of the issuing firms. So, GDRs offer the opportunity to increase the company's shareholders' base and also helps to raise additional capital from overseas market. This also helps the companies of emerging economies' markets in enhancing their prospects to grow further. Thus, Global Depository Receipts (GDRs) have become a popular method for emerging market companies from India, Brazil etc. to access capital market in more developed countries. The present paper provides an analytical insight into the various GDRs as issued by different Indian companies to raise funds abroad and sort their capital needs.

JEL Classification: F36, G15, G38

Key Words: GDRs, ADRs, Capital Markets

Introduction

Development of the global financial markets has a notable impact on the economic development of many countries all over the world. From the past few decades, there has been a significant increase in the way of trading in financial instruments in these markets. Thus, the possibility of entering in the foreign markets has expanded. Big companies all around the world are aggressively showing interest in the issuance of depository receipts and have viewed them as an important tool for its global development on a massive scale. Therefore, an increasing number of issuers from developing countries continue to implement depository receipts on securities of their companies every year.

Global Depository Receipts (GDRs) have become popular as being the most favored instrument by which companies from emerging economies' markets like India, China and Russia raise capital from various

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western stock exchanges. The GDRs issues provide numerous benefits to the issuing company and to the investors also. GDRs pricing depends on several factors such as market price, market capitalization, size of the issue, prospective earnings, price-earnings ratio, turnover and traditional analysis.

The main reason that motivates investors to trade in Global Depository Receipts is diversification. The investors that trade in GDRs benefit from the lower correlation of returns of international markets as compared to only investing within the local markets (Thomas, 2002).

Objectives of the Study

The main objectives of this study are:

1. To present an overview of Indian Capital Market especially in GDRs.
2. To give an analytical framework of dealing in GDRs from the point of view of the investors as well as issuing companies.

Review of Existing Literature

Chaturvedula (2018) in his paper, examined the effect of listing of ADR/GDR on shareholders' wealth. This study indicated that in the short run how the potential drawbacks in international listing outweigh the benefits in Indian markets. Further, the study concluded that there is a substantial negative effect on stock returns which arises because of ADR/GDR listings.

Bassiouny (2013) analyzed detailed pricing behavior of depository receipts from emerging economies markets which were otherwise overlooked in spite of their dominating role in the foreign cross-listing arena. It further stressed that the law of one price has been violated because of the large number of trading barriers present in those markets on the one hand and further analyzed that a large and diversified profitable intra-day arbitrage opportunities are also present and are well utilized.

Research Methodology

The study under consideration "An Analytical Study of GDRs (Global Depository Receipts) in Indian Capital Market" has been conducted to examine the behavior of GDR in global markets as well as in the domestic markets. The present study is exploratory in nature as it explores the comparability of market efficiency in domestic capital market and GDR markets.

Conceptualization

Global Depository Receipt (GDR) represents a depository receipt in which a certificate as is issued by a depository bank that buys shares of foreign companies and based and backed on these shares creates a security on the local stock exchange. GDRs i.e., Global Depository Receipts represents ownership rights of the underlying number of shares of a foreign company and these are used commonly by investors from the developed markets to invest in companies from emerging or developing markets. GDRs enable the issuer company to provide access for the capital markets to the investors from outside its home country.

The prices of GDRs i.e., Global Depository Receipts are based on the values of the underlying share. These are traded and are also settled independently of the underlying shares normally. Usually, the value of one (1) Global Depository Receipt = ten (10) number of underlying shares. However, this ratio

can be customized by the companies according to the need and situation. Further, it has also the feature of negotiability as these can be denominated in some freely convertible currency.

Listing of Global Depository Receipts is normally in non-US stock exchanges such as:

- Luxembourg Stock Exchange or
- London Stock Exchange.

The nature of Global Depository Receipt market is institutional market and this offers very less liquidity. However, it provides trading across all over the world in relatively many more significant numbers of countries.

For example, let us say if an Indian firm wishes to list its equity in London, then it will have to deposit a large number of its equity with a London Bank. Afterwards, the same bank can issue depository receipts i.e., Global Depository Receipts on the basis of these underlying deposited shares to the investors. And each such receipt represents a particular number of underlying shares.

Issue of GDRs

1. Firstly, the Indian companies issue their equity shares to a depository bank in overseas market in Indian currency through custodian bank which is located in domestic market.
2. Then same custodian bank who also acts as an agent of the depository bank of overseas market and therefore retains the equity shares in its custody.
3. Afterwards, that depository bank from the overseas market issues Global Depository Receipts against the equity shares in foreign currency to the overseas investors.

The major advantages of issuing Global Depository Receipts (GDRs) are:

1. Usually, the GDRs are quoted in dollars. Dividend and interest payments thereupon are also paid in dollars.
2. GDRs overcome many obstacles that other instruments like pension funds and mutual funds may have in purchasing and holding such securities.
3. Further, Global custodian charges are also eliminated.
4. GDRs are also as much liquid as the underlying securities since both are interchangeable.

The major disadvantages of issuing GDRs include:

1. Takeover threat.
2. Dilution of earnings per share & other related problems as are encountered with the issuance of the GDRs.

Indian Depository Receipts: An Overview

Indian law system related to capital as well as financial markets both is considered as most comprehensive law system. Additionally, Indian markets have sufficient depth to attract investors for its depository receipts from all over the world. However, absence of favorable regulatory environment, instability in

policies and full capital account convertibility pauses major obstacles in the prosperity and growth of Indian depository receipts in India.

Some of the problems that are responsible for investors' loss of interest in Indian Depository Receipts (IDRs) include lack of automatic fungibility, lengthy stringent eligibility norms, non-availability of arbitrage opportunities for investors and issuers, lack of clarity on taxation issues and relatively more volatility in Indian financial markets.

GDRs in the Indian Market

SEBI (Securities Exchange Board of India) has issued framework for the issue of Depository Receipts (DR) in greater detail in the year 2019. The newly inducted guidelines have now allowed greater accessibility to the foreign funds with the usage of American Depository Receipts and Global Depository Receipts.

Now, listing of GDRs by Indian firms is also possible at the International Financial services Centre in the state of Gujarat. According to latest guidelines as issued by SEBI, now the Indian companies have an additional source of raising funds in the form of depository receipts. According to the amended rules, DRs can be issued in different ways viz. private placement, public offering or in any other method that is accepted and allowed in the applicable jurisdiction. However, prior sanction of the Ministry of Finance and Foreign Investment Promotion Board (FIPB) is compulsory to be obtained by the Indian companies which are now planning to issue GDRs.

Few examples of Indian companies who have issued Global Depository Receipts are:

- UPL which is listed on Singapore Stock Exchange.
- Aditya Birla Capital which is listed on Luxembourg Stock Exchange.
- GAIL India which is listed on London Stock Excha

List of Indian Global Depository Receipts (GDRs)

| Sr. No. | Company Name | Exchange | Sector |
|----------------|-----------------------------------|--------------------------------------|-------------------------|
| 1 | Aditya Birla Capital | Luxembourg Stock Exchange - Euro MTF | Financial Services |
| 2 | Ambuja Cements | Luxembourg Stock Exchange | Construct. & Materials |
| 3 | Axis Bank | London Stock Exchange | Banks |
| 4 | Bajaj Holdings & Investment | London Stock Exchange | Automobiles & Parts |
| 5 | Bharat Forge | Luxembourg Stock Exchange | Indust. Metals & Mining |
| 6 | Bharat Hotels | Luxembourg Stock Exchange | Travel & Leisure |
| 7 | Bombay Dyeing & Manufacturing | Luxembourg Stock Exchange | Personal Goods |
| 8 | CG Power and Industrial Solutions | London Stock Exchange | Electron. & Electric Eq |
| 9 | CG Power and Industrial | London Stock Exchange | Electron. & Electric Eq |

| | | | |
|----|-------------------------------------|--------------------------------------|--------------------------|
| | Solutions | | |
| 10 | Dish TV India | London Stock Exchange - PSM | Electron. & Electric Eq |
| 11 | Federal Bank | London Stock Exchange | Banks |
| 12 | Finolex Cables | Luxembourg Stock Exchange | Electron. & Electric Eq |
| 13 | GAIL India | London Stock Exchange | Oil & Gas Producers |
| 14 | Grasim Industries | Luxembourg Stock Exchange | Construct. & Materials |
| 15 | Great Eastern Energy | London Stock Exchange | Mining |
| 16 | HDFC Bank | Luxembourg Stock Exchange | Banks |
| 17 | Hindalco Industries | Luxembourg Stock Exchange | Indust. Metals & Mining |
| 18 | Indiabulls Housing Finance | Luxembourg Stock Exchange | Financial Services |
| 19 | Indusind Bank | Luxembourg Stock Exchange - Euro MTF | Banks |
| 20 | Industrial Investment Trust | Luxembourg Stock Exchange | Financial Services |
| 21 | ITC | Luxembourg Stock Exchange | Food Producers |
| 22 | Jindal Stainless (Hisar) | Luxembourg Stock Exchange | General Industrials |
| 23 | Jindal Stainless | Luxembourg Stock Exchange | Indust. Metals & Mining |
| 24 | Kesoram Industries | Luxembourg Stock Exchange | Construct. & Materials |
| 25 | Larsen & Toubro | London Stock Exchange | Construct. & Materials |
| 26 | LIC Housing Finance | Luxembourg Stock Exchange - Euro MTF | Financial Services |
| 27 | Orchid Chemicals & Pharmaceuticals | London Stock Exchange | HealthCare Equip. & Ser |
| 28 | Oriental Hotels | Luxembourg Stock Exchange | Travel & Leisure |
| 29 | Rattan India Infrastructure Limited | Luxembourg Stock Exchange | Industrial Engineer. |
| 30 | Raymond | Luxembourg Stock Exchange | House Goods & Home Const |
| 31 | Reliance Capital | Luxembourg Stock Exchange | Financial Services |
| 32 | Reliance Infrastructure | London Stock Exchange | Electricity |
| 33 | Reliance Power | Luxembourg Stock Exchange | Electricity |
| 34 | SEL Manufacturing | Luxembourg Stock Exchange - Euro MTF | Personal Goods |
| 35 | Southern Petrochemical Industries | Luxembourg Stock Exchange - Euro MTF | Chemicals |
| 36 | SREI Infrastructure Finance | London Stock Exchange | Financial Services |
| 37 | Steel Authority of India | London Stock Exchange | Indust. Metals & Mining |
| 38 | Subex | London Stock Exchange | Software & Computer Svc |
| 39 | Suzlon Energy | Luxembourg Stock Exchange | Electron. & Electric Eq |
| 40 | Tata Global Beverages | London Stock Exchange | Beverages |

| | | | |
|----|---------------------|---------------------------|-------------------------|
| 41 | Tata Steel | Luxembourg Stock Exchange | Indust. Metals & Mining |
| 42 | Ultratech Cemco | Luxembourg Stock Exchange | Construct. & Materials |
| 43 | Uniphos Enterprises | Luxembourg Stock Exchange | Chemicals |
| 44 | United Spirits | Luxembourg Stock Exchange | Beverages |
| 45 | UPL | Singapore Exchange | Chemicals |
| 46 | Usha Martin | Luxembourg Stock Exchange | Fixed Line Telecom. |

Global Depository Receipts are normally denominated in US Dollars as well in Euros. Global Depository Receipts are mainly listed in different stock exchanges of European continent which include the worldwide famous exchanges- London Stock Exchange (LSE) and Luxembourg Stock Exchange etc. Quotation of GDRs are normally on SEAQ i.e., Stock Exchange Automated Quotations International. Besides their usual place of listing, GDRs are traded at two other places also. For example, let us say in Over the Counter (OTC) market in London on one hand and in the private placement market in the United States on the other hand simultaneously. Larger portion of the Global Depository Receipt programs usually consists of two portions:

- The larger portion represents a US share that is mainly privately placed.
- The second portion that belongs to the non-US share which typically associates to euro markets and which is sold to the investors outside the United States.

Though ADRs i.e. American Depository Receipts were the mostly used means of depository receipts but the quantum of GDRs i.e. Global Depository Receipts has exceeded ADRs recently. The main reason behind this is related to the associated benefits like lesser expenses as well as less time required in issuing GDRs at the stock exchanges especially Luxembourg and London stock exchanges.

The above debate reveals the considerable increase in the popularity of the concept of depository receipts in the last few years. Issuers from a wide variety of countries all over the world have understood and appreciated many advantages in availing their stocks in a convenient arrangement not only to the US investors and also to investors in the Euromarkets or elsewhere in the world. This fast change in notion has encouraged the growth and expansion of Global Depository Receipts (GDRs) and also of European Depository Receipts (EDRs).

Conclusion

Thus, GDR is a financial product representing the integration of various financial markets all over the world. Though raising capital in domestic market is relatively easy but developing countries face shortage of capital and problem of higher interest rates. On the other hand, developed countries have larger investible surplus and funds are available at more competitive terms to which the GDRs are the solution for such an opportunity.

It can be concluded that depository receipts have become popular in the global financial markets as these offer measurable benefits to the issuers and investors as well. Depository receipts are beneficial as these provide offers like broad exposure, ready access to capital and a vehicle for establishing commitment to the economies like United States and other global markets. United States and other global investors use depository receipts to have access to a wider range of companies and industries that they can't do

domestically. That too without the typical problems associated with international investing. That's why, the depository receipt market appears well positioned for the continued expansion in the future.

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Gender Discrimination in Haryana: An Analytical Study with Special Reference to Education Sector

Poonam*

ABSTRACT

Social upheavals such as gender discrimination are a threat to society and undeniably lead to a cultural decline. A place like Haryana is still under the reigns of patriarchy, which makes women's lives miserable in some way or the other. The reason is that right from birth women is subjected to discrimination, and they fight very hard to get what they deserve. Practices like female infanticide, the purdah system, underprivileged to achieve education and other basic rights are some of the wrongdoings of the society. The most pertinent element is education to curb such a situation, which again is going through a setback in Haryana. Education helps to analyse the prevalent situation and take measures accordingly. It is the basic right of any human kind, and it brings peace and light in place of darkness. Education in everyday life is the most important aspect and its significance has been growing in immeasurable ways (Veen, et al., 2020). However, the awareness of teaching, experiencing, and learning is hindered by many obstacles such as discrimination based on caste, colour, and sex and so on. This study has been curated by considering the social differences created on the grounds of gender in the field of education. The literacy rate has been observed in the state and compared with male-female ratio to evaluate the present condition and formulate some measures to help women to find opportunities and exercise their rights.

Key Words: Gender, Male, Female, Discrimination, Education Haryana, Gender Discrimination, Rights, Social, Economical

Introduction

Education plays a vital role in the lives of people. It brings necessary changes around the world. Women in Haryana ought to have education as a priority because apparently, the condition of women staying in the state is dismal. Women can contribute largely to society if they have access to education. The social disparities which obstruct the growth of the individuals, as well as the nation as a whole, can be abolished through education. Education is substantially the boldest method of moving ahead in life, it empowers people and makes them capable of contributing to society by making it developed and powerful. The key to gain strength internally is knowledge and education. Social malpractices such as gender discrimination and vulnerability of the weaker sex can be eradicated with the help of education. The women who are unaware of their right to education could become a victim at any point in time. Education helps her understand her surroundings and her basic rights and prevent her from getting into any trouble, for instance, exploitation. The sustainable development goals of UNESCO have explicitly mentioned gender equality as a priority (Nanda, et al., 2022). The priority is set not only to help individuals avail education but also the opportunities that come on the way to empower themselves in the long run. The UN plans to

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monitor whether the people are being benefitted from education and check its progress in the system. The women that have access to education are evaluated at three different levels, i.e., availability of better information, policies as well as practices (Krishnan, et al., 2014).

Women subjugation is a common phenomenon prevalent in Haryana, the slogans like “Beti Bachao Beti Padhao” has got very little meaning in this region. Many women are being exploited in different areas right from childhood to old age. Many women are subjected to domestic violence abuses murders and much pathetic exploiting behaviour is shown towards women in Haryana (Sharma & Thakur, 2017). The reason why such crimes are increasing in that area is that men are free from the repercussions of social wrongdoings, and it empowers them even more after they are guilty. The government in Haryana is supposed to take immediate action because if women in the place are not respected and are exploited, the society will be drastically shattered. A clear picture of cultural decline has been witnessed in Haryana after several incidents of exploiting women (Beniwal, et al., 2016).

The report generated by NCRB has provided the information for the year 2016 which explicitly mentions that Haryana has procured the topmost position among all states in case of gang rapes and sexual abuse. As indicated by the information, more than 1,000 occurrences of assault, among which there were two hundred cases of gang rapes registered. This data is particularly stating the condition of one year. For those of us who live in the state, it is genuinely notable that a few additional cases have not even been reported. In the state, there has been precise dehumanization of the weak areas of the general public throughout the long term, and the overall breakdown of legitimate decisions has added to far and wide criminalisation of youth (Rani, 2019). Lack of education and awareness has led to extremely disturbing situations. Everyday crimes/malpractices in the state are not restricted to insignificant burglary any longer. There are several cases of kidnappings, theft, eve-teasing, murders, and profoundly upsetting instances of sexual exploitation of minors where the post-mortem examinations directed have shown spine-chilling demonstrations of viciousness. The education system is somewhere or the other at fault because the lack of moral values and awareness has directed the youth towards the social evils and if something is not done on that front, there is no coming back. The exploitative behaviour toward women even in the 21st century indicates there is a big loophole in the current system and steps must be taken to fill that void. Even if there is a smaller number of an act of violence, there are other malpractices and social backwardness which lead to women being on the back foot. Some of the major setbacks are poverty, child marriage, early pregnancy of women, minority status, and the pressure from orthodox families to pursue such things (Sharma & Venkateswaran, 2020). The families believe women must stay within the domestic walls and take the responsibility for the household. Such mentality in the modern era is itself a big threat to the growth and development of women. Gender discrimination in the context of education is the problem as well as the cause of the social exploitation prevalent in the nation. The limitations to having access to basic rights such as education are poor living conditions, physical disability, orthodox mindset, old culture and so on. These conditions directly or indirectly hinder the growth of women. They do not acknowledge their rights or make use of them.

The concept of education generally indicates goodness for all, and it is not just beneficial to the one receiving it, yet in addition, helps the environmental elements in a winding manner because of its useful externalities. It is one of the most responsive cursors of the financial and social environments that mankind

exists in. It is the core of fundamental or primary education that decides the situation with social decency by teaching ethics and moral values to all (Selvaraj, et al., 2017). A fitting course of learning not just enables the general public through the required knowledge and up-gradation of information, capability, poise, and the acknowledgement of risk towards religion and freedom to practice religion and commitments yet additionally imparts values in human beings to face restraint, humiliation, and unfairness. Therefore, curbing all the social problems would need a mechanism to involve women in all aspects of professionalism. This can be brought about by education and related opportunities to make a space for themselves in society. The right to education eradicates imbalances and inconsistencies in women as the method for recuperating their status in all circumstances. It is a vital component for women for making them strong and helping them in thriving, advancement as well as welfare (Kapoor et al., 2019). Education gives more solidarity to women. Such strength comes from their empowerment, and it will come from the method of educating oneself and others. Education must not be a privilege but a free course because it plays an important role in eradicating the disparity and weakness of women in the general public in states like Haryana. This paper is a similar work to elucidate the atrocities of women based on gender discrimination and at the same time grasp an ever-rising picture of women and their growth with the help of education in Haryana.

Literature Review

Women in society assume a vital part in the development of a family, community as well as nation. In any developed society the men and women walk at par and contribute in their way to make the place worth living. In any democratic nation, an effective government can only be formed by equal participation of men and women. Educated women have the power to change the world. The number of the female population who are educated in India is way less than literate men. The percentage of girls enrolled in the schools for pursuing education is comparatively less than that of boys. Many girls drop out of their schools because of the family pressure and the chores they need to do in their households. A phrase that has been coined to empower women is “educate a girl to empower a nation” (Rani& Sinha, 2016). This indicates that women have a significant role to play in the improvement of all aspects of a nation. The economy can reach significant heights with the help of both men as well as women. The public administration has focused on the education and career opportunities for women to build a nation where women are respected and empowered. It is a step toward the improvement of the conditions of women in the country. However, the actual improvements would occur only when the patriarchal mindset of people in the country is changed, and they believe that women are at par with men no matter what (Jetly& Singh,2019). In this scenario, individuals must focus on the improvement of the country from the grounds of literacy by giving equal weight age to both genders which will help the women to gather strength and be empowered in all aspects of life. Many schemes, campaigns, as the well as programmes have been launched by the Indian government to provide opportunities for women for taking part in the development of the nation. The social, as well as economic situation of women has been shifted by such initiatives. Post-independence the contribution of women in the freedom struggle was well acknowledged. Many writers, activists, and social reformers were women, and their work was highly appreciated. In the Indian constitution as well B.R Ambedkar and the committee purposely give equal rights to Indian women as they are also the citizens of the nation who have contributed in their manner to make the country independent. In the constitution,

it has been explicitly mentioned that the children who belong to the age group of 6 to 14 are bound to get free education according to the 86th amendment of the Indian constitution. Several initiatives including “Sarva Shiksha Abhiyan” have been organised by the government which focus on providing primary education to children specially the ones who belong to the rural areas and have no access to facilities or any other infrastructure. The program also takes into consideration the girl children who are forced to work in the household and not allowed to go to school by their parents because they believe that girls are meant to do the household shows and boys must go to school and learn. However, there are still many gaps that are yet to be filled and many obstacles in search programs do occur and it is the responsibility of the general public to support such causes and fight until the objective is accomplished. The Indian government has communicated a solid responsibility toward instruction for all. India has one of the lowest education rates in Asia. In 1991, under 40 per cent of approximately 330 million women who were belonging to the age group of seven and more, were proficient and literate, and that implies today there are more than around 200 million illiterate/uneducated women who have not availed education by any means, in India. This low degree of proficiency not just adversely affects the day-to-day routines of women, yet in addition, the lives of their families are also in some way or the other affected. Apart from that, the country's financial events are also hindered. Various surveys show that women who are deprived of resources in Haryana have elevated degrees of pregnancy issues, and mortality, poor dietary status, low acquiring potential, and little independence inside the family. Not being able to go to school, additionally adversely affects the well-being and prosperity of women as well as their children. For example, a new review in India observed that newborn child mortality was conversely connected with the mother's education or qualification level. Also, the absence of an informed population can unnoticeably be a cause of hindrance to the country's monetary development. Women have not only benefited in the course of the development of the nation, but their contribution begins at home and makes beautiful place to live in where people can depend on them in any situation. They make the place worth living and lively for the bread earners to come back home and find a happy and comfortable place to rest. The contribution of homemakers is often neglected but they are the ones that keep the surroundings intact by working day and night which goes unnoticed, and they still do not complain. If women of such strength can be educated and given the right resources to prosper they would give the best return on investment.

Women ought to be supported right from their homes and the society they are living in. The education industry in India has considerable structures both formal as well as informal education. Apart from these two structures, there is a scope of learning from a distance as well wherein individuals can take up courses of their own choice and complete them in their own comfortable time and place. Women who give up studies after marriage can easily enroll themselves in such courses and avail education while at the same time looking after the family. The main purpose of creating such courses is to educate every girl child no matter in which place they are living or what are the external conditions that are prohibiting her to pursue education. Low literacy levels are never appreciated, they are the causes of backwardness is not only a woman's life but also the surroundings or the society as a whole. The economic development of a nation is dependent on educated individuals who can support the nation to foster a healthy environment where nobody is deprived of the necessities in life. Having equivalent enrolment or access to education in institutions is essential to reducing the level of poverty in the nation. As per the World Bank, nations with

restricted prospective opportunities for education meant for women, often lose in the range of \$15-\$30 trillion in anticipated lifetime profit. Educational opportunities for women reinforce their independence and permit them to add to the public economy. Besides, well-educated women are more averse to marrying early in their lives. As indicated by The Tribune, the academic opportunities for the women could pave the way to 60% fewer women getting pregnant younger than 17. The women likewise have more chances to accomplish higher financial status because of expanded career tracks (Hariharan, et al., 2020). When the women are taught well, they are likely to join the workforce and add to the economic benefits for the nation. Therefore, education is considered the most important and valuable aspect for nations to develop.

The changing status of women is directly connected to the social improvement of society. The state has accomplished rapid improvement and development across different levels, especially the existing incongruities in the status of women. Incongruities in the societal position of women are a matter of profound disgrace and reason for great concern. The status of women in Haryana is no better than the other women in undeveloped areas of the rest of the country. The declining sex proportion involves leads to disappointment as it will prompt genuine segment unevenness and unfavourable social results in the coming years. In the state inconsistent proportion of women with respect to men and the demonstrated aberrations, proficiency rate and work cooperation for male family members to that of female members are a rising matter of concern. The current paper analyses the condition of women prevalent in Haryana in terms of gender-based discrimination issues they face in everyday life. The analysis of the review demonstrated that there are enormous differences displayed in sex proportion, proficiency rate and work support pressure among males in Haryana. The elevated degree of proficiency and educational goals accomplishment prompts equivalent status of male and female, and this makes the women of the nation empowered in many ways.

The state government has been executing different plans for the financial developments of the region and the improvement of women in the educational context to support them to rise and shine in their profession. The government is taking measures for the young women population to pursue their dreams and funding resources for them to be able to achieve success in all fields for boosting a level of equity for them. The development and enhancement of the status of women are undoubtedly connected to the social improvement of society. However, some statistics speak otherwise. According to a report which was generated by the HRD ministry, it is mentioned that around 33.3 million Indians have taken admission enforces of higher education in India. In this figure 17.9 million of the candidates are boys and the girls are nearly 15.4 million. This data is as per the survey done in the years 2014 and 2015 by the HRD ministry. Some of the basic rights of women which they must be able to practice without any hesitation are education religion equality in all aspects be it cultural or traditional have a voice against exploitation experience freedom and so on. The development of women can be brought about by enhancing the level of education among the girls which will eventually make the health and economic conditions of women better than it was earlier.

Among the human rights primary or basic education, is the most important aspect of one's life and it is the basis on which long term development and learning for humans is possible. In ancient times, women had the privilege of reading and writing resources to gain education in the Vedic. However, as time passed

the authority to gain knowledge reduced among women. The ancient books such as Vedas as well as Upanishads have several stories of women practising religion women being sages and knowledgeable women safeguarding the Kingdom and so on. In earlier times they held positions equal to those of men however after the Vedic era that was 500 BC women started losing authority because of the patriarchal society which came into existence. Women started being objectified and prejudiced. They lost their right to avail of education and hold important positions in households or even outside. This was quite contrary to the ancient times when women were superior to men and enjoyed equal rights just as men did. The education system was diversified and very developed in the Vedic era. In history women have been in power and position to rule the world and the examples are vividly known to everyone. In the Indian mythology as well, women have been given much importance and various stories have elucidated the power of women and there are many shreds of evidence of victorious women as well.

In the light of the present condition of Haryana, it has been noticed that people of Haryana have understood the need to support women and discard gender discrimination in every nook and corner of the state. Earlier the condition of women was awful. However presently, circumstances have changed. They are additionally effectively taking part in different fields of work. In the current times, numerous young ladies from Haryana have addressed India on an international level, for instance, the Phogat sisters have brought glory to the state by winning in Wrestling Championship, Nirmala Devi, Nikki, Lalita Sherawat, Anita Sheoran and soon have also brought laurels in their respective fields. As indicated by various surveys and studies on women's education, it has been studied that the regrettable state of Haryana prior was a result of the lower education rate which was the most affecting component. How they are raised in a male dominated society compels them to make these strides (Malhotra, et al., 2022). Numerous examples from TV shows like *Satyamev Jayate* and News articles clarify their disposition towards women in Haryana. They simply treat ladies as their workers and use them as an article. The inclusion of educational opportunities for women can acquire a change in the ongoing situation. Everything going on is being taken advantage of by numerous politicians or lawmakers to protect their vote banks. Being a part of a nation like India has high social obligations which people must follow (Rathee & Bhuntel, 2018). We ought to respect women in all circumstances. Without them, our life will be unimaginable. Women are undeniably the crucial half of the general public and hold a significant position in each field they venture into.

Conclusion

The study has inextricably highlighted the essence of education in women's lives, especially in states like Haryana where the condition was mostly patriarchal. The gaps created in the society because of disparities in the living style have given rise to discrimination based on several grounds, the most common among which is gender discrimination. It is such an unfortunate and notorious aspect of the lives of individuals who face it, that the UN has taken steps to eradicate it (Jha & Nagar, 2015). One of the sustainable developmental goals talks about promoting measures to eradicate such social evil. Haryana has been a place where authority lies in the hands of men. However, presently several observations have indicated the fact that people have now started acknowledging the significance of women having equal rights and walking at par with men in society. The right to education, the right to practice any religion and the right

to be in power are some of the constitutional rights that were not availed by women. However, times are changing, and it has been accepted that education can bring about the required changes. Women cannot be subjected only to the responsibilities of household chores. This paper suggests that individuals need to understand that the children, in general, have equivalent importance whether it is a boy or a girl. They must stop being inclined toward one gender. The elevated levels of proficiency and accomplishment of educational goals prompt equivalent status of male and female furthermore, this makes the women economically experienced and empowered as well. The state government has been carrying out different plans for the financial subjects and the advancement of women in the state in political or administrative bodies also provides grounds of equity for them. Along these lines, viable approaches and programs must be initiated by the public authority to urge the population to support women empowerment causes and leave behind the pessimistic approach of mind towards young women and understand their worth.

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A Sociological Study of Runaway Couples in Safe Home

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ABSTRACT

Marriage is one of the most crucial facets of human life worldwide, which tethers the life paths of males and females. However, in traditional Indian society, especially in Haryana, it is much more than that. Here, the knot is tied not only between two persons but also between two families, two kinship groups and even two villages, forming a social bond. Marriage remains a matter of authority in most parts of the state. Parents acknowledge it as their sole right to solemnise or arrange it according to their will. Anyone challenging their dominance in this matter amounts to breaching the social norms, which is unacceptable at any cost. So, the couple who dare to deny their authority must protect themselves and their relationship. For the safety of such couples, each district in Haryana has established a Safe Home as per the instructions issued by the Punjab and Haryana High Court, Chandigarh. This study is based on three months of fieldwork in a safe home where 25 couples were interviewed, and their life in the safe house was closely observed through non-participant observation. The study focuses on the socio-economic background of the couples and their families. The study explores the reasons for the unacceptance of such unions and the caste factors in runaway marriages. Factors like couples' age at marriage and educational and economic status have also been kept in mind to analyse any link with their parents' refusal of their relationship.

Keywords: Marriage, Safe home, Runaway, Police Protection, High Court.

Introduction

In Indian society, in most cases, the parents arrange marriages for their children by choosing a suitable partner. In India, parents choose the spouses for their wards, regardless of whether they are from the middle or higher classes or live in rural or urban areas (Chowdhry, 2007), and this is their sole right which is unobjectionable and unchallenging. Marriage is "a ritual and sacramental union" (Rao and Rao, 1982). It is considered a bond between not only males and females but also between their families and kinship groups (Grover, 2011). So, it must be stable and long-lasting for healthy future interactions among bride and groom kinship groups. While choosing the partners for their wards, parents look after some established norms which act as guidelines in selecting spouses all over north India, especially in Haryana. First, parents marry their wards in their religion and choose partners from the same caste but of different gotra (caste endogamy-gotra exogamy). They select the spouse from a far-off village or city, adhering to the norm of village and territorial exogamy "to keep village fraternity or *bhaichara* intact" (Ahlawat, 2012, 2015). Second, while choosing a male partner, female parents always look for someone with a similar or

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higher socio-economic family background than their family. Third, a male partner should surpass the female in certain aspects like education, income, height, etc. We can say that marriage alliances are made hypergamous, and the collective conscience of society opined that this tradition should be continued for the overall maintenance of the social system based on caste and patriarchy.

People believe only marriage through parents' consent should be accepted and socially recognised. Self-arranged marriages or commonly known as love marriages, are not welcomed as these may harm the customary norms, traditional structure of the family and overall functioning of the social system of kinship, caste, patriarchy, gender roles and household responsibilities etc. "This kind of assertion also severely blows the family hierarchy and disrupts the power equation inside the family and social hierarchy in the community" (ibid, 2012). But several factors indicating social change like modernisation, migration, educational and employment opportunities, means of transportation and communication facilitated the individual's right to choose their own partner.

The proliferation of educational institutes, better transportation, and communication, and especially the advent of social media allowed young people of opposite sexes to be more familiar with each other. It is considered taboo as per traditional Indian society norms. Especially, in Haryana, for a girl or woman, talking with a boy or having a boyfriend is not considered a healthy relationship but a trait of notorious personality which may lead people to assassinate the character of the girl labelling her 'indecent' and 'loose' (ibid, 2012). But the scope of romantic relationships among adults is growing, breaching the bar of caste, religion and socio-economic status of partners. Also "new generation is the witness to the process of democratisation of society and continuously changing caste relationships resulting in different inter-caste liaisons" (Grover, 2011). This relationship lasts irrevocably until the parents of either male or female partners know about it. These couples have two choices before or after their parents outcrop their relationship. Either they inform them about their wish to marry each other or just run away to marry without the cognisance of their parents. But "a runaway marriage or self-arranged marriage is considered no marriage at all" (Chowdhary, 2007) as per their parents.

Breaching customary norms of marriage and breaking the traditional structure of the family is considered a crime by the community. Hence, it is considered unacceptable and leads to undesired consequences. Safe homes act as a protective shelter to provide security of life and liberty for the couples protecting them from undesired consequences after elopement. Runaway couples have one hope from the state authorities and law that in every district of Haryana; there are safe homes which have been established following the judgements of the Punjab and Haryana High Court for the protection of runaway couples. These safe homes run under the supervision of the District Commissioner, and security matters are taken care of by the Superintendent of Police in every district. This is a fact that runaway cases are sensitive cases which may include life threats to the couples. Chaudhry (2007), in her study on runaway marriages/contentious marriages and eloping couples, explores the consequences that couples had to face after marrying against social norms. She examined the judiciary's role and family and community in such cases. She found evidence of honour killings and the role of *khaps* (caste panchayats) in such matters in North India. A study conducted by Partners for Law in Development on "Why Girls Run Away to Marry" in 2019 revealed how girls from economically marginalised families elope at an early age. However, no noticeable study has been done on safe homes in Haryana.

Over three months, from September 2021 to November 2021, thirty-nine couples took shelter in the safe home, but the study is based on the interview with only twenty-five couples who gave their consent to talk to us. The study primarily focuses on the socio-economic background of the couples who got married against the social sanctions and analyse the reasons for non-acceptance of their relationship by the family/kinship group/village community and society at large.

Method of data collection

Primary data was obtained through interviews with the selected couples, and participant observation as the researcher spent 2 to 6 hours inside the safe home every visit. A total of 25 couples were interviewed during fieldwork. The rest of the couples did not give their consent to talk to us for personal reasons. The researchers also carried out unstructured group interviews with the security guards. Secondary data was collected from the women's cell, responsible for maintaining the record of runaway couples.

Incidences of runaway couples

The cases of elopement and marrying in Haryana are prevalent all over the region. Most protected couples also have stories of other eloped couples from their village or locality. The number of eloped couples is increasing with time, driving up the number of cases for protection (From 1400 in 2014 to 2028 in 2016, the number of couples who took shelter in safe homes increased to more than 3000 in 2021). Security guards in safe homes often blame mobile phones for such incidents. The era of social media with excess information has provided youngsters with easy access. Smartphones with the internet provide all the information with great ease about the procedure, from the first step of marriage in temples to entering safe homes. They even search lawyers online and get necessary affidavits (for security) even before elopement. Some aspects of elopement cases are discussed below in detail.

Living in the safe home

Those who eloped and got married against their parent's wishes come to the safe home asking for the safety of life and liberty under Article 21 of the Constitution of India from the court or police. At least one of the two persons in the couple must belong to the home district; only then are they given shelter in the safe home of that district. In some cases, neither of the spouses belong to the home district, but they (in most cases males) have given the correspondence address in their affidavits or application. This correspondence address may be of their friends, relatives or rented house. This happens when the family members are against their union or males find it unsafe to take shelter in the home district due to the proximity of the girl's relatives. After they approach the police, they register themselves in police records with their identity, proof of marriage (a certificate of completing marriage rituals provided by any trust or temple) and security application. A special team of police, 'Durga Shakti', escorts them from court to a safe home in a police vehicle accompanied by an investigation officer of the concerned police station of the male's residence. Later, this team escorts the couples to the safe home and hands them over to the duty guards. Security personnel check their belongings for abusive substances, sharp materials or even tablets to avoid carrying any unwanted material inside. Then they are allotted their place in any of the two dormitories, considering the number of couples present at that time. The safe home comprises two large dormitories with an attached washroom in the police-protected area. Couples live together inside, but they either must purchase or rent mattresses and quilts on their own. They prepare their food inside the attached

kitchen and share the expenses made on the raw material (flour, vegetables, LPG etc.). The police department provides the cooking gas cylinder, but the residents must pay and refill it promptly. They are not allowed to buy eatables from outside because of safety reasons. Only raw food material is purchased by residents from outside with the help of security personnel. Relatives of protectees also are not allowed to provide them with eatables in any form. Their parents, especially the parents of female spouses, are not permitted without the written permission of the Court/Superintendent of Police/Deputy Superintendent of Police. If relatives of the female protectee get permission from authorities, they are taken inside only after the written consent of the female and can talk through an iron bars gate. Friends and relatives of the male who support their decision often visit the safe home to give them money, clothes, bedding, and other essentials. Couples can stay in the safe home until they feel that the situation is not dangerous and safe outside. In over ninety per cent of cases, couples are taken back home by the male relatives after relieving. Questioning the same, we got an answer from one of the policewomen that "someone has to accept the fact that they are now a married couple and if family accept this, they take the two with them. We live in a male-dominated society, so often, families of males accept the union. They happily take the couple with them as they get a spouse for their son without spending much for it, and that too in some cases, they cannot even believe that their son could get married to such a girl through arranged marriage".

Socio-economic profile of the respondents

The present study considers some socio-economic factors to better understand elopement matters. The research focused on the respondent's educational qualifications, age, earning status, work profile and residential location. Their study also mentions their caste status, which is the most crucial aspect in runaway cases. The whole description is given below.

Table-1 Educational qualification of respondents

| Educational Qualifications | Males | Females | Total |
|----------------------------|----------|----------|----------|
| Post-Graduate | 0 (0) | 2(8) | 2 (4) |
| Undergraduate | 6 (24) | 16 (64) | 22 (44) |
| Senior Secondary | 11 (44) | 4 (16) | 15 (30) |
| Secondary or less | 8 (32) | 3 (12) | 11 (22) |
| Total | 25 (100) | 25 (100) | 50 (100) |

* The data in the brackets are in the percentage.

There are noticeable findings about the educational qualifications of safe home protectees. Data shows a significant difference in the level of education among males and females. 44 per cent of males qualified for senior secondary and 32 per cent for secondary or less, and only 24 per cent completed under graduation or are pursuing it. While on the other hand, 64 per cent of females qualified for graduation or are pursuing it, and 8 per cent qualified for the post-graduation examination. 16 per cent of girls have passed senior secondary, and only 12 per cent passed the secondary class.

Interestingly, 60 per cent of females are more educated than their male counterparts. This scenario does

not imply that males should be more educated in marriage alliances. It also revealed that most of the girls are from families with higher socio-economic backgrounds than their spouses, as most well-to-do families allowed girls to pursue higher studies. Overall, data shows that in most runaway cases, males with lower academic records are involved, whereas the females involved are from lower and higher educational statuses. Girls who have passed senior secondary exams also wanted to study further, but due to family pressure for marriage, they had to flee. On the other hand, a maximum number of males have left their studies willingly, were not interested in further studies or had opted for work to earn a livelihood.

Table- 2 Occupation of the respondents

While selecting spouses for the marriageable ward, parents try to find someone doing some prestigious work. This is true for all, whether they belong to any caste or community. In runaway matters, this is one of the significant factors for couples and parents. The work profile of the respondents in the safe home is given below.

| Occupation of the respondents | Males | Females | Total |
|-------------------------------|----------|----------|----------|
| Private job | 13 (52) | 1 (4) | 14 (28) |
| Shopkeeper | 3 (12) | - | 3 (6) |
| Labourer | 2 (8) | 1 (4) | 3 (6) |
| Agriculture | 2 (8) | - | 2 (4) |
| Student | 5 (20) | 16 (64) | 21 (42) |
| Unemployed | 0 (0) | 7 (28) | 7 (14) |
| Total | 25 (100) | 25 (100) | 50 (100) |

*The data in the brackets are in the percentage.

If we talk about the occupational background of male respondents, it is found that 52 per cent of males are in private jobs. They are engaged in some specific kind of work to make their living as drivers, transporters, employees of private companies or mechanics in motor repairing shops. 12 per cent are shop owners, 8 per cent are labourers, and 8 per cent are farmers as it is their family occupation. Only 20 per cent of male respondents are students. Data from female respondents show a different figure from that of the males. 64 per cent of female respondents are engaged in studies, and 28 per cent are unemployed. Only two females are working, one is in a private company, and the other is a daily wage labourer. It has been found that the girls who left their studies were under pressure from their families to get married. It is also to be noted from the data that while more girls are in studies at the time of elopement, they have chosen the males who are not from the same background but of the working class, mainly involved in manual or physical work.

Table-3 Monthly earning and gender of the respondents

| Earning of the respondents (in Rupees) | Males | Females | Total |
|--|----------|----------|----------|
| Up to 7000 | 0 (0) | 2 (8) | 2 (4) |
| 7001-14000 | 13 (52) | 0 (0) | 13 (26) |
| 14001-21000 | 6 (24) | 0 (0) | 6 (12) |
| More than 21000 | 1 (4) | 0 (0) | 1 (2) |
| No earning | 5 (20) | 23 (92) | 28 (66) |
| Total | 25 (100) | 25 (100) | 50 (100) |

* The data in the brackets are in the percentage.

Tbale-3 shows that 52 per cent of males earn a monthly income of 7001 to 14000 rupees while 24 per cent earn 15000 to 21000 rupees per month. The remaining 20 per cent are students, and only one male, a garment shop owner in the city, makes about 40000 per month. On the other hand, 64 per cent of females are engaged in studies; 28 per cent are unemployed, and only 8 per cent of females earn a monthly income of 7000 rupees per month. 20 per cent of males and 92 per cent of females do not earn as they are engaged in studies or are unemployed. We can see that even some of the respondents are not financially independent still take a chance to flee with their partner. Sometimes, they take help from their friends by borrowing money from them, which they may or may not be able to return in future. The study shows the maximum number of females are students or unemployed while the maximum number of males have engaged in low-income jobs since adolescence. This is because of their critical family circumstances; the demise of earning members, lack of stability in their living place, drunkard father, delinquent peer group or lack of interest in school learning or non-conducive learning environment. They spent a good portion of their time and earnings on their beloved girl after getting consent from her to their proposal of 'friendship' which made them stay connected and motivated to elope and get married.

Rural/Urban residence

While looking at the residential background of runaway couples, it is found that 64 per cent of couples, both male and female, belong to the villages. In 20 per cent of couples, both males and females are from cities. Though it is evident that urban dwellers are more likely to interact with various socio-economic backgrounds belonging to different localities, more runaway cases have been found in villages. The few chances found in the city are also from those colonies later inhabited by village migrants or residents with a lower socio-economic profile. Cases of elopement from upper middle and elite class families are significantly fewer. Digging deep to know about such variations, we got the reasons from security personnel. They stated that males and females of the urban elite class are comparatively more open to their parents having a slightly liberal attitude towards caste. If such a matter comes to light, parents fulfil their ward's wishes of spouse selection after some negotiations. If the parents of any of the two do not accept their relationship, such couples do not go against their parent's decisions and part ways to secure family ties, property rights and career options. Second, most adults from such families have higher aspirations in

life, leading them to a preoccupation with their career growth and goals.

Caste composition

Caste is the most significant factor in marriage alliances all over India. Parents always prefer to marry their wards in the same caste. The norm of caste endogamy is strictly followed by people, especially in rural settings. In common parlance, people often think that parents do not accept their ward's proposal of spouse selection because of different caste members. But the study shows something else.

Table-4 Caste composition of the respondents

| Categories | Caste | Male | Female | Total |
|-----------------------|---------------|---------|---------|----------|
| General | Jat | 15 (60) | 11 (44) | 26 (52) |
| | Brahman | 1 (4) | 3 (12) | 4 (8) |
| | Baniya | 1 (4) | 2 (8) | 3 (6) |
| | Rajput | - | 1 (4) | 1 (2) |
| Other Backward Castes | Saini | 1 (4) | - | 1 (2) |
| | Muslim Sheikh | 1 (4) | - | 1 (2) |
| | Prajapat | - | 1 (4) | 1 (2) |
| | Jogi | - | 1 (4) | 1 (2) |
| | Lohar | - | 1 (4) | 1 (2) |
| | Shorgir | 1 (4) | - | 1 (2) |
| Scheduled Castes | Chamar | 2 | 2 | 4 (8) |
| | Dhanak | 2 | 1 (4) | 3 (6) |
| | Balmiki | 1 (4) | 1 (4) | 2 (4) |
| | Koli | - | 1 (4) | 1 (2) |
| Total | | 25(100) | 25(100) | 50 (100) |

*The data in the brackets are in the percentage.

Table-4 shows that 68 per cent of the respondents belong to general castes. Of which 52 per cent belong to a particular Jat caste, a dominant caste in the district with a relatively larger population than the other castes. Brahmans and Baniyas are only 8 per cent and 6 per cent respectively. 12 per cent of the respondents belong to Other backward castes, and 20 per cent of the respondents belong to Scheduled castes. In Scheduled castes, respondents of Chamar caste are 8 per cent, higher than the others. Chamars are in a relatively higher position economically, socially, educationally, and politically. This indicates that patriarchal relations within the family are higher in socially uplifted classes too.

Table-5 Caste composition of the couples

| Caste composition | Number of couples |
|---------------------|-------------------|
| Same caste couples | 16 (64) |
| Inter-caste couples | 7 (36) |
| Total | 25 (100) |

*The data in the brackets are in the percentage.

The study reveals that 64 per cent of the couples are such where both male and female are of the same caste, out of which only 25 per cent are from the same village, which is socially unacceptable, as members of a village and nearby villages are said to be in a territorial fraternity. We found 36 per cent cases of inter-caste marriage. In 60 per cent of cases, both males and females belong to the general castes. Out of 50 protectees, 68 per cent belong to general castes. 68 per cent of female respondents belong to general castes, 20 per cent are from Scheduled Castes, and 12 per cent belong to the Other Backward class. The percentage of Scheduled Castes and Other Backward Castes respondents is also 20 per cent and 12 per cent, respectively. There were only two such marriages, an example of caste hypogamy where the male belonged to a scheduled caste and the girl to a general caste. Families of 32 per cent of couples refused to accept their wards' relationship. One instance involved parents from both sides arranging the couple's marriage in a private ceremony at home, but the girl's family later objected since some family members informed them of a more suitable match (a man with 15-acre landholding) than the previous one. Unwilling to be apart, they acted against the family's decision and eloped. In the remaining 64 per cent cases, male family members accepted their son's proposal to marry the girl of his choice on the sole condition that the female's parents agree. 32 per cent of the females did not talk to their parents and never disclosed their relationship to anyone, as they thought their parents would reject their proposal. They might be forcefully married to someone else. This apprehension has been found true in other cases where the girl's parents discovered her relationship and started searching for a match against her wishes, which forced her to run away with her partner.

Age Dimension

The legal age of marriage is 18 and 21 years for females and males, respectively. Socially and culturally, the age of marriage has been increasing since educational and employment opportunities have risen over the last three decades. However, some families from lower socio-economic backgrounds marry their daughters before they turn 18 or as soon as they qualify for the legal age. When caught their daughters in a relationship, parents take the first step to find a spouse for her without considering her age, whether legal or not. This is also one of the reasons for girls to run away so that they can escape from a forceful marriage.

Table-6 Age and gender of the respondents

| Age category (in years) | Males | Females | Total |
|-------------------------|----------|----------|----------|
| 18-21 | 4 (16) | 17 (68) | 21 (42) |
| 22-25 | 19 (76) | 8 (32) | 27 (54) |
| More than 25 | 2 (8) | - | 2 (4) |
| Total | 25 (100) | 25 (100) | 50 (100) |

* The data in the brackets are in the percentage.

A stereotype found to be true in the study is that in most elopement cases, girls are from lower age groups. Study shows that 68 per cent of the female protectees belong to the age group of 18 to 21, and only 32 per cent of girls belong to the age group of 22 to 25. 76 per cent of males are from the age group of 22 to 25. Overall, 96 per cent of respondents are below 25 years. Only 8 per cent of male respondents are above 25 years of age, but there is no female in this age category. It is often heard that girls who elope are not entirely mature and unable to make the right decision in their life. Security personnel stated that if a girl attains the age of 24 or 25, she will never think of such "*kaand*" (the word is used in local dialect for disgusting actions like blunder) referring to elopement. In his opinion, being an adult girl does not mean one has acquired the ability to make better or right decisions. In a maximum number of cases, the decision of elopement has been taken by the females who persuaded their partner to elope after she had turned eighteen or to prevent a forceful arranged marriage. Few female respondents even said with excitement, "we were waiting for my turning eighteen, so there would be no further complications to face after elopement from either parents or police. The day before yesterday, I turned eighteen, yesterday we eloped, and now we are here".

Reasons for not accepting the relationship

As previously stated, the denial from both sides' parents only occurs in exceptional circumstances, such as when the male and female are both residents of the same village or nearby villages. 32 per cent of the couples covered in the study fall under the umbrella of such cases. The second scenario, which covers a single case where both parents refused to accept their relationship, consists of an inter-caste couple where the male belonged to a scheduled caste and the female to a higher caste. 64 per cent of male family members accepted the proposal of their male wards after some negotiations. Some of the reasons why girls' families rejected their chosen partner are- the male belongs to another caste, either from a higher or lower social group; the socio-economic background of a female's family is more substantial than male's; the male is engaged in lower income jobs or no government job; male has a deviant/antisocial image in community and is involved in petty quarrels or disputes with others; female's educational qualifications are higher than male's.

While talking about the male's family acceptance of their ward's proposal, it was revealed by security personnel that often, they (male family members) are happy having a *bahu* (bride) at home without spending much on the marriage ceremony. Sometimes, they think their son will not find a female like that through an arranged marriage. Sometimes, parents do not even believe their son can get married because

of his physical appearance, acts (which often breach social norms), low-profile job, and delinquent behaviour. After some trepidation, the parents agree when the boy proposes to marry the girl of his choice. Similar to the opinion of Mody (2002), it was found that sometimes parents ritualise the marriage of the eloped couples again in the presence of family members and close relatives, trying to restore the social order disrupted by their prior decision to elope.

Conclusion

It was found in the rigorous field work of safe homes that outings, educational opportunities, and accessible communication means, such as mobile and social media platforms, have made it easier for youngsters to stay connected. This increases the probability of their friendship developing into a romantic relationship and marriage. These committed couples may or may not disclose their ties to their families. The study demonstrates that in most runaway cases, males and females are legal but still young and not mature enough to take such a crucial decision. The different castes, low-profile income jobs, low educational qualifications, and sometimes lower economic backgrounds of males are reasons for girls' parents to disagree with such unions. The study also shows that even after receiving higher education, girls choose partners who are not qualified. Most male protectees have studied only up to senior secondary or less. These are the reasons behind the female's parents' rejection of a marriage proposal with a chosen partner. (Except in the cases of same/adjacent villages). Most of the male's parents agreed to their son's proposal to marry a girl of his own choice. Here, the impact of patriarchal ideology also comes to light as almost all male parents agreed with their son's proposal, but all females received a refusal from their parents. It cannot be said that such a trend of elopement is in the youth of any caste, as adults hardly look for a caste match to be in a romantic relationship. But ostensibly, mostly adults from lower-middle families are involved in such cases. The trend is prevalent everywhere, whether in a village or a city. The safe homes are paving the way for hope among eloped couples granting them safety from parents' wrath. But it does not guarantee them a secure future either from the family's ire or from the hardship of life.

Notes

1. *It is pertinent to mention here that the study is limited to the lives of couples up to the time they were interviewed in the safe home, as no addresses or identity proof was allowed to be taken from them for further follow-up. The authorities mentioned this before permitting them to visit safe homes and interview the couples to avoid undesired repercussions. We also acknowledge the very kind support of the Police Department. We are thankful to Mr Wasim Akram (IPS), Superintendent of Police, Jind, for granting permission to conduct fieldwork in the safe home.*
2. *A version of this paper was presented at the All-India Sociological Conference 2021, organised by the Indian Sociological Society, held at the University of Mumbai in virtual mode.*

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Kurukshetra: A Realm of Faith of Shaivism: An Analytical Study

Sneh Lata*

ABSTRACT

This paper highlights the religious importance of Kurukshetra from the ancient time because Kurukshetra is the place where the beliefs of every religion, class and caste have been recognized. This paper also deals with the religious centre of every sect in Shaiva, Vaishanva, Sikhs, Shaktas, Muslims and many more. The religious importance of Kurukshetra is further enhanced by several pilgrimage places (*tirthas*), holy temples and religious *akhara* present here. These can be divided into four clusters: *Brahma Sarovar*, *Sannihit Sarovar*, *Jyotisar* and *Sthaneswar* (when more than one center is located around the main sacred place, they are called sacred clusters) [Vidyarthi 1979: 29].

Keywords: Brahm Sarovar, Grants, Tirtha, Temple, Sannyasis, Jogis, Revenue grant, Dasanami school, etc

Historical background

Kurukshetra is presumably one of the most renowned sacred places of India. *Saraswati* flowed here which held great religious importance for the *Hindus* [Abul Fazl 1989: 286]. This place has been attracting the pilgrims of both the Indian and foreign descent since ancient times. Kurukshetra is a place where the *Vedic* culture flourished. It was both the war zone of *Mahabharata* and as well as the birth place of *Bhagavadgita*. A large number of pilgrims visit Jyotisar which is located at a distance of about 4.8 kms in the west of Thanesar. [Datta and Phadke 1984:31]. The biggest belief still prevalent even today is that one can get rid of all the sins only by visiting Kurukshetra. This common belief in many religious texts like *puranas*, also testifies this belief. This area has its own spiritual identity and importance because of divinity. It is believed that God attained high spiritual power here by the performance of *yajnas* and the mortal beings could attain similar bliss by following their Gods. Such evidences are available in the context of divine sacrifice at Kurukshetra in *Sathpatha Brahmana* [Sataphata Brahmana 1990: 441]. Historically, Kurukshetra has intimate connection with the religious persons and the rulers of India. It seems that *Kurukshetra* would have been under the influence of Buddhism. According to *Dipavamsa*, Bhudda went to the Kurukshetra region in order to get alms. The Buddhist *stupa* has been found at Thanesar i.e. Kurukshetra as has been described by the Chinese pilgrim, Hiuen Tsang. It shows that Kurukshetra has always been the centre of religious faith [Samul Beal 1969:186-87]. This city has also been mentioned in religious *Pali* texts as one of the sixteenth *Mahajanapadas*. Its antiquity derives from a tribe 'kuru' and archaeological remains also show that Kurukshetra was inhabited by the *Aryans*. It was known as 'saryanavat' in Rigveda following its holy tank [H.A. Phadke 1974:60-67]. Rodgers, one of the renowned British archaeologists, has also identified *sunetsar* with the sacred tank of Kurukshetra [Chas J. Rodgers 1891:51]. This tank is known as *Brahma Sarovar*, Kurukshetra tank, which is linked with solar

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eclipse fair. It is believed that taking a dip in this holy lake is equivalent to the performance of thousands of *Asvamedhayajnas* [Julius, Eggeling 1990: verses 81.8.]. On the occasion of Solar Eclipse fair, *lakhs* of pilgrims come here from all over the world and take a bath in this holy lake. On the occasion of solar eclipse, Guru Nanak Dev, the founder of Sikh religion, also visited this holy tank for bathing. Guru Amar Das also visited this place in 1535 and Guru Teg Bahadur in 1664 on the occasion of solar eclipses [Harbans Singh 1994:35]. In 1567, Akbar, the Mughal emperor, also visited *Brahma Sarovar* tank on the eve of the fair and described it as a 'miniature sea', water body as has been confirmed by his court historian, Abul Fazl [Abul Fazl 1989: 301].

Thanesar has been described as an important Shaiva centre in Haryana region. It was also known as *Sthanvisvara*, from *Sthanu*, a place and *isvara* for 'lord' (i.e. Shiva). The name is also spelt as *Sthanesvara* or *Sthana*, i.e., the shrine of *isvara* [Smith 1999:335]. The *Skandapurana* refers to a *Shiva-linga* named *Sthanu*, which was brought here from Varanasi for establishment [Rabindra 1975: 8]. Describing *Panchavata Teerth* in *Mahabharata*, it has been mentioned that Lord Sathanu established himself here. According to *Mahavagga*, '*sthuna*' or '*thuna*' was a Brahmin village as has also been mentioned in the *Divyavadana*. Recently, a clay seal written in Brahmi script has been found during the excavation at Daulatpur, located 15 km away from Thanesar. On one of the seals, '*Sthanesvarasya*' is written in Brahmi script, i.e. lord of Sthanesvara which also confirms that Thanesar had become the centre of Shiva cult between the 4th - the 5th centuries A.D.[V. N. Datta and H.A. Phadke 1984: 53]. In *Harshacharita*, Banabhatta states that Shaivism was quite popular in the areas around Thanesar. Shaivism found increasing influence in the *Purana* literature also. The identification of Shiva with the one impersonal spirit of the Universe has really been asserted categorically by Shaiva sectarians. Believing in Shaivism, the people great devotion to lord Shiva. It still occupies the highest place in the Hindu system as is evident from the eighteen *puranas*. These sources provide limited information about lord Vishnu. *Linga Purana*, *Shiva Purana*, *Kumara Purana* and *Skanda Purana* have also considered Shiva as the Mahadeva i.e. supreme God [Willams 1974: 73-74].

During the Gupta period, Kurukshetra again became a centre of political power. The royal seat was called *Sthanavisvara* or *Thanesar*, after its famous deity [D.G. 2009: 39]. The doctrine of Shaivism was strengthened in this region by the rulers who came to power in north India. In the biography of ruler Harsha, Bana states that Puspabhuti, the father of King Harsavardhana who later on become the King of Kanauj, approached an ascetic at Thanesar, for procuring a son, as he did not have a male heir to be the future King. The ascetic had taken his abode in an old temple of Shiva. Bana gives his name as Bhairavacarya who was a native of Maharashtra and had migrated to Thanesar. It is said that King Harsha of Thanesar was also known as Mahesvara, i.e. the one who worships Mahesa, an epithet of Shiva, at the beginning of his reign [Epigraphia Indica 1902:210].

Temple history

Sthaneswar Mahadev temple has been regarded as the most important sacred place of Kurukshetra [Cunningham, 1972:217]. It is believed that Lord Brahma himself laid the first *Linga* of *Shiva* in this temple [Wilson 1864 Vol. 1:xxv]. This is the same temple where Pandvas alongwith Krishna prayed Shiva in order to get his blessings for victory in the battle of *Mahabharata*. Legends also confirm this water tank adjoining the temple as holy lake. It is believed that only few drops of water cured King Ban from leprosy

[P.C. Roy, vol.13, 1883 verses 8155]. When Mahmud Ghaznavi attacked Thanesar in 1014, he destroyed this temple. Later on, Aurangzeb is also said to have desecrated this place and built a castle for his soldiers at the pious tank of *Sthaneswar*. A large fair is held every year here on the occasion of *Mahashivratri*. Shivratri literally means ‘the night consecrated to Lord Shiva’. According to *Hindu* calendar, *Shivaratri* falls on the Chaturthi of *Krishna Paksha*, i.e. fourteen days of the dark lunar (fortnight in the month of Phalgun) somewhere in the month of February or March [*Census of India 1961, Punjab Fairs and Festivals*, vol. xiii 88]. Shivaratri is celebrated with great pomp and show while attracting a large number of pilgrims from different parts of India. The main attraction of pilgrims, however, is *Sthaneswar Mahadev* temple, *Sarvesvar Mahadev* temple and *Sangameshwar Arunalaya Dham*. The rich people who come here also organize *langar* (common feast) on this occasion. People consuming *bhang* (opium) on this occasion usually become the order of the day. The pilgrims and local devotees celebrate it by *kirtan* and *bhajans*. The pilgrims who come here pray and give *daana-dakshina* to the *jogis* and beggars for the attainment of prosperous life. In the *Sthaneswar* temple, the devotees usually keep themselves busy in the celebration of *Shivaratri* day and night. Sthaneswar Shiva Temple which was built in 835 A.D. is now working under the patronage of *Panchayati Akhara Mahanirvani*, known as the famous *Dasnami Naga Akhara*. Its main centre is located at Allahabad in *muhalla Daryaganj* on the bank of river *Ganga*. Its branches are spread all over India. The *Akhara* is registered under the Society Registration Act, 1860. Priest of the temple is elected in every six years at the time of *Kumbha* or *Ardh Kumbha fair* where around two thousand monks take part in the election process. Shri Mahants is the supreme authority over the temples and its assets. These assets include several types of property, funds, jewellery/ornaments, records, documents etc. Shri Mahants has the power of appointment and dismissal of any person working in the temple and its branches. He resides with the monks, known as *jamat*. Presently, Mahant Parbhat Puri, Mahant Ganga Sagar Bharti and Mahant Vijay Giri are the Chief Executive members of *Sthaneswar Mahadev Mandir*, *Sarveshvar Mahadev Mandir* and *Laxmi- Narayan Mandir*, respectively [Muztar 1979:91].

Another famous temple of Shiva in Kurukshetra is Sarveshwar Mahadev Mandir which is located in the mid of the *Brahma Sarovar*. A small bridge is the only passage for approaching this temple. It is regarded as one of the prominent Shiva temples in Kurukshetra, where Kunti, the mother of Pandavas, worshipped lord Shiva with golden lotus. After the battle of *Mahabharata*, Pandavas built a *Shiva* temple at this place. During Aurangzeb’s period, the Mughal soldiers desecrated this place. Later on, Baba Sarvan Nath, Mahant of the temple reconstructed it with the help of Maharaja Ranjit Singh. The statues of *Garuda*, *Narayana*, *Shiva* and *Ganesha* were installed here. Goddess *Parvati*, *Nandi* and a *Shiva lingam* are also worshipped here [Isha Kumari 2016:16]. *Kaleshwar Mahadev* temple has also great importance as it was built by Ravana who also built an idol of lord Rudra in this temple. There are several *ghats* here for taking bath. A sandstone sculpture of Goddess *Shakti* has also been discovered from the *ghat* of *Kaleshwar* temple and this sculpture is associated to the Pratihara period [Times of India, 24 November 2010]. When Sher Singh, son of Ranjit Singh, came to Kurukshetra to take a dip in Brahmsarovar, he gave a grant to a *Brahman* of *Shri Kaleshwar* temple in 1841 [Foreign/Political Proceedings, 31 December 1847, no. 2206]. The *Brahman Panchayat Sabha* is still managing this Temple. [Sneh lata 2017:70]. In 1773, Nawab Gulsheri Khan also gave a land grant of 7 *bighas* 16 *biswas* alongwith a well to the *Shivala* in Thanesar [Foreign/Political Proceedings, 14 October 1856, no. 121-23]. A famous Temple of *Pritheswara*

Mahadeva have been built at Pehowa. [Cunningham 1863:225]. There is also a famous *Pasupatinath mandir* of lord Shiva, in Pehowa which is known as the only temple of its kind in India. Another temple of its kind is located at Kathmandu in Nepal [Census of India 1961: 13].

Revenue free grants

There are several references of revenue-free grants given to the *Shaiva* temples in this region. Bhai Desu Singh of Kaithal gave a land grant to the *Shivala*, Bansi Gir, in Pargana Chika of Thanesar. Bansi Gir, held the grant for 50 years, and was succeeded by his *chelas* (disciples) who held it for around 30 years [Foreign/Political Proceedings, 27 March 1857, no. 235]. Bhai Udey Singh of Kaithal also gave land grant to *Shivala*, Muj Puri (Thanesar). Muj Puri held the grant for almost 18 years as the original grantee and was succeeded by his *chela*, Gowahur Puri, who was also allowed to hold the grant for the expenses of a *Shivala* [Foreign/Political Proceedings- Ibid, 235, part 13]. *Shaivism* refers to a religious tradition which relates to Lord Shiva. The devotees of Lord Shiva are called *Shaivas* [Oman 1973:109]. Shaivism developed as a major sect or a system of religious beliefs and practices in India.

Sub sects

Shaivism, in its mystic form, was preserved by ascetics who generally preferred to live away from the social environment and cities and towns. These sages, with their knowledge, mystical way, divided their sect into different names like *Pashupatas*, *Kapalika*, *Kalamukh*, *Dasnami Sanyasi* and *Jogi* [Gavin Flood 1996:154]. *Shaivism* was not necessarily a monolith but it had different schools which had respective doctrines and theology that distinguished one from the other. During their development from ancient to medieval periods, many schools within *Shaivism* arose. This can be proved by citing an interesting incident which occurred when Emperor Akbar was camping in Thanesar in 1567. There arose a quarrel over the collection of pilgrims' alms between two classes of *Shaiva Dasnami sannyasis*. Abul-Fazl had mentioned two classes known as *Kurs* and *Puris* [S.A. George (tr.) Vol. II, 1990:94 & H Beveridge, (tr.), Vol. II 1973:423-24]. However, for Farquhar, Abul-Fazl had incorrectly stated the name of one of the two classes. His *Kurs* could not have been other than *Giris*. The quarrel, therefore, was between *Giris* and *Puris* as the two orders within the Dasnami School of Shaiva sect [J.N. Farquhar 1925:484].

The leader of the *Puris* complained to the Emperor about the unjust usurpation of their habitual spot by the *Giris*. Both the parties begged the emperor to allow them to settle the dispute by recourse to arms. Thus, Akbar granted the permission. In the ensuing fight, the *Puris* got overpowered. Akbar was not happy over such a development. He gave an indirect signal to some of his followers to help the *Puris* [Elliot & Dowson 1964:318]. The result was that the *Giris* had to flee for life. They were, however, pursued by Emperor's men and, in the words of Abul-Fazl, 'a number of wretches were sent to annihilation', the Emperor greatly enjoyed the sight. However, Abdul Kadir Badaoni, a courtier of Akbar states that the contending parties were the *Sanyasis* and the *jogis* while the former numbering three hundred and the latter five hundred. Badaoni further adds that it was a habit of the *jogis* and *Sannyasis* to fight. Both the parties asserted that a number of imperial soldiers smeared themselves with ashes and fought on the side of the *Sanyasis* as ordered by the Emperor and won the battle.

Thus, it can be concluded that arms bearing and fighting, is considered an old aspect of an ascetic organization. During the reign of Aurangzeb, pilgrim tax was imposed on the pilgrims who visited

Kurukshetra in order to take bath in the holy tank [Muztar 1979:91]. Thus, we can say that Kurukshetra is still a pious place which is associated with the *Shaiva* sect since ancient times.

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Colonialism, Displacement and the Creation of Ecological Heritage in the Central Delhi Ridge During 1911-13 AD

Subhash*

ABSTRACT

With the capture of Delhi in 1803 AD, colonizers started to ruin the natural ecology of the sites on which they settled themselves during the early days of their settlement in Delhi. But when they decided to shift the capital from Calcutta to New Delhi in 1911 AD, their priorities began to change. They required beautiful greenery with fabulous gardens and forests around their settlements. The purpose of the research article is to evaluate the efforts made by the colonizers to afforest the central Delhi region during 1911-13 AD along with their persistent disputes with the native people on the issues of their natural forest rights.

Key-Words: Colonialism, Deforestation, Afforestation, Environmental, Ecology

Introduction

Due to the defeat of the combined forces of Sindhia and Bhonsle by the British forces led by Arthur Wellesley in 1803 A.D., Sindhia had to conclude the treaty of Surji Arjangaon on December 30, 1803 A.D. By this treaty Sindhia had to give up his control over Delhi and East India company took over the control of the city. At that time, the structure of this city was traditional administratively, ecologically and socially. But with the accession of power by the white colonizers, it had to go through sea change. Unlike the former ruler, colonial rulers were the representatives of minority peoples and the majority people became separate and subservient. Now people of Delhi had to face the new pattern of colonial urban development by establishing bungalows, cantonment zones, centers for animated entertainment activities/shooting ranges, parks, house components, godowns etc. Due to the limitation of the title of this topic, I have to focus on the afforestation of Central Delhi Ridge during the years 1911-1913 A.D. Besides the review of literature, the content of this paper falls into three clear divisions. The first division covers the period 1803-1858 AD. During this period, colonial power ruined the traditional eco-system that existed in old Delhi areas developed by the Mughals. Second division covers the period 1858-1909 AD. During this period, they implemented some development project along with slow process of afforestation of various parts of Delhi especially where their compounds were established. Third division covers the main portion of the theme of this paper i.e. the afforestation of Central Delhi Ridge during the period 1911-1913 AD. This period marks the highly volatile period of colonial raj for the people of Delhi as it witnessed the conversion of old Delhi into an imperial city full of large and splendid buildings for rulers, officers and army along with the large scale displacement of local residents of the affected areas.

Review of Literature

Environmental historians started to review the Indian climatic conditions through the method of

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assessment of connections between ocean currents, temperature, position of rainfall and food production which had attracted the attention of imperial governments in Asia and Africa in the nineteenth century (Richard Grove, 1997). In the end of twentieth century when environmental studies infiltrated into the social sciences and humanity streams, the inter-disciplinary headings of political ecology became important for scholars in Europe and America. In India, research scholars of various subjects started to express their common concerns for the problems of the depletion of forests, damage of agricultural lands condition of water, wild-life niche and air quality. Now, the scholars of various streams have started to share their findings and enquiry of their study of environmental problems. There have been various studies notably by (Guha, 1983; Gadgil, 1985; and Guha & Gadgil, 1989; Richards P. Tucker, 2011; Guha and Juan, 1997) which have analysed the historical evolution of forest exploitation, the related administrative structures, the laws and rules during the colonial period. The studies have explored how the weakening of the people's control over their own resources was not only a matter of exploitation but also led to the gradual erosion of the harmony between the users and the forest. Indian environmental history writing started to address the cross-continental comparative studies through regional analysis without making any difference between the under-developed and developed countries experiences in forest management. (Sivaramakrishnan, K. 1999). Now, the Indian environmental history writing has started to address the impacts of international development policies and the attitude of nation-states. For this, Indian environmental scholars have evaluated the various studies based on historical and social anthropological evidence and expected the inclusion of the scientific method of enquiry in environmental history writing and the discussion about the environmental policy analysis in various parts of the world (James & Melissa, 1996 & 1998). They have also involved studies addressing the condition of forestry and conservation sciences which are related to Africa and Caribbean countries (Juan, 2003). Jaun brings the impacts of science to the public debate by investigating that rich countries harvest better results from the globalization of science while the developing countries have contrasting effects.

In India, the first monograph was written in 1989 and in 1992, the first organized work was authored (Guha R. 1989; Gadgil & Guha. 1992). There is no surprise to see that there is a clear shift in the field of academic investigation and the living public debate in the sense that environmental scholars and experts started to think about the future instead of past issues of the environmental problems (Sivaramakrishnan, 1995; Rangarajan, 1996). In starting moment environmental scholars neglected the evaluation of the effects of colonial policies on land in their research. Considering the involvement and knowledge of scholars of different fields especially related to environmental conservation or the protection of the natural rights of under-privileged groups of Indian society, a local fallout to this was that they were very enthusiastic to explore the evidence of fights in the past. Now, there has been significant progress mainly in situating the progress of colonial control on the forested areas in wider historical parameters of research. It has been mentioned that the colonial government marks a significant landmark in the environmental history of India. Their policies and colonial requirements became the reason for the effective displacements of the different sections of Indian society. However, the necessary inter-dependences of the environmental and social changes that happened due to the colonial administrative policies have not been given required importance. The agrarian history of colonial India has given importance mainly to the social relation of land and the problems of the distribution of its products. It has ignored the ecological context of agriculture and government intervention in the fields of fishing, forests, grazing lands and

irrigation (Guha, R. 2000). Moreover, Cambridge Economic History of India has ignored these fields which is a valuable survey of colonial agrarian history.

In Indian environmental history writing, Guha and Gadgil have given top priority to propagate the idea that Indian society has cordial relations with the ecological heritages. Their works give an inspirational interpretation of the environmental discussion in an intensive, diverse and important developing country. Their focus is on various human consequences rather than on the extent of ecological degeneration (Gadgil & Guha 1995). Multi-scalar analysis has already started to take place in Indian environmental history writing, which covers the fields of river basin, tank irrigation, biosphere reserves, collective forest-management, poisoning of the source of drinking water and coastal fisheries. But it is the result of insightful, refined hard work and continuous and intense discussion in India's young but speedily maturing field of environmental history (Sivaramakrishnan, 1999). This book is essential not only for its academic analysis of two hundred years of colonial period but also to examine critically the socio-political relations during this period and scientific forestry.

The Indian scholarship on the environment was caught up in the critique of colonialism, colonial exploitative policies and anti-ecological development activities of colonial government. But, this research paper aims to explore the facts about the efforts of afforestation of Central Delhi Ridge by Colonial government during the period 1911-1913 AD to compensate the ecological loss occurred during the period 1803-1857 AD due to various development projects and bulldoze of forests as a reaction to the 1857 revolt, which has remained neglected by the environmental historians and scholars.

Ecological Condition During 1803-1858 Ad

During the Mughal period, the environs of Delhi were renowned due to lush intensive gardens, such as the famous Roshanara, a garden in the southern ridge which was developed between mid seventeenth to early eighteenth century. In this region, there were large numbers of parks, gardens, greeneries and shrubs making a semi-circle starting from the north of the Shahjanabad to the South-West of Delhi. (Blake, 1991). Colonizers were highly impressed to see the Mughal Delhi rich in green sceneries when they occupied Delhi in 1803 AD (Gupta 1986). In addition to these greeneries, Delhi was full of intensive shrubs and natural forests in the areas of Sabjimandi, Kishanganj, Wazirpur and Azadpur till the end of the nineteenth century (Renton-Denning, 1991).

Although the large-scale cultivation during the Mughal period caused to put pressure on the natural heritage, but after the accession of Delhi by the colonizers, this process was intensified and by 1810 AD, a large scale damage to the ecology had occurred. The 1857 revolt intensified this process to clear the jungles from a security point of view. After the revolt, Delhi had become bare land having sparsely, kikar or karils or the small bush of Beri (Gupta, 1971).

Early Efforts for Afforestation

The early efforts for plantation of the Northern Delhi region were started between 1883 and 1911 AD by the colonial government. However, the plantation process saw ups and downs during this period. Delhi municipal committee was very serious about the plantation drive because ecological experts of colonial government were conscious of the hot climate of Delhi. They thought that a large number of trees would

minimize the temperature and make the climate mild and comfortable (DCO 2/1883, p.60). The purpose of the plantation of Delhi was not only to make the weather comfortable but also to beautify the region with ornamental gardening (DCO 2/1883, p. 46). Native peoples, however, were not able to face the power of imperial government and did not agree with the process of plantation because colonizers intended to deny their rights to the newly developed forested areas.

Afforestation and Displacement

In 1909, The Deputy Commissioner C.A. Barron started the plantation drive zealously in the Central Delhi Region. This time the process of plantation of the ridge came from defence circle interested in the part of the Central Delhi that comes within the Rajpur cantonment area. But, this new initiative caused many hardships to the native people because this time they were supposed to be exiled from their villages which were to be afforested. Now, the planted areas were to be fenced and the planted trees were to be guarded by the superintendent of gardens. To assist the superintendent of gardens, chowkidars were employed to guard the saplings and to serve notices with warning to the natives adjacent to the reserved areas. This plantation drive got further impetus when the transfer of capital was announced and a splendid celebration of this event was declared in the honour of King George V's accession to the imperial throne. The magnificent plantation drive in the central Delhi Ridge was started because of the enormous changes in environment and ecology of this region which occurred due to large scale development projects. By 1913 AD, the land of twenty five villages was confiscated by the colonial government and the villagers were forced to leave their villages. The traditional structure of the landscape was destroyed and roads and big buildings were erected in this region (Final Reports 1913, pp. 15-16). Britishers were puzzled to see the dilapidated condition of the ecology of the new capital. So, they planned to develop a re-creational and attractive ecological heritage from an aesthetic point of view. They prepared a plan document to submit a detailed report to the authority in 1913 AD. Under this scheme, they explained that the Central Delhi region was aesthetically unpleasant. They further submitted that the slopes of Central Delhi Ridge should be made more attractive in appearance by planting the hilly areas in various layers with aesthetic trees, vegetation and wilds parks in the adjacent areas of new capital should be developed for the recreation of British residents. Apart from this recreational point of view, the purpose of the plantation was to stop soil erosion during heavy rainfall. Another important purpose of the plantation was to stop much of the dust which blows from the direction of hilly areas to the newly established capital city (Final report, 1913, p.1). Besides the beautification and conservative purposes, the plantation scheme also indicated to the purpose of availing the timber, fuel and grass for the residents and their cattle. However, the expectation for commercial use of the forest was ruled out categorically (Final report, 1913, p. 2). In order to carry forward this proposed planning for afforestation of the central Delhi Ridge, the report was submitted to the government to determine the limits of the proposed area recommended for plantation and consequently acquirement and fencing of that area. (DCO, 2/1883. September, 19/13).

The expectations from replanting the central Delhi Ridge did not seem to be very compensatory because the loss of traditional natural heritage was more than afforestation. Besides the growth of natural grass, there was hardly any spot of green cover and there were just a few scattered spots of tiny trees. The fenced area was strictly prohibited from grazing and this new scheme was highly expensive because it required an artificial watering system. (final report, 1913, pp. 2-4). This new afforestation scheme was the

culmination of the previous plans. It was not only highly expensive but was extortioning in its nature because large scale authoritarian power was used to eliminate the resistance of local people (final report, 1913, p.4).

Furthermore, the displacement of natives of this region was executed because they had been offending the British officials involved in the plantation drive in the areas adjacent to the Ridge. On the other hand, Indians living in urban areas of old Delhi were not promised to be benefitted from these schemes which was implemented for the Britishers. Besides the displacement of local population, chowkidar were employed to ensure that local residents could not be able to graze their cattle in fenced area (DCO 39/1912).

Conclusion

From the very beginning, the plantation drive of the Central Delhi Ridge by the Britishers was scheduled to make the white colonizers beneficiaries of the new scheme. Unlike other past plantation schemes implemented in Delhi and adjacent areas, which were supported by the native village communities, this scheme was implemented by the colonial authority causing displacement of the indigenous peoples. It was the first bad experience of the people his region. Although, the urban people wanted to address all the problems related to environment and socio-economic but this project was implemented solely to benefit white colonizers. Furthermore, although aesthetic character of this scheme was more apparent, the purpose that the Ridge forest served in increasing the beautification of the capital was also indicated by colonial requirements. These requirements became apparent during 1911-13 AD.

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मेवों एवं हिन्दूओं की विवाह प्रथा का तुलनात्मक अध्ययन

शर्मिला यादव*

सारांश

विवाह मानव समाज की महत्वपूर्ण संस्था है। जिसे समाज का निर्माण करने वाली भी छोटी इकाई परिवार का मूल हिस्सा माना जाता रहा है। इसे मानव जाति के सातव्य को बनाए रखने का एक प्रधान साधन भी माना जाता है। यदि वास्तविक रूप से देखा जाये तो विवाह मानव स्वभाव का अनिवार्य अंग नहीं माना गया। बल्कि यह मानव निर्मित सम्बन्ध परम्परागत तौर से प्राचीन काल से चले आ रहे हैं। स्त्री व पुरुष के मध्य प्राकृतिक सम्बन्ध नहीं है बल्कि आपसी एक प्रतिबद्धता है। सभ्यता के विकास के साथ-साथ विवाह धार्मिक एवं वैधानिक स्वीकृति के कारण यह एक सामाजिक कार्य बनता गया।

इस शोध लेख में “मेवों एवं हिन्दूओं की विवाह प्रथा का तुलनात्मक अध्ययन” करने का एक प्रयास किया है और अध्ययन करने पर यह एक समग्र संस्कृति पाई जाती है। मेवों के सामाजिक-सांस्कृतिक जीवन में हिन्दू परम्पराओं का पालन किया जाता है। ऐसा क्यों है ? यदि ऐतिहासिक दृष्टि से विश्लेषण किया जाए तो मुगल काल में मेवात हिन्दू-बाहुल्य क्षेत्र था लेकिन इस क्षेत्र के हिन्दू जिनमें राजपूत, गुजर, अहीर आदि ने इस्लाम स्वीकार कर लिया और दोनों परम्पराओं को आज भी मानते आ रहे हैं। इस शोध लेख में यह दिखाने का प्रयास किया है कि मेवात क्षेत्र में जो भी मेव रहते हैं वे आजकल मुस्लिम तो जरूर हैं लेकिन इनकी वर्तमान विवाह प्रथा में जितनी भी परम्परायें हैं उसमें आज भी जो हिन्दू विवाह की तरह अपनाते हैं और कौन-कौन सी रस्में हैं जो इन्होंने तबलीग आंदोलन के प्रभाव में या इस्लामिकरण के कारण हिन्दू रस्मों को छोड़ कर मुस्लिम रस्मों को अपना लिया है।

विशिष्ट शब्द: मेव, तबलीग, सलाम, मिलनी, मेहर, निकाह।

मेवात एवं मेवों का परिचय

भारत के इम्पिरियल गजेटियर के अनुसार, दिहली के दक्षिण में स्थित भूभाग जिसमें मथुरा और गुड़गांव जिलों का कुछ भाग, अलवर जिले का अधिकांश भाग और भरतपुर जिले का थोड़ा सा भाग शामिल है, मेवात कहलाता है। (यादव, कृपालचंद्र, 1966, पृ. 77), मेवात एक ऐसा क्षेत्र रहा है जिसकी भौगोलिक स्थिति समय-समय पर बदलती रही है। यहां पर हमारा प्रयोजन हरियाणा राज्य के उस मेवात क्षेत्र से है जिसका गठन 4 अप्रैल 2005 को किया गया था। इस क्षेत्र में रहने वाले सभी धर्मों के लोगों को सामान्य तौर पर मेवाती कहा जाता है। इस शोध लेख में मेवों की विवाह प्रथा का हिन्दू विवाह व्यवस्था से तुलनात्मक अध्ययन करने का प्रयास किया गया है। विवाह प्रक्रिया की इन परम्पराओं, रस्मों व रीति-रिवाजों में समानता व असमानता को दर्शाया गया है। मेवों की विवाह में निरंतरता व परिवर्तन के अध्ययन को विशेष तौर से प्रमुखता दी गई है। कर पायेंगे। क्योंकि समय के साथ बदलाव होना प्राकृतिक नियम है जो इस संदर्भ में मेवों पर भी लागू होते हैं।

मेव एवं हिन्दू विवाह में समानता या निरंतरता

मेव लोग धर्म की दृष्टि से इस्लाम के अनुयायी अवश्य हैं परन्तु अपने गैर-इस्लामी भाईयों के साथ लम्बे समय से मिलजुलकर रहते आ रहे हैं। भारत के इतिहास में हिन्दू-मुस्लिम जातीय एकता को देखे तो मेवात इसका एक अनूठा

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उदाहरण है। (गुलाटी, जी.डी., 2013, पृ. 136) मेव अपनी इस्लामी परम्पराओं के साथ-साथ गैर इस्लामिक परम्पराओं को भी अपनाते चले आ रहे हैं। इसलिए मेव पूरी दुनिया के मुसलमानों से अलग तरह के हैं जो अपने देश की संस्कृति से अलग न होकर, अभी भी उसी से जुड़े हुए हैं, जो बाकी मुसलमान से मेल नहीं खाते। अधिकांश मेव केवल नाम से ही मुस्लिम लगते हैं, लेकिन वे अभी भी 50 प्रतिशत तक अपने प्रचलित हिन्दू रीति-रिवाजों को अपनाते चले आ रहे हैं। (गुड़गाँव डिस्ट्रिक्ट गजेटियर, 1983, पृ. 104)

यदि मेवों और हिन्दूओं के विवाह में समानता का अध्ययन करे तो दोनों में काफी समानताये आज भी हैं जैसे— गौत्र छोड़ कर शादी करना, छोरा देखना, ब्याह आना, तेल-बान, बनवारा, चाक, भात, सलाम (सिल उतारना), निकासी, माढा, गौणा, दहेज (दान) इत्यादि।

मेव विवाह एवं हिन्दू विवाह

परम्परागत तौर से दृष्टि डाले तो मेव वैसे तो मुस्लिम लगते हैं, परन्तु ये हिन्दू परम्पराओं व रस्मों को अपनाते चले आ रहे हैं। ये अपनी मूल संस्कृति से आज भी जुड़े हुए हैं। मेवों की शादी कम आयु में हो जाती है जो दीर्घकालीन सम्बन्धों पर आज भी आधारित है।

इस्लामिक पद्धति के कारण बहुविवाह मुनासिब (मान्य) है, परन्तु सामान्यतः देखने में आया है कि मेवों की एक पत्नी होती है। वैसे इस्लाम में विधवा विवाह की अनुमति प्रदान की गई है लेकिन सामान्यतया एक युवा विधवा का विवाह मृत पति के भाई से होता रहा है। (गुड़गाँव डिस्ट्रिक्ट गजेटियर, 1983, पृ. 108) यदि इसकी पृष्ठभूमि को देखे तो यहां के हिन्दुओं में यह प्रथा काफी लम्बे समय से चलती आ रही है। इस प्रथा को हिन्दू प्रभाव के कारण आज के मुस्लिम अपनाते चले आ रहे हैं। आमतौर पर मेवों में शादी मई और जून के महीने में फसल कटने के बाद आयोजित होती है। (गुड़गाँव डिस्ट्रिक्ट गजेटियर, 1983, पृ. 108) जैसा कि हिन्दू काफी समय से इसका पालन करते आ रहे हैं। वैसे एक ही पृष्ठभूमि के होने के कारण मेव गैर-मुसलमानों के साथ शादी नहीं करते क्योंकि वे एक धार्मिक और सांस्कृतिक वर्ग के रूप में अपनी विशिष्टता को समाप्त नहीं करना चाहते। (गुड़गाँव डिस्ट्रिक्ट गजेटियर, 1983, पृ. 111)

मेवों में गौत्र व्यवस्था

यदि मेवों की जातीय स्थिति का अध्ययन करे तो यह ज्ञात होता है कि उनकी जाति तेरह पाल व बावन गौत्रों में बंटी हुई है और इनके साथ रहने वाली जातियाँ भी स्वयं को इन्हीं गौत्रों से अपने आपको जुड़ा हुआ मानती हैं। मीणों, जाटों और गुर्जर आदि जातियों के अतिरिक्त अन्य बहुत सी जातियों के गौत्र, पाल भी मेवों जैसे ही प्रतीत होते हैं। यहाँ यह बात काफी उल्लेखनीय है कि मेव अपने लड़कों-लड़कियों की शादियाँ हिन्दुओं के समान ही अपने कई गौत्रों को बचाकर करते हैं जबकि इस्लाम में ऐसा नहीं है। मेवात में आज भी यह कहावत प्रचलित है कि, “गौती सों भाई, बाकी की असनाई।” (चिराग-ए-मेवात, , जून-2006, पृ. 66)

मेवों में एक आदमी इनमें शादी नहीं करता— अपने गौत्र और पाल के अन्तर्गत विवाह नहीं कर सकते; उस महिला से जो उसके माँ के गांव से सम्बन्धित हो; चाहे वह अलग गौत्र की हो; वह महिला उसके माता-पिता के गांव से न हो; वह महिला उसकी नजदीकी रिश्तेदारी से हो। (गुड़गाँव डिस्ट्रिक्ट गजेटियर, 1983, पृ. 110) यदि गौत्रों को लेकर विवाह-पद्धति का आंकलन करते हैं तो युवक-युवतियों के सम्बन्धों में प्रगाढ़ता रहती है जिसमें तलाक जैसी स्थिति बहुत ही कम देखने को मिलती है। सामान्यतः सभी विवाह संस्था में अटूट विश्वास रखते हुए इसको अन्त तक निभाते चले आ रहे हैं जो उनकी प्राचीन हिन्दू मानसिकता के कारण ऐसा सम्भव हुआ है।

यदि शरीयत में निहित परम्पराओं को देखे तो इस्लाम में सगौत्र की अनुमति है हिन्दुओं की तरह परन्तु मेव हिन्दुओं की तरह अपने माता-पिता के गौत्र की स्त्रियों से शादी नहीं करते हैं। (गुड़गाँव डिस्ट्रिक्ट गजेटियर, 1983, पृ. 111)

हिन्दुओं के समान ही यदि किसी गौत्र में लड़का ब्याह दिया जाता है तो उस गौत्र में लड़की को देना पसन्द नहीं करते हैं। अगर भूल कर ऐसा हो भी जाता है तो समस्त बिरादरी में यह एक बड़ा प्रश्न बन जाता है अक्सर ऐसे रिश्तों को तोड़ना बेहतर माना जाता है। मेवों में किसी भी स्थिति में अपने गौत्र, गाँव व चाची, ताई आदि नजदीक की रिश्तेदारी में शादी-ब्याह नहीं करते जैसा कि हिन्दुओं में किया जाता है। तबलीग जमाआत के प्रभाव में आकर 1960 ई. में उटावड़, रोपड़का और हरियाणा के नूंह तहसील के घासेड़ा के मौलवियों ने चाची, ताई के सम्बन्ध में शादियाँ सम्पन्न करवाई। जिसका व्यापक स्तर पर विरोध किया गया। परिणामस्वरूप उन्हें समुदाय के गुस्से का शिकार होना पड़ा। मेवों ने इस तरह की शादियों का बहिष्कार ही नहीं किया अपितु मौलवियों की भी आलोचना की गई। उनमें से एक का कत्ल तक कर दिया गया और उसके शरीर को भी चीर दिया गया। उसके बाद से बाह्य तत्वों ने उनकी गौत्र प्रणाली में बाद में कोई दखलअंदाजी नहीं की। (शैल, मायाराम, 1997, पृ. 262-63)

सुभान खाँ नामक एक मेव मौलवी ने निराशा से इस बात स्वीकार किया कि गौत्र प्रणाली जारी रहेगी क्योंकि यदि इसे रोका गया तो आक्रोश फूट पड़ने की आशंका निरन्तर बनी रहेगी। उसी के शब्दों में, “गौत्र वाली गाड़ी तो चल रही है, रोकते हैं तो बवंडर खड़ा हो जाता है।” (शैल, मायाराम, 1997, पृ. 262-63) मेवों में कुछ ऐसे अंतर्जातीय विवाह भी देखने को मिलते हैं जिनमें पठान, गुर्जर व ब्राह्मण स्त्रियों के साथ शादी का गई थी और उनसे पैदा हुए बच्चों को मेव समुदाय में सम्मिलित कर लिया गया। (शैल, मायाराम, 1997 पृ. 47) हिन्दुओं के समान मेवों में अपने गौत्र की लड़की को पुत्री के समान माना जाता है। मेवों और खानजादों के बीच वैवाहिक सम्बन्ध न के बराबर ही है। इस प्रकार इनकी गौत्रिय व्यवस्था हिन्दुओं से मेल खाती है जो कि इस्लामिक परम्परा नहीं है और मेव इसे मान्यता भी देते हैं।

इसके बाद मेवों में हिन्दुओं की विवाह रस्मों व परम्पराओं का वर्णन संक्षिप्त रूप से करने का प्रयास किया गया। जैसे कि विवाह से पहले की समस्त रस्मों में ब्राह्मण की सहायता ली जाती है जिनमें द्वारा ही विवाह मुहूर्त निकलवाना, कांकण डोरा, ब्याह आना, तेल उबटन का प्रयोग करना, चाक, मांढा, लग्न बनवारा, सलाम, निकासी, मिलनी, गौणा इत्यादि रस्में हिन्दुओं के समान ही सम्पन्न की जाती हैं।

मेवों व हिन्दू विवाह में समानता

मेवों व हिन्दू विवाह में समानता की बात करे तो ज्यादा असमानता देखने को नहीं मिलती है। हिन्दुओं की तरह मेवों में भी पहले लड़की के घर वाले वर की तलाश करते हैं, इसे ही स्थानीय भाषा में ‘छोरा देखना’ लड़का पसन्द करना कहा जाता है। पसन्द आने पर सगाई की रस्म अदा की जाती है। पहले मेवों में भी नाई, ब्राह्मण ही लड़का देखते थे, अब परम्पराओं में परिवर्तन आने के कारण लड़की के माता-पिता स्वयं ही इस कार्य को करते हैं।

विवाह की तिथि प्रायः एक या डेढ़ महीने पहले ही तय हो जाती है, जिसकी चिट्ठी वधु या कभी-कभी वर पक्ष की ओर से नाई या मिरासी लेकर जाते हैं। वर पक्ष के लोग अपनी बिरादरी के सामने चिट्ठी खोलकर पढ़ते हैं जिसमें सभी की सहमति होती इस प्रथा को ‘ब्याह आना’ कहते हैं। इसके कुछ दिन बाद ‘लग्न’ (pre-marriage preparation) आता है जो इस सिलसिले की दूसरी कड़ी होती है। जिसमें विवाह के बारे में अनेक जानकारियों के साथ-साथ आपसी सामंजस्य और विवाह-पद्धति के अन्तर्गत अनेक संस्कारों के पालन हेतु बातों का विवरण दिया जाता है। इसके पश्चात् दोनों में आपसी सामंजस्य के साथ-साथ बाकायदा विवाह की तैयारी शुरू कर देते हैं। (अहमद ‘मेव’ सिद्दिक, 1999, पृ. 31)

इसके बाद दुल्हा/दुल्हन के ‘बनवारे’ प्रसाद के रूप में निकाले जाते हैं और ‘उबटन’ लगाते हैं ताकि होने वाले दुल्हे-दुल्हन का रंग साफ होकर सुन्दर एक आकर्षक लगने लगे। रात के समय गीत गाये जाते हैं जो दुल्हे-दुल्हन की सुन्दरता, व्यवहार, सामंजस्य, स्वागत आदि से सम्बन्धित होते हैं। और चने और गेहूँ की ‘बाखली’ बाँटी जाती है।

लड़के के पक्ष वाले एक दिन पहले समस्त गांव एवम बिरादरी को दावत पर बुलाते हैं। ताकि सभी विवाह कार्य ठीक से सम्पन्न हो सके। शाम को देवी-देवताओं एवम पितरों को साक्षी मानकर आशीर्वाद लेते हैं इसे माढ़ा कहा जाता है। पहले ये रस्म लड़की और लड़के दोनों पक्ष में होता था। लेकिन अब लड़की पक्ष में इस का रूप कन्या दान ने ले लिया है।

इस प्रक्रिया में शादी से पहले वाले दिन 'चाक' या 'कुआँ पूजन' होता है स्थानीय जीवन में महत्व रखने वाली सभी को सम्मान दिया जाता है और आशिर्वाद भी लिया जाता है। विवाह की पूर्व संध्या पर वर और वधू पक्ष के मामा 'भात' भरते हैं। जिसके अर्न्तगत कपड़े, जेवर, पैसे के रूप में सहायता की जाती है। विवाह से 10 या 15 दिन पहले वर तथा वधू दोनों पक्ष की माताएँ अपने मायके गुड़, मिठाई लेकर जाती हैं ताकि सभी खाये और खुश होकर सहायता का वचन दिया जाता है। जिसे 'भात नौतना' कहते हैं। विवाह के समय हिन्दुओं के समान मेव और मीनों में भी 'भात' भरने का बड़ा महत्त्व होता है। अपने बेटे-बेटी के विवाह में बहिन द्वारा भाई से 'भात' भरवाने की रस्म पूर्ण आवश्यक माना जाता है और सहायता की गुहार लगाई जाती है जैसा कि यह पंक्ति एक बहिन रुंधे गले से भाई से यह गुहार लगाती है—

“बीरा अच्छो भरियो भात, बहाण टोटा में।

थाली में डेढ़ हजार, मोहर लोटा में।” (बालौत, मुंशी खां, 1999, पृ. 113)

बारात जाने से पहले दुल्हे का दुल्हन के गांव में पधारने के लिए स्वागत किया जाता है और भावी रस्मों की जानकारी भी दी जाती है। परिवार की चाची, ताई, शादीशुदा बहनें व भाभियाँ आदि दुल्हे का स्वागत करने के साथ-साथ अनेक तरह के उपहार जैसे रुमाल, कंधा, शीशा, इत्र का तेल आदि भेंट स्वरूप देती हैं। कुछ समय पहले परम्परानुसार दुल्हा गांव के प्रत्येक घर जाकर घर की औरतों को सलाम करता था, बदले में वे उसे पैसे एवम् उपहार देती थी लेकिन अब यह परम्परा समाप्त कर दी गई है। (अहमद 'मेव' सिद्दिक, 1999, पृ. 33) सलामी रस्म की परम्परानुसार शादी के मौके पर देवर अपनी भाभी का स्वागत करता है और भाभी अपने होने वाले दुल्हे और देवर की आरती उतार कर टीका लगा, दुआ देकर विदा करती है और आशा करती है कि भविष्य में कोई भी संकट आये तो अपने छोटे पति के रूप में सहायता का वचन लेती हूँ। (चिराग-ए-मेवात, जून 2006, पृ. 49) इसके बाद पूरी शान से दुल्हे की 'निकासी' निकलती है।

बारात आगमन पर दुल्हन के गांव में सभी का भव्य स्वागत होता है और वहाँ वधु पक्ष की औरतें दुल्हे का स्वागत लक्ष्मी के साथ लक्ष्मी ले जाने के रूप में सम्मान किया जाता है। करीब 500 वर्ष पूर्व की कुछ प्रथायें छोड़ दी गई हैं जिसके कारण अब मेवों की परम्पराओं में मुस्लिम धर्म की रस्में आने से सात फेरे नहीं होते हैं।

मेवों में बारात हिन्दुओं की तरह 3 दिन रुकती थी, जिससे आर्थिक बोझ दुल्हन के पिता पर पड़ता था। परन्तु अब एक ही दिन सारा काम सम्पन्न कर दिया जाता है।

मान-सम्मान पूर्वक सभी बारातियों को अन्त में सभी कार्य सम्पन्न होने पर विदा करते समय प्रत्येक बाराती को एक या पांच रुपया देकर विदा किया जाता है। इसी अवसर पर वधु पक्ष की तरफ से नकदी के साथ-साथ दहेज का सामान भी बिरादरी के सामने दुल्हे को दान दिया जाता है। इसी अवसर पर वर पक्ष भी 'बरी-टोकरी' (दुल्हन के आभूषण, वस्त्र व जूते आदि) वधु को भेंट के रूप में देता है। (अहमद 'मेव' सिद्दिक, 1999, पृ. 34)

इसके बाद दुल्हन को विदा करने से पहले 'जूड़ा धिराई' की रस्म होती है और शाम को जब दुल्हन अपनी सुसराल पहुँचती है तो दुल्हे की बहन घर के दरवाजे पर खड़ी होकर उसका हर्षो-उल्लास के साथ स्वागत करती है जिसे 'बायणा धिराई' कहा जाता है।

पहले वर तथा वधु का गौणा होने में कई वर्ष लग जाते थे क्योंकि वयस्क होने से पहले शादी हो जाती थी।

लेकिन अब छः महीने या एक साल के बाद कर दिया जाता है जिसे मेवाती में 'चाला' कहते हैं। वैसे आजकल शादी के अवसर पर ही कुछ रूपए दुल्हे को देकर गौणे की रस्म शादी के समय ही पूरी कर दी जाती है क्योंकि अब शादी की आय काफी बढ़ने लगी है। (अहमद 'मेव' सिद्दिक, 1999, पृ. 36) कुछ समय बाद 'माढा झांकणा' की रस्म भी होती है जिसके अन्तर्गत दुल्हन अपने मायके जाकर यह रस्म पूरी करती है।

हालांकि मेव समाज की उक्त सभी रस्में इस्लामिक नहीं हैं आज भी सभी रस्मों का पालन सम्मान एवम् दृढ़ता से किया जाता है। यही कारण है कि मेव अपने परम्परावादी रीति-रिवाजों से शासित है न कि इस्लामी कानून से। (अहमद 'मेव' सिद्दिक, 1999, पृ. 37) मेव आज भी संस्कृति से गहनता के साथ जुड़े हुए है। हिन्दुओं व मेवों के विवाहों में होने वाली सभी रस्मों को शान-शौकत के साथ मनाया जाता है।

मेव एवं हिन्दू विवाहों में असमानता

मेव एवं हिन्दू विवाह में असमानता की बात करे तो कुछ परिवर्तन इस्लाम के प्रभाव के कारण आये हैं। हिन्दू संस्कृति का अंग रहने के कारण मेवों में कहीं-कहीं अतीत के चिन्ह अभी भी दृष्टिगोचर होते हैं। मगर 1960 के दशक से इस्लाम के बढ़ते प्रभाव से मेवों के कई रीति-रिवाजों, मेवाती समुदायों की प्रथाओं, धार्मिक कृत्यों और संस्कारों में परिवर्तन आया है। कुछ कट्टर मेवों के द्वारा गैर-इस्लामिक रीति-रिवाजों को समाप्त करने का प्रयास किया जा रहा है। परन्तु कौम ने अपनी बाह्य पृथक्ता को अभी भी बनाये रखा है। सिर्फ अपनी ही कौम के रस्मों-रिवाजों के साथ चलते हैं। अन्यथा इस्लाम के प्रभाव से विवाह के अवसर पर गौत्र की महत्ता को भूल जाते। शायद यही कारण है कि मुसलमान होते हुए भी आज वैवाहिक सम्बन्धों में परिवर्तन नहीं करते सिर्फ अपनी ही कौम के रस्मों-रिवाजों के साथ चलते हैं। सामाजिक बदलाव (तबलीग आंदोलन) और इस्लाम की ओर बढ़ती हुई प्रतिबद्धता के कारण कुछ मेवों ने अन्य मुसलमानों से वैवाहिक सम्बन्ध बनाने की ओर कुछ कदम बढ़ाये हैं। (बालौत मुंशी खां, 2015, पृ. 107)

यदि सभी हिन्दू रस्मों का गहनता के साथ विश्लेषण करें तो पता चलता है कि अब मेवों और हिन्दुओं में सबसे बड़ी असमानता है कि मेवों में पहले शादी के समय ब्राह्मण फेरे करवाते थे, जबकि आज काजी निकाह करवाता है। इस्लाम के प्रभाव के कारण सात फेरे वाली प्रथा को बन्द कर दिया गया है।

अब 21वीं सदी में मेवों के विवाह समारोहों की बात करे तो ब्राह्मण की उपस्थिति पूर्णतया समाप्त हो चुकी है। अब शरीयत के नियमानुसार ही 'निकाहनामा' सम्पन्न कराया जाता है जो कि मौलवी की उपस्थिति में ही कराया जाता है। 'मेहर' निश्चित किया जाता है। (बालौत मुंशी खां, 2015, पृ. 107) इस प्रकार 'निकाह' करवाना मेवों व हिन्दुओं में सबसे बड़ा अंतर है। दूसरा सबसे बड़ा अंतर मेवों में इस्लाम की तरह सगोत्र विवाह भी नहीं करते हैं कि जो कि अन्य मुसलमान करते हैं।

हालांकि तबलीगी जमात के फलस्वरूप आई इस्लामिक जागृति के पश्चात् उपरोक्त में से अनेक रीति-रिवाज जैसे-सेहरा बांधना, चाक पूजा, तीन दिन की बारात ठहराना तथा एक सीमा तक नाचना-गाना आदि प्रथाएँ छोड़ दी गयी हैं लेकिन (अहमद 'मेव' सिद्दिक, 1999, पृ. 37) अभी भी पूरे मेवात से समाप्त नहीं हुई है।

यदि अब इस्लामिक परम्परानुसार मेहर या दहेज की बात की जाये तो शरीयतानुसार लड़की को जमीन या सम्पत्ति हिस्सा नहीं मिलता है इसलिए उसे शादी में 'मेहर' दी जाती है जो दहेज की तरह होने लगी है।

मेवों में दहेज को दान के रूप में स्वीकारा जाता है जिनमें पैसे, मवेशी और गाड़ियाँ शामिल होती हैं। दहेज प्रणाली गरीब माता-पिता के लिए एक अत्याचार बन गई है जिसे देने में अनेक गरीब मेव समर्थ नहीं हैं। इसलिए इन रीति-रिवाजों में परिवर्तन अत्यधिक होने लगा है। यह एक प्रसन्नता की बात है कि मेव इन सभी परिहार्य और अपव्यय से बचने के लिए जागृत हो रहे हैं और इस धारा के अंतर्गत आने वाले आयोजन को सरल बनाने के लिए प्रयास कर

रहे हैं ताकि किसी असमर्थ पर आर्थिक बोझ न पड़े। बारात के रुकने की अवधि कम कर दी है और दहेज भी कम हो गया है। (गुड़गाँव डिस्ट्रिक्ट गजेटियर, 1983, पृ. 109) उपर्युक्त सभी तथ्यों से मेवाती व हिन्दू विवाह की असमानता का विश्लेषणात्मक रूप से वर्णन करने का प्रयास इस शोध-पत्र में किया गया है।

निष्कर्ष

उपरोक्त वर्णन से स्पष्ट होता है कि मेव मुसलमान जरूर हैं, परन्तु उनकी संस्कृति हिन्दुओं से मेल अवश्य खाती है। उनकी विवाह प्रथा में 'निकाह' को छोड़कर बाकी सभी रस्में हिन्दुओं की विवाह परम्परा के समान हैं। मेवात में हमें जो हिन्दु-मुस्लिम समग्र संस्कृति देखने को मिलती है वह देश के किसी भी क्षेत्र में नहीं मिलती है। मेवों में भी गौत्र व्यवस्था का पालन किया जाता है वे सगोत्र विवाह नहीं करते हैं। हिन्दुओं के समान आज भी मेवों में विवाह का मुहूर्त निकालना, कागन डोरा, ब्याह आना, उबटन लगाना, चाक, माढा, लग्न, बनवारा, सलाम, निकासी, मिलना, गोणा इत्यादि रस्में आज भी विद्यमान हैं। परन्तु इस्लामिक जागृति के पश्चात् अनेक रीति-रिवाज जैसे सेहरा बांधना, चाक पूजना, तीन दिन की बारात ठहरना आदि अमान्य प्रथाएं हैं जो प्रगतिशीलता की द्योतक हैं।

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प्राचीन भारतीय आर्थिक संगठनों का उद्भव एवं विकास : एक अध्ययन

Ritu Singh*

सारांश

प्राचीन काल में आर्थिक क्षेत्र में श्रेणियों की विशेष भूमिका थी। जिस प्रकार राज्य एक संगठित संस्था थी, मन्दिरों का अलग संगठन था, उसी प्रकार श्रेणी व्यवसायियों की संगठित संस्थाएं थी। आर्थिक क्षेत्र के अतिरिक्त इन संस्थाओं का सामाजिक, राजनैतिक व सांस्कृतिक क्षेत्र में भी उल्लेखनीय योगदान रहा। इस प्रकार ये बहुमुखी संगठन थे जिनमें प्रजातांत्रिक प्रशासन, व्यापारिक संगठन व न्यायायिक अवधारणा का मिला-जुला रूप था। श्रेणी प्रमुख अपने समुदाय के साथ-साथ राज्य के हित के लिए भी कार्य करता था। स्मृति ग्रंथों से विदित होता है कि श्रेणी संगठन की एक प्रबन्धकारी समिति होती थी। इसके सदस्य उच्च कुल के होने के साथ-साथ कर्तव्यनिष्ठ, सत्यनिष्ठ व कार्यनिपुण होते थे। यदि कोई सदस्य सक्षम होते हुए भी कर्तव्य निर्वहन नहीं करता था तो उसे कठोर दंड दिया जाता था। संगठनों के नियमों को मान्यता देता हुआ राजा उनके आंतरिक मामलों में हस्तक्षेप नहीं करता था।

संकेत शब्द : अर्थव्यवस्था, श्रेणी, संगठन व व्यवसाय।

भूमिका

पारस्परिक सहयोग और सामुदायिकता की भावना भारतीय संस्कृति की विशेषता रही है। संस्कृति का यह पक्ष हमें यहाँ के जीवन में भी दिखलाई पड़ता है। आर्थिक क्षेत्र में सामुदायिक जीवन का आरम्भ श्रेणियों के उद्भव से माना जाता है। श्रेणी वे व्यापारियों व व्यवसायियों के संगठन थे जो कि व्यवसायों और शिल्पियों की सुरक्षा व उन्नति का उत्तरदायित्व वहन करते थे। भिन्न भिन्न व्यापारिक समूहों की भिन्न-भिन्न श्रेणियों होती थी। भारत के आर्थिक जीवन को सुसंगठित और सुसमृद्ध बनाने में श्रेणियों ने महत्वपूर्ण भूमिका निभाई। यह व्यापारिक संगठन, प्रजातांत्रिक शासन व न्यायायिक अवधारणा का मिला-जुला स्वरूप थे। इस संगठन का स्वरूप आधुनिक व्यवसायिक संगठनों की तरह बिल्कुल नहीं था क्योंकि उस समय उत्पादन किसी पूंजीपति के अधीन न होकर व्यक्तिगत होता था (शिवस्वरूप सहाय, 2014)। स्वतन्त्र व्यवसायी और व्यापारी अपनी सुविधा व सुरक्षा के लिये संगठन बनाते थे। अलग-अलग व्यापारियों व व्यवसायियों की समस्याएं अलग-अलग होती थी। इन पर विचार कर नियम बनाए जाते थे। ये नियम राज्य द्वारा भी मान्य होते थे।

ऋग्वेद में 'पणि' शब्द का उल्लेख हुआ है। पणि उन व्यापारियों को कहा जाता था जो समूहों में व्यापार करते थे। इन समूहों को श्रेणियों का आदि स्वरूप माना जा सकता है (आर. सी. मजूमदार, 2002)। श्रेष्ठी तथा गण जैसे शब्दों का उल्लेख भी वैदिक साहित्य में हुआ है। उत्तरवैदिक काल में भी श्रेणियों के अस्तित्व के बारे में निश्चित रूप में कुछ नहीं कहा जा सकता। श्रेणी की उत्पत्ति कब और कैसे हुई इसके बारे में निश्चित तौर पर कुछ नहीं कहा जा सकता।

प्राक् ऐतिहासिक काल में समाज आदिम व आत्मनिर्भर था। संगठन जैसी कोई संस्था उस समय विद्यमान नहीं थी। कांस्यकाल में एक विकसित सभ्यता के प्रमाण मिलते हैं। यद्यपि संगठित व्यापारिक जीवन का प्रत्यक्ष ज्ञान हमें नहीं मिलता। सुव्यवस्थित नगर नियोजन विकसित व्यापार प्रणाली को देखकर इतना अवश्य कहा जा सकता है कि उस

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काल में श्रेणी के समान कोई आर्थिक संगठन ही अस्तित्व अवश्य ही रहे होंगे। लोथल से शिल्पियों के आवास स्थल के प्रमाण मिले हैं जो कि मनके बनाने का कार्य करते थे। सूती कपड़ा, ईंट, मिट्टी के बर्तन बनाने वाले तथा हाथी दांत का काम भी यहाँ बड़े पैमाने पर होता था। उत्पादित वस्तुओं की गुणवत्ता तथा कच्चे माल की उपलब्धता के लिए श्रेणी जैसी संस्थाओं का गठन अवश्य ही इस काल में किया गया होगा।

ऋग्वैदिक काल में श्रेणी जैसे संगठनों का अस्तित्व था या नहीं, प्रमाणों के आभाव के कारण कहा नहीं जा सकता। कुछ विद्वानों का अनुमान है कि आर्थिक क्षेत्र में संगठन की प्रवृत्ति विद्यमान थी। गौतम धर्मसूत्र में व्यवसायियों और व्यापारियों के लिए अपने-अपने समूह के लिए नियम निर्धारित करने की बात कही गई है। राजा को भी निर्देश दिया गया है कि आधिकारिक लोगों से वस्तुस्थिति की जानकारी प्राप्त करके ही कोई निर्णय दे। यह श्रेणी संगठनों के विकास का द्योतक है। राज्य के द्वारा इन्हें आवश्यक अंग माना जाने लगा और कानून बनाने जैसा महत्वपूर्ण अधिकार प्रदान किया गया। इनके नियम तब तक मान्य होते थे जब तक राज्य के अनुकूल होते थे। प्रतिकूल होने पर इनकी मान्यता रद्द की जा सकती थी। छठी शताब्दी ई.पू. में आर्थिक क्षेत्र के क्रांतिकारी परिवर्तन हुए। व्यापार और उद्योग का अत्यधिक विकास हुआ। इनके उचित प्रबंधन के लिए किसी मजबूत संगठन की आवश्यकता महसूस की गई। राज्य से सहयोग की अपेक्षा नहीं की गई क्योंकि इससे अवांछित हस्तक्षेप की आशंका थी (के. सी. श्रीवास्तव, 2019)। फलस्वरूप स्वतंत्र संगठन बनने लगे। इन व्यवसायिक संगठनों को श्रेणी, नियम, संघ, पूग के नाम से जाना जाता था। इस प्रकार श्रेणी भिन्न-भिन्न जाति के परंतु समान व्यवसाय अपनाने वाले लोगों का संगठन था।

बौद्धकाल में विभिन्न व्यवसायों के स्वरूप में परिवर्तन देखने को मिलता है। इस समय में व्यवसायों ने परम्परागत (पैतृक) व्यवसाय का रूप ले लिया। व्यवसायी का पुत्र अपने पिता से निपुणता प्राप्त करता और पिता के अयोग्य हो जाने पर कुशलतापूर्वक अपने व्यवसाय का संचालन करता था। इस सन्दर्भ में यह उल्लेख करना भी आवश्यक है कि ये परम्परागत व्यवसायी एक निश्चित स्थान पर रह कर ही अपने व्यवसाय को चलाते थे और आमतौर पर यह स्थान उनका पैतृक स्थान ही होता था। नगरों की विभिन्न गलियाँ व रास्ते वहाँ पर स्थापित व्यवसायों के नाम से ही जाने जाते थे जैसे— कुम्भकार वीथी (गली), नलकार वीथी, दन्तकार वीथी आदि। इस प्रकार हम देखते हैं कि समाज में जैसे-जैसे व्यवसायों और शिल्पों का विकास हुआ वैसे-वैसे ही अलग-अलग व्यवसायों के स्वतन्त्र संगठन बनने लगे। जातकों में विभिन्न व्यवसायों से संबंधित 18 श्रेणियों का उल्लेख किया गया है (उपिन्दर सिंह, 2017)। अवश्य ही श्रेणियों की संख्या इससे भी अधिक रही होगी। किस-किस व्यवसाय से संबंधित श्रेणियाँ अस्तित्व में थी यह बता पाना कठिन है। परंतु लकड़हारा, लोहार, चमार व रंगरेज चार प्रमुख श्रेणियाँ थी। इसके अतिरिक्त अन्य श्रेणियों में चित्रकार, जौहरी, जुलाहे, सार्थवाह, माली तथा मल्लाह आदि का भी उल्लेख साहित्य में मिलता है। श्रेणी प्रमुख को महासेटिठ, उससे छोटे को अनुसेटिठ तथा उससे छोटे को उत्तर सेटिठ कहा जाता था (बबिता कुमारी, 2018)। श्रेणी प्रमुख को जेटढ्क भी कहा गया है। सेटिठ या जेटढ्क प्रायः धनी हुआ करते थे। जातकों में अस्सी करोड़ की संपत्ति वाले सेटिठ का वर्णन भी आता है। ये समाज के प्रभावशाली व्यक्ति होते थे इसके भी उदाहरण मिलते हैं। एक जातक ग्रंथ में दो जेटढ्को के अधीन 1000 परिवारों का उल्लेख मिलता है। ये न्यायधीश व संगठक के रूप में कार्य करते थे व राजकीय स्तर पर भी इनकी विशेष प्रतिष्ठा होती थी। विभिन्न कार्यों के साथ-साथ वे व्यवसायगत और शिल्पगत समस्याओं में राजा को परामर्श देते थे। महाबग्ग में वर्णित है कि राजगृह का सेटिठ यहाँ के शासक और व्यापारिक समुदाय को आवश्यक सहायता व सहयोग प्रदान करता था। जैन साहित्य में संघ और गण का वर्णन मिलता है। इसके अनुसार चित्रकार, स्वर्णकार तथा रज्जक आदि की श्रेणियाँ विद्यमान थी। श्रेणी प्रमुख का कार्य श्रेणी के अंतर्गत आने वाले कारीगरों व शिल्पियों के हितों की रक्षा करना वह उनकी समस्याओं को सुलझाना होता था। आवश्यक परिस्थितियों में श्रेणी के अन्य सदस्य भी राजा के पास जाकर न्याय मांग सकते थे। इस सन्दर्भ में एक कथा का उल्लेख मिलता है कि एक चित्रकार ने राजकुमारी मल्ली के पैर के अंगूठे का चित्र बना दिया। इससे क्रुद्ध होकर राजकुमार मल्लदिन ने उसे देश निष्कासन की सजा दे दी। तब उस चित्रकार की श्रेणी के अन्य सदस्यों ने राजा

के पास जाकर प्रार्थना की कि चित्रकार को क्षमा करे। अन्ततः राजा ने उनकी प्रार्थना स्वीकार कर ली और चित्रकार को क्षमा कर दिया।

मौर्य काल में अर्थव्यवस्था अधिक मजबूत हुई इसलिए आर्थिक संगठन और अधिक सक्रिय हुए। कौटिल्य के अर्थशास्त्र में इनका उल्लेख 'सम्भूय समुत्थान' के नाम से हुआ है। इस काल में श्रेणियों के कार्य क्षेत्र में भी विस्तार हुआ। अब श्रेणियां बैंक का काम भी करने लगी। जिस मद में राशि जमा की जाती थी उसे अक्षयनीवी कहा जाता था। कौटिल्य ने श्रेणियों के लाभ, त्रुटियों, सुरक्षा एवं हितों से संबंधित नियम बनाए। श्रेणियां अपनी सुरक्षा के लिए सेना रख सकती थी। अर्थशास्त्र में श्रेणी प्रमुख के वेतन का भी निर्धारण मिलता है। इस काल में अनेक व्यापारिक संगठनों का अस्तित्व था। इनकी अपनी न्यायप्रणाली, नियम व सिद्धान्त थे। राज्य श्रेणियों के हितों की रक्षा करता था। आवश्यकता पड़ने पर राजा श्रेणियों से आर्थिक सहायता ले सकता था (शरद सिंह, 2011)। इनके लेन-देन का विवरण राजकीय पन्नों में दर्ज किया जाता था। राजा के अतिरिक्त श्रेणियां अन्य लोगों को भी सूद पर धन उधार देती थी। सूद की दर राज्य द्वारा निर्धारित की जाती थी। अर्थशास्त्र से हमें इस बात की जानकारी मिलती है कि यदि कोई निर्धारित दर से अधिक सूद लेता था तो राज्य उसे दण्डित करता था।

मौर्य काल के बाद भी श्रेणियों का स्वरूप पूर्ववत् रहा। स्मृति ग्रंथों में इसकी संपूर्ण कार्यप्रणाली का ज्ञान होता है। मनुस्मृति में श्रेणी धर्म का पालन करना आवश्यक बताया है। याज्ञवल्क्य वह विष्णु स्मृति में नियमों का पालन न करने वाले के लिए कठोर सजा का प्रावधान है। पतंजलि महाभाष्य से भी श्रेणियों के बारे में जानकारी मिलती है। महाभाष्य में व्यवसायों व उनसे संबंधित श्रेणियों की लंबी सूची मिलती है। श्रेणियों का नामकरण दो आधारों पर किया जाता था एक उनके वाणिज्य के आधार पर तथा दूसरा वाणिज्य की वस्तु के नाम पर (प्रभुदयाल अग्निहोत्री, 2001)। इनके प्रधान को संघ व्रत या सेटठी कहा जाता था। श्रेणियों की एक सभा होती थी जिसका संस्था के संगठन में महत्वपूर्ण स्थान होता था। महत्वपूर्ण मुद्दों पर विचार करने के लिए सभा की बैठक बुलाई जाती थी। इसके लिए ढोल बजाकर सभी सदस्यों को सूचित किया जाता था (सत्यकेतु विद्यालंकार, 2017)। सभा की कार्यवाही में व्यवधान डालने वाले को उचित दंड दिया जाता था। कुषाण, शक आदि विदेशी शासकों के अभिलेखों से भी श्रेणी की कार्यप्रणाली की सूचना मिलती है। अभिलेखों में इनके पास अक्षयनीवी रखने का उल्लेख है। इनके कार्य— उत्पादन, प्रशिक्षण, सैन्य सेवा देना, बैंकिंग सार्वजनिक निर्माण कार्य में सहयोग देना तथा राजकीय बैठकों में भाग लेना आदि होते थे।

गुप्त काल के राजनयिक उत्थान में श्रेणियों तथा निगमों की महत्वपूर्ण भूमिका रही। इस काल की आर्थिक उन्नति में उद्योग तथा व्यापार के विकास में इनका महत्वपूर्ण योगदान रहा। इस समय में भी लोग अपना धन अक्षयनीवी में जमा कराते थे। गुप्त अभिलेखों से जानकारी मिलती है कि श्रेणियां बैंक की तरह लोगों से पैसे लेती थी और ब्याज देती थी। व्यापार व अन्य कार्यों लिए पैसा उधार भी देती थी। नासिक अभिलेख से पता चलता है कि देव विष्णु नामक ब्राह्मण ने तेलियों की श्रेणी के पास पांच सौ कार्यायण जमा कराए थे। इसके ब्याज के रूप में सूर्य मंदिर में दिया जलाने के लिए प्रतिदिन तेल दिया जाता था। गुप्त शासक भी अक्षयनीवी के रूप में धन जमा कराते थे, जिससे प्राप्त ब्याज को धार्मिक व जनकल्याण के कार्यों में लगाया जाता था। इस प्रकार से हम देखते हैं कि यह संस्थाएं आर्थिक रूप से अत्यधिक संपन्न होती थी। इसलिए इनके द्वारा समाजिक एवं धार्मिक कार्य जैसे कि तालाब खुदवाना, पेय जल व्यवस्था करवाना, सड़क बनवाना, मंदिर बनवाना, निर्धनों के लिए भोजन की व्यवस्था करवाना आदि करवाए जाते थे (रोमिला थापर, 2018)। मंदसौर अभिलेख से पता चलता है कि बुनकरों की श्रेणी ने एक सूर्य मंदिर का निर्माण कराया था।

गुप्त काल के बाद भी श्रेणियों का अस्तित्व विद्यमान रहा। यद्यपि इनकी स्थिति में कुछ गिरावट देखने को मिलती है। श्रेणियों के पास धन जमा करवाने की प्रवृत्ति में भी कमी आई। अब धन मंदिर के कोषों में जमा करवाया जाने लगा। साहित्य से हमें विभिन्न व्यवसायों से सम्बन्धित श्रेणियों के अस्तित्व को जानकारी मिलती है। मेघातिथि ने

शिलिपयो और व्यापारियों, साहूकारों व गाड़ी चलाने वालों की श्रेणियों का उल्लेख किया है। विज्ञानेश्वर रचित मिताक्षरा से तेलियों, जुलाहों, शिकारियों, घोड़े के व्यापारियों व जूते बनाने वालों की श्रेणियों के बारे में पता चलता है। साथ ही यह भी जानकारी मिलती है कि श्रेणी के नियमों व आदर्शों का हास होने लगा था। श्रेणी के सदस्य इसके अंतर्गत व्यापार करने के साथ-साथ अपना निजी व्यवसाय भी करने लगे थे। श्रेणियों के स्वरूप में भी परिवर्तन देखने को मिलता है। अब वह व्यवसायगत न हो कर जातिगत हो गई थी। जैन साहित्य में श्रेणियों का उल्लेख करते हुए उन्हें दो वर्गों में बाँटा है— स्पृश्य तथा अस्पृश्य वर्ग। लेकिन श्रेणी प्रमुख का स्थान पहले की भांति सम्माननीय था। उसके अधिकारों में कुछ कमी देखने को मिलती है।

दक्षिण भारत में श्रेणियों का अस्तित्व उत्तर भारत की अपेक्षा अधिक लंबे समय तक रहा। यहाँ पर श्रेणियों को वलड. गै कहा जाता था। लेखों तथा साहित्य में नानादेशी नगरम आदि श्रेणियों का उल्लेख हुआ है। बेलगाम अभिलेख में विभिन्न श्रेणियों का उल्लेख हुआ है। राजेन्द्र चोल के अभिलेख से एक ऐसी श्रेणी के बारे में पता चला है जिसके सदस्यों के साम्प्रदायिक कर्तव्यों से मुक्त होने का निर्णय लिया। उन व्यक्तियों को भी नगर से निकालने का निर्णय लिया जो कि शुल्क वसूलते समय बल का प्रयोग करते थे। अर्काट जिले के वृद्धाचलम से प्राप्त अभिलेख में उल्लेख है कि श्रेणी के सदस्यों ने समझौता किया था कि वे राजकीय अधिकारियों के अत्याचारों के विरुद्ध आवाज उठाएंगे।

निष्कर्ष

इस प्रकार हम देखते हैं कि श्रेणी प्राचीन आर्थिक संगठन का एक महत्वपूर्ण अंग थी। यह व्यापारी को सुविधा एवं सुरक्षा मुहैया करवाती थी तथा इससे सहयोग एवं सहकारिता की भावना भी सुदृढ़ होती थी। प्राचीन ऐतिहासिक स्रोतों के अध्ययन से हमें श्रेणियों के स्वरूप संगठन, नियम आदि के बारे में जानकारी मिलती है व इनकी कार्यप्रणाली का भी ज्ञान होता है। आद्य ऐतिहासिक काल से लेकर पूर्व मध्यकाल तक ये आर्थिक संगठन अस्तित्व में रहे। समय के साथ-साथ इनके महत्व में कमी आती गई। गुप्तोत्तर काल में श्रेणी व्यवस्था में हास देखने को मिलता है क्योंकि इस समय में आर्थिक जीवन राजनीतिक उथल-पुथल से अव्यवस्थित हो गया था। साथ ही यह बौद्ध कालीन व्यवस्था थी जो संघीय परंपरा पर आधारित थी। परिवेश में परिवर्तन से यह भी प्रभावित हुई। राजपूत काल में सामंतवाद अपने चरमोत्कर्ष पर था इससे उत्तरी भारत में श्रेणियों की शक्ति तथा प्रतिष्ठा को काफी धक्का लगा। इसके विपरीत दक्षिण भारत में इनका विकास हुआ। पल्लव, चोल, चालुक्य राजवंशों के समय में दक्षिण भारत में श्रेणियाँ सक्रिय थी। उत्तर भारत की अपेक्षा दक्षिण भारत में श्रेणी अधिक समय तक प्रभावशाली रही।

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बौद्ध धर्म : इतिहास लेखन के विशेष संदर्भ में

पूनम*

सारांश

वर्तमान समय में बौद्ध इतिहास लेखन हमारी संस्कृति और समाज दोनों ही क्षेत्रों में विशेष स्थान रखता है। बौद्ध इतिहास लेखन प्राचीन काल से ही आरंभ होकर समय और परिस्थिति के परिवर्तन के कारण इसमें परिवर्तन होते रहे। इन सबके बावजूद इसकी अपनी विशेषता बराबर बनी रही। बौद्ध धर्म व्यावहारिक दृष्टि से बौद्ध दर्शन ध्यान योग की एक ऐसी प्रक्रिया है जो आज के समय में बहुत ही उपयोगी है जिसके द्वारा साधक स्वयं ही अपनी चित की प्रवृत्तियों को जानकर योगान्तरायों के माध्यम से अपने अन्तःकरण को शुद्ध कर सकता था। जिस प्रकार बौद्ध दर्शन निर्वाण प्राप्ति के इच्छुक एक साधक के लिए आवश्यक था उतना ही जरूरी यह एक सामान्य व्यक्ति के लिए आज भी उतना ही आवश्यक माना जा सकता है। इस शोध-पत्र में साम्राज्यवादी विद्वानों, राष्ट्रवादी इतिहासकारों और मार्क्सवादी विद्वानों ने बौद्ध धर्म के बारे में विभिन्न तरह से विचार प्रस्तुत किये हैं तथा पाश्चात्य और भारतीय विद्वानों की विचारधाराओं को लेकर इतिहासिक-दृष्टि से विश्लेषण करने का प्रयास किया गया है।

मुख्य शब्द : इतिहास, लेखन, बौद्ध, धर्मोपदेशक, समाज, बंधुत्व, स्वतंत्रता, अष्टांगिक, संस्कृति, विचारधारा, समानता, साम्राज्यवादी, मार्क्सवादी, राष्ट्रवादी, धर्म आदि।

विषय विस्तार

इतिहास मनुष्य की विकास की प्रक्रिया के साथ गहनता से जुड़ा हुआ है और भविष्य के लिए यह एक सच्चा पथ प्रदर्शक भी माना गया है। इतिहास लेखन को इस सन्दर्भ में बहुत ही महत्वपूर्ण विषय माना गया है। वर्तमान में इतिहास लेखन को समझने के लिए उन सभी आयामों को जानना अति आवश्यक हो जाता है जो इसके उत्थान के साथ-2 इसके पतन की भी विस्तृत एवं महत्वपूर्ण जानकारी देते हैं। प्रारंभ से लेकर आधुनिक काल तक की बहुत महत्वपूर्ण जानकारीयों इसके माध्यम से ही हमें प्राप्त होती हैं। लेखन में अध्ययन भारतीय संस्कृति और समाज दोनों ही क्षेत्रों में विशेष स्थान रखता है।

बौद्ध इतिहास प्राचीन काल से ही समय और परिस्थिति के परिवर्तन के कारण इसमें भी परिवर्तन होते रहे हैं। इन सबके बावजूद भी इसकी अपनी विशेषता बराबर बनी रही। बौद्ध धर्म संसार के प्रमुख धर्मों में से एक माना जाता है विश्व में बौद्ध अनुयायियों की संख्या करीब 48.8 करोड़ से लेकर 53.5 करोड़ तक मानी गई है जो कि संसार की जनसंख्या का 9: भाग माना गया है (हार्वे, पीटर, 2013) इनमें से 70: से 75: केवल माहयानी बौद्धों की संख्या है और शेष 24: से 30: तक में थेरावादी, नवयानी और वज्रयानी बौद्ध शामिल हैं। देश और विदेशों में बौद्ध धर्म में अनेको संप्रदायों और उपसंप्रदायों का उदय हुआ परंतु इन संप्रदायों का प्रभाव कालांतर में कम होता गया।

छठी शताब्दी ई.पू. में भारत में महान धर्मोपदेशक एवम् दार्शनिक महात्मा बुद्ध का जन्म हुआ जिन्होंने एक ऐसी व्यवस्था की नींव रखी जो सामाजिक-सांस्कृतिक विकास की ओर ले जाने वाली थी। यहाँ पर सबसे पहले महात्मा बुद्ध के जीवन वृत्तान्त को समझने में अधिक सहायक जन्म और परिनिर्वाण दिवस ही वह तिथि है जो ऐतिहासिक घटनाओं की तिथि निर्धारण में सहायता करती है। गौतम बुद्ध के जीवन पर अनेक विद्वानों ने अपनी कृतियों के द्वारा इस विषय

* शोधार्थी, इतिहास विभाग, बाबा मस्तनाथ विश्वविद्यालय, अस्थल बोहर, रोहतक

को काफी प्रभावशाली बना दिया है। बौद्ध धर्म में प्रचलित तत्कालीन विचारधारा से भारतीय इससे प्रेरित हुए और परिवर्तन के लिए लालायित हो उठे। मनुष्य जब अपने कर्म और वचन से महापुरुष बनने की दिशा में कदम रखता है तो लोगों की आशाएं और अपेक्षाएं स्वयं बढ़ती ही चली जाती है। महात्मा बुद्ध एक ऐसी विचारधारा लेकर आये जिसने सामाजिक परंपरागतवाद, शोषण, भेदभाव जैसी विषम परिस्थितियों को चेतावनी ही नहीं दी अपितु स्थिति में व्यापक परिवर्तन करने के लिए तार्किक सलाह भी दी। वे एक ऐसे व्यक्ति थे जिनका प्रभाव मानव जाति के चिंतन और जीवन पर पूर्ण रूप से पड़ा। विश्व-चिन्तन और मानव जाति में उनका स्थान सर्वोपरि माना जा सकता है क्योंकि आध्यात्मिक अनुदृष्टि और बौद्धिक प्रमाणिकता की कसौटी पर वे निसंदेह इतिहास के महान पुरुषों में खरे उतरते हैं। बौद्ध धर्म के संस्थापक के रूप में उन्होंने तत्कालीन समाज में व्याप्त बुराइयों और ब्राह्मणवाद के आधिपत्य जैसे विचारों पर चोट करते हुए नैतिक मूल्यों पर बल दिया ताकि नवीन सिद्धांतों के प्रतिपादन से समाज में समानता, समरसता जैसे मूल्यों की स्थापना करना संभव हो सके।

बौद्ध धर्म में आत्मसात किये गये अष्टांगिक मार्ग वास्तव में समाज के सार्वकालीन और सार्वभौमिक मूल्य हैं जो आज भी प्रत्येक व्यक्ति एवं समाज के हितों के लिए अति आवश्यक माने गये हैं। उनका यह दृढ़ विश्वास था कि यह मार्ग निर्वाण की ओर ले जाने वाला मार्ग था जो दुखों से मुक्त करने का एकमात्र उपाय उन्होंने सुझाया। बौद्ध धर्म व्यावहारिक दृष्टि से बौद्ध दर्शन ध्यान योग की एक ऐसी प्रक्रिया है जो आज के समय में बहुत ही उपयोगी है जिसके द्वारा साधक स्वयं ही अपनी चित की प्रवृत्तियों को जानकर योगान्तरायों के माध्यम से अपने अन्तःकरण को शुद्ध कर सकता था। जिस प्रकार बौद्ध दर्शन निर्वाण प्राप्ति के इच्छुक एक साधक के लिए आवश्यक था उतना ही जरूरी यह एक सामान्य व्यक्ति के लिए आज भी उतना ही आवश्यक माना जा सकता है। वास्तव में बौद्ध धर्म विश्व का एक ऐसा धर्म बनता गया जिसके अनुयायी आज भी काफी बड़ी संख्या में समस्त विश्व में मौजूद हैं। यदि इसे मानवता का धर्म कहा जाये तो अतिशयोक्ति नहीं होगी। भविष्य में कोई भी धर्म चाहे कैसा ही रूप ले लेकिन बौद्ध धर्म का अपना महत्वपूर्ण स्थान बराबर बना रहेगा क्योंकि यह धर्म शुद्ध धर्म है जो पूर्ण रूपेण विज्ञान-सम्मत भी है। अब यहाँ पर बौद्ध धर्म पर विभिन्न इतिहास-लेखन पद्धतियों के बारे में बताना आवश्यक हो जाता है क्योंकि इस शोध-पत्र में इन पर ही विशेष ध्यान दिया गया है।

इतिहास के इस उपेक्षित पक्ष पर प्रकाश डाला जाए और भारतीय समाज के विकास की टूटी हुई कड़ियों को बौद्ध धर्म की विभिन्न इतिहास-लेखन पद्धतियों को जोड़कर देखा जाये तो विद्वानों ने इस सन्दर्भ में ज्यादा रुचि प्रदर्शित नहीं की है। प्रस्तुत शोध-पत्र में पाश्चात्य और भारतीय विद्वानों की विचारधाराओं को लेकर इतिहासिक-दृष्टि से विश्लेषण करने का प्रयास किया गया है। पाश्चात्य विद्वान कीथ महोदय का यह मानना है कि प्राचीन भारत का साहित्य तो काफी है लेकिन इतिहासिक दृष्टि से इसे तार्किक ढंग से प्रस्तुत नहीं किया गया। (वार्डर, ए. के., 1972) दूसरी तरफ वार्डर का मानना है कि इतिहास लेखन कला वैदिक से लेकर आधुनिक काल तक ऐसे अनेक तथ्य मिलते हैं जिसमें बड़ी संख्या में कृतियाँ उपलब्ध हैं जो पांडुलिपियों में छिपी हुई हैं लेकिन ये उनमें ऐतिहासिक तथ्य कम देखते हैं।

बौद्ध विद्वानों द्वारा रचित ग्रन्थों जैसे **त्रिपिटक**, **जातक**, **बौद्धचरित**, **अमरकोश** इत्यादि ने भारतीय साहित्य को काफी मूल्यवान बनाया। जातक कथाओं में गौतम बोधिसत्व के रूप में जहाँ विभिन्न 'पात्रों के माध्यम से धन संचय, कृपणता, मद्यव्यसनी, रात्री के मध्यान में विचरण करना आदि प्रवृत्तियों को हतोत्साहित करते हैं, वही दूसरी ओर श्रम द्वारा धनार्जन, दान देना, दूसरों की सहायता करना आदि प्रवृत्तियों को जातक कथाओं के माध्यम से समाज हित के लिए प्रदर्शित करते हैं।' इस प्रकार जातकों के अध्ययन से पाठक प्राचीन भारत के आर्थिक सामाजिक, धार्मिक, राजनीतिक एवं सांस्कृतिक परिस्थितियों से परिचित हो सकता है। वर्तमान सन्दर्भ को ध्यान में रखते हुए संक्षेप में यही कहा जा सकता है कि बुद्ध का सामाजिक एवं अर्थिक संदेश व बौद्ध द्वारा समाज का अवलोकन व उनका व्यवहारिक पक्ष

कथाओं के माध्यम से जातकों में प्रचुर मात्रा में विद्यमान है। इस प्रकार इन कथाओं ने शुद्ध भारतीय संस्कृति को आधार प्रदान करने का महत्वपूर्ण कार्य भी किया है।

पाश्चात्य विद्वानों की आलोचना करते हुए आर. सी. मजूमदार (मजूमदार, आर. सी., 1970) लिखते हैं कि यदि ऐतिहासिक और साहित्यिक तौर से देखे तो प्राचीन भारतीय इतिहास लेखन के लिए सामग्री काफी मात्रा में उपलब्ध है जिसमें प्रकृति, उत्तेजना, शैली जैसे अन्य सभी मूल्यवान गुण मिलते जो ऐतिहासिक दृष्टि से महत्वपूर्ण माने जा सकते हैं। प्राचीन साहित्य में पुराणों, बौद्धों के जातक साहित्य और भक्ति गीतों में समाज एवं आये अनेक परिवर्तनों की व्यापक जानकारीयों इनमें मिलती है। प्रसिद्ध विद्वान, सुरेंद्रनाथ बनर्जी भी मजूमदार से सहमति जताते हुए कहते हैं कि प्राचीन भारत में पाश्चात्य जैसी ऐतिहासिक साहित्य की रचना नहीं हुई। ऐसा संभव हो सकता है काफी ग्रंथ किन्हीं कारणोंवश खो गये या उचित रख-रखाव न होने के कारण नष्ट हो गये। (अली, शेख बी., 1978) अगर प्राचीन ऐतिहासिक सामग्री का उल्लेख किया जाए तो यह भी कहा जा सकता है कि इनमें ज्यादातर मौखिक परंपरायें (Oral traditions) किंवदन्तियाँ (Legends) और पौराणिक कथाओं (Myths) के रूप में मिलती है जिनमें काफी सत्यता है। ये सभी इतिहास-लेखन में काफी सहायता आज भी हो सकती है। (आर. के. मजूमदार एण्ड ऐ. एन. श्रीवास्तव, 1987) समयानुसार इतिहास-लेखन पद्धति में परिवर्तन होते रहे और प्रत्यक्षवाद एवं विश्लेषणात्मक पद्धतियों ने तो इतिहास को और भी बुलंदियों पर पहुँचा दिया है जिसका लाभ आज सभी जिज्ञासुओं को हो रहा है। विद्वानों का मत है कि महात्मा बुद्ध के उपदेशों से ही बौद्ध दर्शन की उत्पत्ति हुई। बौद्ध दर्शन वास्तव में उनके द्वारा प्रतिपादित सिद्धान्तों की वह विचारधारा है जो ब्राह्मणों को वस्तुजन्य मानती है। यह आत्मा-परमात्मा के अस्तित्व के विषय में विवाद नहीं करती लेकिन जीवन के अन्तिम उद्देश्य-निर्वाण पर ही आधारित है जिसे भारतीय-जीवन पद्धति में अति महत्वपूर्ण माना गया है।

इसी प्रकार से साम्राज्यवादी विद्वानों ने बौद्ध धर्म के बारे में विभिन्न तरह से प्रस्तुत किये हैं। जेम्स मिल, वी. ए. स्मिथ, (स्मिथ, वी. ए., 1901), राईज डेविडस, (राइस डेविड, 1932), ए. एल. बसम, ई. थॉमस, हर्मन्स ऑल्डनबर्ग, (हर्मन्स ऑल्डनबर्ग, 1971), आदि ब्रिटिश विद्वानों द्वारा किये गये इतिहास लेखन का गहनता के साथ विश्लेषणात्मक रूप से सभी तथ्यों को प्रस्तुत विस्तृत रूप से किया गया है उनके द्वारा लिखी गई अनेक कृतियों में असंतुलन सा दिखाई पड़ता है जिसे पाश्चात्य-जगत के लिए बुद्ध धर्म को समझने में भ्रम की स्थिति सी बनी रही। विलेन्ट ए. स्मिथ ने भारतीय इतिहास का गहनता के साथ सर्वेक्षण किया और काफी साहित्यिक एवं पुरातात्विक सामग्री के साथ अनेक परंपरागत विद्वानों से जानकारी प्राप्त कर एवं ऐतिहासिक तथ्यों को ध्यान में रखकर अपनी कृति 1894 में प्रकाशित की। यह कृति लंबे समय तक भारतीय इतिहास की एक पाठ्य-पुस्तक बनी रही जिसे हैलिबरी कॉलेज (लंदन) और भारतीय विश्वविद्यालयों में पढ़ाया जाता रहा। प्राचीन भारतीय इतिहास की यह पहली पुस्तक थी जिसे उस समय काफी ख्याति मिली और स्मिथ को प्राचीन भारतीय इतिहास का अच्छा विद्वान माना जाने लगा। उनका मानना था कि भारत में निरंकुश शासकों की लंबी परंपरा रही है और इसी वजह से भारतीय राजाओं की कठोर और निरंकुश शैली को तत्कालीन विद्वानों ने तथ्यों को अतिशयोक्ति के साथ वर्णित किया जिसे किसी भी प्रकार से तार्किक नहीं माना जा सकता। यह एक बहुत बड़ा कारण था कि प्राचीन भारत के संबंध में ब्रिटिश विद्वानों का नजरिया एक जैसा नहीं था जिसकी वजह से वो अलग-2 विभिन्न धारणाएं देकर भारतीय इतिहास को प्रस्तुत करते रहे। उन्होंने जो भी लिखा वह औपनिवेशिक शासन और उसके द्वारा भारतीय संसाधनों के दोहन के उद्देश्य से साम्राज्यवादी हितों को ध्यान में रखकर ही लिखा। वे अपने आप को सर्वोच्च मानते रहे और भारतीयों को उन्होंने कभी भी और किसी भी रूप में उनको सम्मान नहीं दिया एवं 'स्वतः मनुष्यों पर भार के सिद्धांत' (White Mens Burden Theory) के गीत गाते रहे।

बौद्ध धर्म के बारे में स्मिथ का मानना है कि बुद्ध धर्म के बारे में अक्सर यह कहा जाता है कि महात्मा बुद्ध एक नये धर्म की स्थापना करना चाहते थे लेकिन ऐसा नहीं था। उन्होंने बुद्ध को वास्तविक तौर से एक हिंदू सुधारक ही माना।

(स्मिथ, वी. ए., 1908) एक अन्य अंग्रेज विद्वान ई. जे. थॉमस निर्वाण के बारे में बौद्धों का क्या मानना है इस पर बहुत चर्चा करते हैं और इसके बारे में कुछ गलत धारणाओं को भी दूर करने का प्रयास करते हैं। उनका यह दृढ़ विचार था कि जिस व्यक्ति ने अष्टांगिक मार्ग को सही ढंग से समझा ही नहीं तो वह व्यक्ति पूर्वजन्म के चक्र को कैसे समझ सकता था और इससे कैसे मुक्त हो सकता था। उनका मानना था कि बौद्ध मत के अनुसार यदि व्यक्ति इस मार्ग पर चले वह अपने जीवन के दौरान ही निर्वाण प्राप्त कर सकता था। निर्वाण की प्राप्ति दो प्रकार से सम्भव थी एक तो वो जो जीवित रहते प्राप्त कर सकता था दूसरा वो जो मृत्यु के बाद भी प्राप्त कर सकता था। इसी प्रकार से थॉमस ने ईसाई धर्म और बौद्ध धर्म में समानताएं बताते हुए स्पष्ट रूप से कहा है कि दोनों ही धर्म नैतिकता के सिद्धांत पर जोर देते थे और दोनों धर्म जटिल भी रहे क्योंकि ये तिब्बत और एशिया के स्थानों से संपर्क में आए। अन्य पाश्चात्य विद्वान फॉसबोल इसे सही नहीं मानते। उनके विचार में बौद्ध धर्म से पहले ईसाई धर्म आ चुका था। ई. थॉमस का तर्क था कि चाहे जो भी हो बौद्ध धर्म और ईसाई धर्म में अंतर के साथ-2 समानताएं भी विद्यमान रही। अपनी भाषा, धर्म, संस्कृति और पाश्चात्य मूल्यों को सर्वोपरि मानने वाले ये विद्वान तर्कों की बात तो करते हैं लेकिन स्वयं ही अनेक संदर्भों में तर्कहीन होकर विपरीत दिशा में भटक जाते हैं। (ई. जे. थॉमस, 1913) एक अन्य पाश्चात्य विद्वान एच. एल. विल्सन ने उसके बौद्ध होने पर ही विवाद खड़ा कर दिया और एक पाश्चात्य विद्वान एडवर्ड थॉमस ने तो यहाँ तक कह डाला कि अशोक पहले एक जैन धर्म का मानने वाला था लेकिन बाद में बौद्ध बन गया। अशोक के बौद्ध मतालवी होने पर विवाद की कोई भी जगह नहीं दिखाई देती है। भाबू अभिलेख से यह बात स्पष्ट रूप से सिद्ध हो चुकी है कि अशोक बौद्ध धर्म का प्रबल अनुयायी था। (भंडारकर, देवदत्त रामकृष्ण, 1960)

राइस डेविड और उनकी पत्नी कैरोलिन ऑगस्टा फॉले दोनों ही ने बौद्ध धर्म पर विशेष रूप से अध्ययन किया और दोनों ने ही इस विषय पर अंतरराष्ट्रीय ख्याति प्राप्त की। राइस डेविड ने पाली में लिखे गये धर्म ग्रंथों का गहनता से अध्ययन करके उनका अनुवाद व उन्हें प्रकाशित भी किया। पहली बार किसी व्यक्ति ने बौद्ध धर्म के मूल साहित्य को पश्चिम में व्यापक रूप से सबके सामने रखा। यही कारण था कि बौद्ध धर्म के सिद्धांतों व शिक्षा को सबसे शुद्ध रूप में स्वीकार किया जाने लगा। राइस डेविड के अनुसार बौद्ध धर्म सबसे पुराना धर्म है और इसमें किसी प्रकार की मिलावट नहीं है। राइस डेविड से पहले कई बार बौद्ध ग्रंथों को हॉजसन द्वारा नेपाल में एकत्रित बौद्ध ग्रंथों की खोज की गई।

ब्रिटिश इतिहासकारों की बौद्ध को जानने की रुचि कम थी क्योंकि उनके व्यापक अध्ययन, विश्लेषण आदि के बारे में ज्यादा जानकारी प्राप्त नहीं की। उनके सभी आयामों का विश्लेषणात्मक तरीके से अध्ययन बाद ही इसको तार्किकता के साथ प्रस्तुत करने का इस शोध-पेपर में प्रयास किया गया है। साम्राज्यवादी इतिहास-लेखकों के द्वारा जो भारत-विरोधी विचारधारा प्रस्तुत की उसके प्रतिशोध के रूप में राष्ट्रवादी इतिहास-लेखन पद्धति को भारतीय विद्वानों द्वारा प्रारंभ किया गया। बीसवीं शताब्दी में बाबा साहब आपटे ने भारतीय इतिहास में विभिन्न विकृतियों को नष्ट करके राष्ट्रीय हितों को सर्वोपरि मानकर भारतीय इतिहास लिखने का तर्क प्रस्तुत किया। यहीं से भारतीय राष्ट्रवादी इतिहास-लेखन पद्धति का श्री गणेश हुआ। 1984 में अखिल भारतीय संकलन योजना की स्थापना के बाद भारत के राष्ट्रवादी इतिहासकारों ने तत्कालीन इस ब्रिटिश विकृत अवधारणा का विरोध किया और सभी तथ्यों को ध्यान में रखकर तर्कहीन इतिहास को परिशोधित करते हुए नवीन इतिहास लेखन के कार्य को प्रारंभ किया। इस प्रकार इस सन्दर्भ में अनेक विद्वानों एवं इतिहासकारों का महत्वपूर्ण योगदान रहा है जिसमें राष्ट्रवादी पुटो का अहम योगदान रहा है।

राष्ट्रवादी इतिहासकारों ने बौद्ध धर्म पर अपने-2 ढंग से तर्क प्रस्तुत किये गये जिनमें डी. आर. भण्डारकर, (भंडारकर, रामकृष्ण गोपाल, 1900), राधा कुमुद मुखर्जी, (मुखर्जी, राधा कुमुद, 1962), के. ए. नीलकण्ठ, (नीलकंठ, के0 ए0, 1969), हेमचन्द्रराय चौधरी, (चौधरी, हेमचन्द्र राय, 1979), आर. सी. मजूमदार, (आर0 सी0 मजूमदार, 1954), आर. एस. त्रिपाठी

त्रिपाठी, (राम शंकर, 1998) आदि के नाम सर्वोपरि हैं। इन विद्वानों ने जातकों से संबंधित सभी तरह की सामग्रियों का अध्ययन किया है। आर. सी. मजूमदार की पुस्तक **प्राचीन भारत, ए क्लासिकल एज**, के. पी. जायसवाल **हिंदू पॉलिटी** जैसे कुछ ऐसे महत्वपूर्ण ग्रंथ हैं जो बौद्ध संगठन, बौद्ध साहित्य, बौद्ध धर्म का पतन, हीनयान व महायान का विकास एवं उनकी अवनती, मठ जीवन-पद्धति आदि पर विशेष सामग्री का अध्ययन करके तार्किक रूप से प्रस्तुत करने का अच्छा प्रयास किया गया है।

रामकृष्ण भंडारकर अपने तर्क देते हुए कहते हैं कि बौद्ध धर्म को प्रभावित करने वाले तत्व मीमांसा नहीं बल्कि उसके नैतिक जैसे पहलु थे जिसने बौद्ध धर्म प्रचार को सार्थकता दी। उन्होंने बौद्ध धर्म में अष्टांगिक मार्ग को सबसे महान मार्ग माना है (रामकृष्ण गोपाल भंडारकर, 1900) जिसे बौद्ध धर्म का सुविचार भी कहा जा सकता है। यही वजह थी कि इसने जनता को काफी प्रभावित किया। उनका यह कहना भी है कि बौद्ध धर्म मिशनरियों और सम्राट अशोक के जोरदार प्रयासों का ही फल था जिन्होंने बौद्ध धर्म का व्यापक तौर से प्रचार-प्रसार विदेशों में किया। (रामकृष्ण गोपाल भंडारकर, 1900) भंडारकर के साथ-2 राधाकृष्ण गोपाल भंडारकर भी इस तर्क से सहमत हैं कि बौद्ध धर्म के प्रचार-प्रसार में अशोक ने जो महत्वपूर्ण योगदान दिया वास्तव में वह उसकी महानता का प्रतीक था जिसके लिए उसने अपना तन-मन लगा दिया। उसका शायद ऐसा कोई अभिलेख नहीं था जिसमें बौद्ध धर्म की चर्चा ना की गई हो। अभिलेखों से स्पष्ट पता चलता है कि वह बौद्ध धर्म का कितना बड़ा पोषक था परंतु कोई भी तत्कालीन साहित्यिक या धार्मिक ग्रंथ इस बात की पुष्टि नहीं करता है जिससे ज्ञात हो कि उसने कोई धर्म ग्रहण किया था या संरक्षण प्रदान किया था। मजूमदार महोदय के प्रसिद्ध ग्रंथ **प्राचीन भारत** में धार्मिक जीवन में संघटक प्रवृत्तियों का विस्तार से वर्णन किया है जिसमें भारतीयों के धार्मिक जीवन में व्याप्त उन सभी प्रवृत्तियों का विश्लेषणात्मक ढंग से अध्ययन करके यह प्रमाणित किया है कि प्राचीन भारतीयों ने धार्मिक क्षेत्र में संघों का निर्माण एवं विकास किया, विशेषकर महात्मा बुद्ध एवं उनके अनुयायी भी पीछे नहीं रहे। जो भी उन्होंने धार्मिक संगठन की रचना की वह अपूर्व थी। (आर. सी. मजूमदार, 1954) साथ-2 यह भी स्वीकारा गया है कि बुद्ध काल में धार्मिक संघ भारतीय समाज का ही एक महत्वपूर्ण अंग था। उन्होंने यह प्रमाणित भी किया है कि बौद्ध भिक्षुओं के सामुदायिक जीवन के दो विशिष्ट लक्षण 'उपोसथ' तथा 'वर्णावास' बुद्ध के समय से ही भारत के सन्यासियों में पहले से ही प्रचलन में थे। मजूमदार ने यह भी व्याख्या प्रस्तुत की है कि भगवान बुद्ध केंद्रीय शक्ति के रूप में संघ की सभी कार्यवाहियों का नियमन करते थे। संघ के द्वितीय भाग के रूप में भिक्षु और भिक्षुणियों के अनेक स्थानीय संघ थे लेकिन विभिन्न स्थानीय संघों के प्रतिनिधि के तौर पर केंद्रीय संगठन का कुछ अभाव सा मानते हैं। इस पद्धति में दोष स्पष्ट थे, जिनका अनुभव स्वयं बुद्ध ने अपने जीवनकाल में ही कर लिया था। यद्यपि संघों को स्थानीय तौर पर स्वायत्तता तो प्राप्त थी किंतु केंद्रीय सत्ता इतनी दुर्बल थी कि संघ के हितों को स्थानीय स्तर पर व्यापकता प्रदान करने का कोई प्रयास नहीं किया गया। भगवान बुद्ध की मृत्यु के पश्चात तो केंद्रीय सत्ता पूर्णतः लुप्त होती चली गई क्योंकि तथागत ने किसी को अपना उत्तराधिकारी मनोनीत ही नहीं किया था। उनकी मृत्यु के बाद बौद्ध संघ अनेक स्वतंत्र स्थानीय संघों में विभक्त हो गया जिससे विषम संकट उत्पन्न होने लगा था, परंतु मजूमदार के कथनानुसार वास्तव में ऐसा हुआ ही नहीं। (आर. सी. मजूमदार, 1954)

बौद्ध धर्म के पतन के बारे में मजूमदार का मत है कि किसी भी महत्वपूर्ण धार्मिक आंदोलन के उत्थान और पतन के लिए किसी प्रकार की निश्चित तिथि निर्धारित करना सदैव ही कठिन विषय रहा है। सामान्य तौर पर यह कहा जा सकता है कि गुप्तों के प्रभुत्व का काल बौद्ध धर्म के उत्थान और पतन की विभाजन रेखा थी। पाँचवीं शताब्दी के अंत में हुणों के आक्रमण ने उत्तर-पश्चिम भारत में बौद्ध धर्म को काफी क्षति पहुंचाई। हुणों ने बौद्ध मंदिरों और विहारों को ही नष्ट नहीं किया अपितु बौद्ध भिक्षुओं का कत्ल तक कर डाला। अब बौद्ध धर्म की आत्मा केवल शक्ति विहार-व्यवस्था तक ही सीमित रह गई थी और विहारों को नष्ट करने का मतलब था कि बौद्ध धर्म को नष्ट करना। विहारों के नष्ट होते ही पास के क्षेत्रों से भी बौद्ध धर्म नष्ट होता गया। अपनी केंद्रीय शक्ति के कारण ही विहार सदैव विदेशियों के

आक्रमण का कारण होते रहे। हुणों के आक्रमण के बाद इस्लामी आक्रमण ने भी बौद्ध धर्म को काफी क्षति पहुंचाई। अन्य धर्मों पर विदेशी आक्रमणों का इतना प्रभाव नहीं पड़ा जितना कि इस पर पड़ा था। (आर. सी. मजूमदार, 1954)

अध्ययन करने के बाद ऐसा प्रतीत होता है कि राष्ट्रवाद की विचारधारा अपनी ही बनाई गई प्रक्रिया के अंतर्गत स्वयं वाद-विवाद का सामना करती रही और साम्राज्यवादियों का विरोध करते हुए राष्ट्रवादी विद्वानों ने भारतीय राष्ट्रवाद को एक नया रूप देने के लिए ऐतिहासिक तथ्यों के आधार पर एक तार्किक प्रयास किया गया है। उन्होंने राष्ट्रीय आंदोलनों के विभिन्न चरणों को एक तरह से आधार बनाकर इसी तरह से प्रस्तुत किया है। उन्होंने केवल सांस्कृतिक इतिहास का अध्ययन ही नहीं किया बल्कि राजनैति, सामाजिक और आर्थिक स्थितियों के साथ-2 अन्य पहलुओं को भी ध्यान में रखकर अपने तर्क प्रस्तुत किए हैं।

साम्राज्यवादी और राष्ट्रवादी इतिहास-लेखन के बाद एक नई विचारधारा का आगमन हुआ जिसे मार्क्सवादी विचारधारा के नाम से जाना जाता है। इन विद्वानों ने चुनौती ही नहीं दी अपितु उनको तर्कहीन माना। मार्क्सवादी विद्वानों ने बौद्ध धर्म द्वारा अपनाये गये मानव समानता के सिद्धान्तों को महत्वपूर्ण माना। इस विषय में धर्मानन्द कोसाम्बी ने मूलतः एक गणितज्ञ होते हुए अलग तरह से वैज्ञानिक ढंग से इसे प्रस्तुत करने का प्रयास किया है। उन्होंने तत्कालीन आंडम्बर रहित हिन्दू समाज की आलोचना की क्योंकि इस धर्म ने समाज को अनेक परम्पराओं से मुक्ति दिलाई। मार्क्सवादी इतिहास-लेखन के सबसे वरिष्ठ विद्वानों में रामशरण शर्मा, रोमिला थापर, द्विजेंद्र नारायण झा, (झा, डी. एन., 1977) राहुल सांकृत्यायन आदि को माना गया है। (सांकृत्यायन, राहुल, 1937) भारतीय इतिहास में इन विद्वानों ने एक बहस प्रारम्भ की जो ऐतिहासिक भौतिकवादी पर आधारित मानी गई। आर. एस. शर्मा अपनी विभिन्न पुस्तकों में मोटे तौर पर कोसाम्बी से सहमति जताते हैं। राहुल जी मार्क्सवादी उपन्यासकार होने के कारण अपने एक उपन्यास में एक नयी वैज्ञानिक दृष्टि प्रदान करते हुए, दलित वर्ग के प्रति गहरी सहानुभूति के साथ ही, उनके भाग्य बदलने के क्रांतिकारी उत्साह के रूप में इसे देखते हैं। इन मार्क्सवादी विद्वानों का मानना है कि एक साहित्यकार युगीन परिस्थितियों को बदलने की क्षमता रखता है और हर महान कलाकार इसी अर्थ में महान होता है जो अपने युग को प्रभावित करते हुए तत्कालीन परिस्थितियों को बदल देता और इसी से समाज को भी बदला जा सकता है। भौतिक तौर पर समाज की व्याख्या करें तो इन विद्वानों का मानना है कि भारतीय समाज द्वंद्वात्मकताओं से अटा पड़ा है जिसमें अनेक तरह की विषमताओं के आने के कारण स्थिति विषैली सी बनती गई।

अंबेडकर ने भी बुद्ध कालीन और बुद्धोत्तर प्रकाशित साहित्य का गहन अध्ययन किया और वे उस दर्शन से अत्यंत प्रभावित हुए। उन्होंने बुद्ध को महानतम समाज सुधारक ही नहीं माना अपितु दैव-तुल्य तक का दर्जा भी दे डाला। अम्बेडकर सुशिक्षित, सुसंस्कृत व गम्भीर विचारक होने के कारण उन्होंने धर्म को केवल वैयक्तिक दृष्टि से नहीं देखा बल्कि अपने करोड़ों उन भाईयों की दृष्टि से भी देखा जो हजारों वर्षों से अपने अधिकारों से वंचित रहे। बौद्ध धर्म के गहन अध्ययन के बाद उन्होंने उसकी मानवोचित अवधारणा का आत्मिय अनुभव किया। जिस विद्या की तलाश थी वह उन्हें इसमें मिल गई। उन्होंने स्वयं कहा कि काफी वर्षों से जिसे वह ढूँढ रहा था और जितना चाहता था उससे भी अधिक मिला। अंबेडकर, बी. आर., उन्होंने बौद्ध धर्म में मानववादी सिद्धान्त को एक सूत्र में बांधने की शक्ति को पहचाना जिसकी तत्कालीन परिस्थितियों में उनको अत्यंत जरूरत थी। समाज में समता, स्वतंत्रता और सभी जातियों में आपसी तन्मयता के द्वारा सद्भावना एवं सहयोग की भावना को सर्वोपरि माना जिससे समाज एवं देश को प्रगति की तरफ ले जाया जा सके। मानव की चहुँमुखी प्रगति में आस्था रखने वाले अम्बेडकर उस धर्म में विश्वास नहीं करते थे जो शोषण एवं असमानता पर आधारित हो। वह केवल उस धर्म के समर्थक थे जो 'बहुजन सुखाय-बहुजन हिताय' में विश्वास रखता था। उनका मानना था कि "ऐसा धर्म, जो समता पर आधारित हो जो मानव-मानव में एकता के भाव उत्पन्न करता हो। ये सब बातें बुद्ध के धर्म में मिलती हैं। उनका धर्म पूर्ण न्याय-संगत है। वह मानव-प्रकृति पर आधारित है।" उनका यह दृढ़ विश्वास था कि इस तरह की व्यवस्था से सामाजिक बुराइयों का अन्त हो सकता

था तथा समाज में शान्ति व्यवस्था एवं न्याय का आधिक्य हो सकता था। यदि सामाजिक एकता के आधार पर समाज-स्थापना सम्भव हो जो पंचशील को अपने आचरण में तार्किकता पर आधारित हो। अष्टांग-मार्ग एवं पारमिताओं का अनुसरण करने में विश्वास रखते थे ताकि मानव अपना जीवन सम्यक दृष्टि के साथ सादगी के साथ बिता सके। उन्होंने बौद्ध धर्म के आत्मवाद के सिद्धान्त का गम्भीरता के साथ विवेचन किया। वे मानते थे 'दुनियां की सभी वास्तविक वस्तुएँ क्षणिक हैं जो क्षणिक नहीं, वह वास्तविक भी नहीं हो सकती'। इस अनित्यवाद पर विचार करके ही बौद्ध-धर्म को उन्होंने वर्तमान में भी आधुनिकतम और प्रगतिशील पद्धति के रूप में माना और सभी से इसे अपनाने का आग्रह भी किया। (अंबेडकर, बी. आर., 1957)

बौद्ध धर्म के द्वारा विभिन्न कलाओं जैसे स्थापत्य कला, चित्रकला को प्रोत्साहन मिला। इसमें कोई संदेह नहीं की भवन निर्माण कला और मूर्तिकला के क्षेत्रों में बौद्ध धर्म की देन को कभी नहीं भूलाया जा सकता है। अशोक और कनिष्क के राज्य-काल में बड़ी संख्या में स्तूपों एवं विहारों का निर्माण हुआ। (सिंह, सुनीता, 2006) अशोक द्वारा निर्मित करवाये गये सांची और भरहुत के स्तूपों की सुन्दर कला को देखकर आज भी व्यक्ति चकित रह जाता है। कनिष्क के समय गांधार और मथुरा कला का विकास हुआ। उस समय महात्मा बुद्ध और बौधिसत्त्वा की अति सन्दर मूर्तियों को देखकर उस समय की मूर्तिकला के क्षेत्र में हुई प्रगति की व्यापक जानकारी मिलती है।

वर्तमान समय में सांप्रदायिकता, जातिवाद, छुआछूत, हिंसा, स्वार्थ, आतंकवाद से पीड़ित मानव समाज अपने आपको सुख-शांति से विचलित होकर एक तरह से खोखला होता जा रहा है। स्थिति ऐसी होती जा रही है कि हर तरफ अंधकार ही अंधकार दिखाई दे रहा है। इसी बीच महात्मा बुद्ध के पंचशील जैसे श्रेष्ठ सिद्धांत, विचार और अष्टांगिक मार्ग ही मानव जाति को भविष्य का उपयुक्त रास्ता दिखा सकता है बौद्ध धर्म किसी विशेष व्यक्ति की संपत्ति नहीं बल्कि जन-मानव के कल्याण की भावना का नाम ही बौद्ध धर्म हैं। बौद्ध धर्म के उपदेश यदि व्यक्ति अपने जीवन में आत्मसात कर ले तो वह जीवन में अच्छा नागरिक बन सकता है। बौद्ध धर्म का मूल लक्ष्य एवं परम सिद्धांत "बहुजन हिताय बहुजन सुखाय है" यह संसार का कटु सत्य है कि प्रत्येक मनुष्य किसी न किसी दुख से दुखी है उनके दुख को दूर करने के लिए एक मात्र उपाय भगवान बुद्ध के उपदेश को आत्मसात करके ही जीवन में स्थायी शांति प्राप्त की जा सकती है। यदि इस पर ध्यान पूर्वक विचार किया जाए तो बुद्ध के उपदेशों की सार्थकता इसी बात से सिद्ध होती है कि संयुक्त राष्ट्र संघ का मानवाधिकार का घोषणा-पत्र भी बुद्ध के उपदेशों पर आधारित है। भारत ने अपने राजचिह्न के रूप में बौद्ध प्रतीक को ही अपनाया है और आज भी यह शांति एवं सह-अस्तित्व के सिद्धांतों का पोषक बना हुआ है। पंचशील का सिद्धांत भी बौद्धधर्म की ही देन है। महात्मा बुद्ध ने जिन सिद्धांतों एवं आदर्शों को अप्रत्यक्ष रूप से विश्व के सामने प्रतिपादन किया वे आज भी इस वैज्ञानिक युग में अपनी मान्यता बनाये हुए हैं और अनेक देश उन्हें कार्यान्वित करने का कुछ प्रयास भी कर रहे हैं। नेहरू ने अनेक देशों के प्रतिनिधियों के साथ मिलकर गुटनिरपेक्ष आंदोलन की स्थापना की थी जिसमें बौद्ध धर्म जैसे पंचशील के सिद्धांत को मूल मंत्र मानकर भारत के संविधान में भी चार स्तंभ समानता, स्वतंत्रता, न्याय और बंधुत्व के रूप में अपनाये गये हैं जो सभी बौद्ध धर्म के ही आधार स्तंभ माने गये हैं। यदि वर्तमान समय में इसका गहनता के साथ विश्लेषण किया जाये तो केवल एकमात्र बौद्ध ही ऐसा धर्म है जो मानव समाज को सभ्य और संस्कारवान बना सकता है। आज के समय में जो भी परिस्थितियां देश और समाज में प्रचलित हैं उनमें समरस्ता की भावना केवल बौद्ध की शिक्षाओं के द्वारा ही संभव और एक मात्र उपाय है जो भारत की समतावाली संस्कृति को पुनः जीवित करने में कारगर सिद्ध हो सकती है। आधुनिक संघर्षशील युग में यदि बुद्ध के सिद्धांतों का अनुसरण किया जाये तो निःसंदेह विश्व में शांति एवं सद्भावना स्थापित संभव हो सकती है जो मानव-समाज के कल्याण के लिए अत्यंत जरूरत है।

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मेवात का प्रमुख नगर 'तिजारा': एक ऐतिहासिक अध्ययन

पूजा साहू*

सारांश

भारतीय इतिहास में हमें अनेक ऐसे नगर दिखाई देते हैं जिनका विशेष ऐतिहासिक महत्व रहा है। इन नगरों में ही सामाजिक, आर्थिक, राजनीतिक एवं सांस्कृतिक जीवन की झलक दिखाई देती है। ऐसा ही एक ऐतिहासिक महत्व रखने वाला नगर है—**तिजारा**, जो अतीत में मेवात की सामाजिक, आर्थिक एवं राजनीतिक गतिविधियों का प्रमुख केंद्र रहा। वर्तमान में यह नगर राजस्थान के अलवर जिले की एक उप तहसील है। तिजारा मेवात के इतिहास में प्रमुख स्थान रखता है। मेवात के खानजादा शासकों ने विशेष महत्व देते हुए इसे अपनी राजधानी बनाया। समय-समय पर इस नगर ने दिल्ली के सुल्तानों एवं मुगल बादशाहों का ध्यान अपनी ओर आकर्षित किया। इस नगर पर खानजादों, मुगलों, जाटों, मराठों, सिक्खों एवं नरुका राजपूतों द्वारा क्रमिक रूप से आधिपत्य रहा। एक प्रमुख ऐतिहासिक नगर होने के कारण यहाँ पर अनेक ऐतिहासिक स्थल जैसे किला, भूतहरि गुंबद, हसन खान का मकबरा, लाल मस्जिद, मूसी महल एवं सती के स्मारक (गुंबददार छतरियाँ) उपस्थित हैं। (अहमद, एजाज, 2020, पृ.44) प्रस्तुत शोध लेख के माध्यम से तिजारा नगर एवं उसके प्रमुख स्थलों का विस्तृत वर्णन किया गया है।

संकेत शब्द: तिजारा, मेवात, राजस्थान, खानजादा, दिल्ली सल्तनत।

तिजारा राजस्थान के अलवर जिले का एक प्रमुख नगर है जो 27.93° अक्षांश एवं 76 85° देशांतर पर स्थित है। इसकी औसत ऊँचाई 291 मीटर है। यहाँ राष्ट्रीय राजमार्ग 25 के माध्यम से पहुँचा जा सकता है जो गंगापुर शहर को भिवाड़ी के माध्यम से धारुहेड़ा की तरफ से जोड़ता है। इसके आसपास के कस्बों में फिरोजपुर झिरका और नूँह हरियाणा में जबकि इसके साथ लगने वाले टपूकड़ा, भिवाड़ी और किशनगढ़वास राजस्थान में आते हैं। तिजारा में नगरपालिका भी है और यहाँ की जनसंख्या 24,747 है जिसमें से 12,892 पुरुष हैं और 11,855 महिलाएं हैं। इसकी नगर पालिका में राज्य के औसत 928 के मुकाबले महिला लिंगानुपात 920 है। इस शहर की साक्षरता दर 79.94% है जिसमें पुरुष साक्षरता लगभग 89.10% और महिला साक्षरता दर 70.09% है। यहाँ पर यादव और मेव समुदाय की बहुलता है। (Census, 2011)

तिजारा नगर का संक्षिप्त इतिहास

यदि मध्यकालीन मेवात की बात करें तो तिजारा नगर समृद्ध इतिहास से परिपूर्ण है। यह अलवर से 30 मील उ०पू० में तथा मथुरा से 60 मील उ०प० में स्थित है। (कनिंघम, अलेक्जेंडर: 1885, पृ.114-115) यह मेवात के बीचों-बीच स्थित है। अलवर की उ०प० सीमा का प्रहरी तिजारा के बसने के संबंध में कई जनश्रुतियाँ प्रचलित हैं। कुछ लोग इसको महाभारत कालीन प्राचीन त्रिगर्त नगर का अपभ्रंश रूप बतलाते हैं। आर्कियोलॉजिकल सर्वे ऑफ इंडिया के खंड 20 से पता चलता है कि महाभारत काल में यदुवंशियों ने यहाँ की भूमि को बसाने योग्य जानकर तिजारा नगर बसाया था। दूसरी तरफ कनिंघम इस नगर को बसाने का श्रेय तोमर वंशीय अनंगपाल द्वितीय के पुत्र तेजपाल को प्रदान करता है। (नीरज, जयसिंह: 1969, पृ.35) इसके अतिरिक्त हिंदू परम्पराएं बताती हैं कि तिजारा को तेजपाल नामक

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जादों राजपूत ने बसाया था। (गजेटियर ऑफ अलवर: 1878, पृ.129) इस प्रकार इस नगर के ऐतिहासिक बसावट से जुड़ी हुई अनेक किंवदंतियों का पता चलता है।

तेजपाल के समय ही इस क्षेत्र में इस्लाम का आगमन हुआ जिसके फलस्वरूप यह क्षेत्र मेवात के नाम से प्रसिद्ध हुआ। मिराते मसूदी नामक ग्रंथ से पता चलता है कि महमूद गजनवी के एक अधिकारी सैयद इब्राहिम ने 1030 ई० में रेवाड़ी के पास धुंदगढ़ पर हमला किया तो उस समय वहां का राजा अपने रिश्तेदार तेजपाल के पास भाग गया। तिजारा के शासक तेजपाल एवं उसके भाई करण पाल ने सैयद इब्राहिम पर आक्रमण किया और उसे मार डाला लेकिन उसके अनुयायी सालार मसाईद ने तेजपाल को तिजारा भागने के लिए मजबूर कर दिया। (नीरज, जयसिंह: 1969, पृ. 35)

तिजारा का मध्यकालीन इतिहास अंधकार के गर्त में समाया हुआ है जिसका वास्तविक इतिहास खानजादों के उदय के साथ शुरू होता है। यदुवंशी शासक लखनपाल के बेटे कुंवर समरपाल ने फिरोज तुगलक के समय इस्लाम धर्म स्वीकार कर लिया और बहादुर नाहर खान के नाम से खानजादा वंश की स्थापना की। इनके समय में इस नगर को विशेष प्रसिद्धि प्राप्त हुई। बहादुर नाहर खान ने तिजारा के पास कोटला में अपनी राजधानी बसाई। (अहमद, एजाज: 2013, पृ.90) सैयदों के शासनकाल में भी दिल्ली सल्तनत की सेनाओं ने कई बार इस नगर पर आक्रमण किया। उस समय मेवात में खानजादा राजाओं की शक्ति बहुत बढ़ चुकी थी। बहादुर नाहर खान ने मेवात रियासत को अपने 9 बेटों में विभाजित कर दिया और उसने तिजारा का जागीरदार मलिक अलाउद्दीन खान को बनाया। (अहमद, एजाज: 2013, पृ.97)

बहादुर खान के पोते जलाल खान के उत्तराधिकारी ने दिल्ली के समीपस्थ लाडो-सराय तक अपनी सीमा को बढ़ाया। यह देख कर लोदी वंश के संस्थापक बहलोल लोदी ने 1451 में मेवात पर आक्रमण किया और अहमद खान से मेवात के सात परगने छीन लिए जिनमें तिजारा भी शामिल था। इस समय यह नगर मेवात की गतिविधियों का प्रमुख केंद्र बन चुका था। (नीरज, जयसिंह: 1969, पृ.35) सुल्तान बहलोल लोदी ने तातार खान को तिजारा का गवर्नर नियुक्त किया। बहलोल के उत्तराधिकारी सिकंदर लोदी ने यहां का शासनभार अपने अनुज अलाउद्दीन लोधी को सौंप दिया। उसने यहां पर एक कच्चा बांध तथा विशाल भर्तृहरि गुंबद का निर्माण करवाया। (गजेटियर ऑफ अलवर: 1878, पृ. 130)

बाबर ने खानवा की लड़ाई में हसन खान मेवाती को पराजित करके मेवात पर अधिकार कर लिया और उसने इसे अलवर एवं तिजारा दो भागों में विभाजित कर दिया। तिजारा की जागीर उसने अपने सेनापति चिन तैमूर मुल्तान को सौंप दी। (गजेटियर ऑफ अलवर: 1878, पृ.130) बाबर अपनी आत्मकथा में लिखता है कि उसके आक्रमण से पूर्व तिजारा 200 वर्षों से हसन खान मेवाती के पूर्वजों की राजधानी रहा था। (बाबरनामा: 1922, पृ.369)

हसन खान मेवाती के पिता अलावल खान ने अपनी यादगार के लिए तिजारा के समीप एक उपनगर अलावलपुर बसाया जो अब खंडहर हो चुका है। बाबर के पुत्र मिर्जा हिंदाल को अलवर और तिजारा जागीर के रूप में प्राप्त हुए थे जिसने इस नगर को उन्नत बनाया। हिंदाल ने बांध, लाल मस्जिद, दीवानखाना तथा सराय आदि बनवायीं। असलीमपुर के पास अंधेरी-उजाली नामक बंगला बनवाकर वहां बाग लगवाया जिसकी चूने की दीवारें अभी तक मौजूद हैं। शेरशाह सूरी द्वारा हिंदाल को यहां से निकाल दिए जाने के कारण लाल मस्जिद अधूरी रह गई। मिर्जा हिंदाल के खजांची तोताराम मोहनदास थे जिन्होंने तिजारा से नूंह तक एक-एक कोस पर पानी के लिए बावड़ियाँ बनवाई और बाग नीमहला भी बनवाया था। (नीरज, जयसिंह: 1969, पृ.36)

अकबर का राज्य काल भी तिजारा के लिए कम गौरव का नहीं रहा। आईने-अकबरी से ज्ञात होता है कि यहाँ पर एक स्वतंत्र सरकार थी जिसके अधीन इंदौर, उझीना उमरा-उमरी, विसरू, पिनगंवा, घासेड़ा, तिजारा, झिमरावत,

खानपुर, साकरस, सालाहेडी, फिरोजपुर, फतेहपुर और कोटला के परगने थे और तिजारा जिले का एक प्रमुख केंद्र बन चुका था। इस सरकार को 18 तहसीलों एवं 253 गांवों में बांटा गया था जिसके अंतर्गत 7,40,001 बीघा जमीन थी और भूराजस्व की उगाही 17,700,460 दाम थी। (आइन-ए-अकबरी, 1891, पृ.192)

1556 में रेवाड़ी निवासी हेमू को अकबर द्वारा कत्ल किए जाने पर मलान मीर मोहम्मद तिजारा आया और उसने यहां के तमाम पठानों का कत्ल कर दिया। हजरत गदन शाह भी अकबर के समय में ही यहां आए थे, जिसकी मजार तिजारा के उत्तर में टपूकड़ा जाने वाली सड़क के दाहिने ओर बनी हुई है जिसे अकबर ने 150 बीघा जमीन देकर बनवाया था। (नीरज, जयसिंह: 1969, पृ.36)

शाहजहां के शासनकाल में सलीम उल्लास खान को तिजारा का हाकिम नियुक्त किया गया जिसने गदन शाह की खानकहा बनवाई थी। औरंगजेब के शासनकाल में चौधरी इकराम खान खानजादे ने तिजारा के हाकिम से नक्का व निशान छीन लिए जिसके कारण इकराम खान का कत्ल कर दिया गया। (गजेटियर ऑफ अलवर: 1878, पृ.130)

औरंगजेब की मृत्यु के पश्चात् मुगल साम्राज्य पतन की ओर अग्रसर होने लगा था। ऐसे समय में भरतपुर के जाट राजा चूड़ामन ने तिजारा और अलावलपुर पर आक्रमण किया तथा यहां की जनता और संपत्ति को काफी क्षति पहुंचाई। उस समय से ही अलावलपुर आज तक निर्जन सा पड़ा हुआ है। भरतपुर के राजा सूरजमल ने दरगाह हसनपुर का बाहर का दरवाजा बनवाया जो कि तिजारा से पूर्व में 4 मील की दूरी पर स्थित है। (नीरज, जयसिंह: 1969, पृ.37) 1761 में यह नगर मराठों के आधिपत्य में चला गया। तिजारा के शासन प्रबंध के लिए उन्होंने दो पंडित तथा शाहाबाद के मुसाहिब खान खानजादे को नियुक्त किया। (गजेटियर ऑफ अलवर: 1878, पृ.131) कुछ समय पश्चात तिजारा पर जाटों का नियंत्रण हो गया और सन 1793 में अप्पा खांडेराव मराठा ने इस पर पुनः अधिकार कर लिया। जॉर्ज थॉमस को यहां का अफसर नियुक्त किया लेकिन मराठों का शासन अधिक दिन तक यहां नहीं चल सका। यहां के शंकरगढ़ आश्रम में भगवान शंकर की प्रतिमा मराठों द्वारा ही स्थापित की गई थी। (नीरज, जयसिंह: 1969, पृ.37)

मेवातियों ने तिजारा को लूटने के लिए कई बार प्रयास किये और दो माह तक झगड़ा भी चलता रहा। अंत में दीवान हरिसिंह तथा दलेल खान खानजादे ने मेवातियों को समझा-बुझाकर यहां के बनियों से कुछ पैसे दिलाकर इस नगर को मुक्त करवाया। (नीरज, जयसिंह: 1969, पृ.37)

सन 1805 में लासवाडी के युद्ध में मराठों की पराजय हुई और अंग्रेजों की सहायता से अलवर नरेश बख्तावर सिंह ने तिजारा पर अधिकार कर लिया। कुछ समय के लिए अलवर के प्रसिद्ध वकील नवाब अहमद बक्श खान ने 70,000 रुपए देकर इस नगर को अपने अधिकार में कर लिया। (गजेटियर ऑफ अलवर: 1878, पृ.131-132) बख्तावर सिंह जी की मृत्यु के साथ ही बलवंत सिंह व विनय सिंह के मध्य उत्तराधिकार को लेकर झगड़ा शुरू हुआ। राज्य की प्रजा बलवंत सिंह को अलवर का शासक बनाना चाहती थी किंतु राजपूतों के विरोध के कारण उनको सफलता नहीं मिली। 1826 में ब्रिटिश सरकार ने बलवंत सिंह को उत्तराधिकारी माना और चार लाख की आमदनी वाला राज्य का उत्तरी भाग जिसमें तिजारा, किशनगढ़, मंडावर के क्षेत्र शामिल थे, बलवंत सिंह के अधिकार में दिए गए। इन्होंने तिजारा को अपनी राजधानी बनाया और सन 1836 में पहाड़ी पर किला बनवाना शुरू किया। तिजारा के बाजार की पक्की सड़क भी इन्होंने ही बनवाई। निसंतान बलवंत सिंह 1845 में इस संसार को छोड़कर परलोक सिधार गए। कोई भी उत्तराधिकारी शेष न होने के कारण 1848 में तिजारा का राज्य पुनः विनय सिंह के अधिकार में चला गया। (नीरज, जयसिंह: 1969, पृ.37-38)

शिवदान सिंह के शासनकाल में तिजारा व टपूकड़ा परगनों का बंदोबस्त हुआ और उसी समय अंग्रेज अफसर कर्नल केटल ने अलवर से तिजारा तक सड़क बनवाई, सरकारी स्कूल व अस्पताल भी बनवाए। मंगल सिंह के समय 1881 में तिजारा से खैरथल तक एक अन्य सड़क का निर्माण कराया गया। इसी समय यहां एक भीषण अग्निकांड भी हुआ जिसमें काफी जन-धन का नुकसान हुआ। (नीरज, जयसिंह: 1969, पृ.38-39)

स्वतंत्रता के कुछ समय पूर्व ही तिजारा में मेव, खानजादों तथा अन्य मुसलमानों ने स्थानीय हिंदू जनता पर आक्रमण कर दिया। 6 अगस्त को हिंदुओं के छोटे-छोटे गांव जला दिए गए और 7 अगस्त को प्रातः ही यहां पर स्थिति भयावह हो गई। उपद्रवकारियों ने ठाकुरदास की हवेली को तोड़कर 29 आदमियों को मौत के घाट उतार दिया। 15 अगस्त, 1947 को जब स्वतंत्रता दिवस के अवसर पर जनता में हर्ष की लहर दौड़ी तब से तिजारा का बहुमुखी विकास कार्य शुरू होने लगा। (नीरज, जयसिंह: 1969, पृ.39)

तिजारा के इतिहास का अध्ययन करने से हमें पता चलता है कि यह एक प्रमुख ऐतिहासिक नगर रहा है। मध्यकाल की शुरुआत से लेकर आधुनिक समय तक इसे इतिहास में विशेष दर्जा भी मिला। यह मेवात की सभी राजनीतिक गतिविधियों का केंद्र भी रहा। ऐसे ऐतिहासिक नगर में अनेकों स्मारक एवं स्थल देखने को मिलते हैं जिनका वर्णन क्रमशः किया गया है:

तिजारा की पहाड़ियां

तिजारा की पहाड़ियां भी ऐतिहासिक तौर से काफी महत्वपूर्ण स्थान रखती हैं। यहाँ की पहाड़ियां कभी बहुत प्रसिद्ध हुआ करती थीं जिनके बारे में प्राचीन किंवदंतियों एवं फारसी ग्रंथों से पता चलता है। मेवात के प्रसिद्ध खानजादा राजाओं का मूलतः गढ़ पहाड़ियां ही थीं। इन पहाड़ियों पर अधिकार करने वाले अनेक शासकों के अथक प्रयास रहे। ये पहाड़ियां आधुनिक अलवर जिले के उत्तरी पूर्वी सीमा के किनारे पर स्थित हैं, और दोहरी श्रेणी बनाते हुए उत्तर से दक्षिण की ओर जाती हैं जिनकी अधिकतम ऊंचाई 1350 फीट है। ये पहाड़ियां खानजादा राजाओं की शरणस्थली रही हैं। जब भी दिल्ली सल्तनत के किसी भी सुल्तान ने मेवात पर आक्रमण किया तो ज्यादातर राजाओं ने यहीं जाकर शरण ली। (गजेटियर ऑफ अलवर: 1878, पृ.132) उदाहरण के रूप में तैमूर के भारत से जाने के बाद उसके प्रतिनिधि खिज़्र खान ने बहादुर नाहर के दुर्ग कोटला के चारों ओर घेरा डाल दिया तो उस समय उसने इन पहाड़ियों में जाकर ही शरण ली थी और इन पहाड़ियों में रहते हुए उसने तिजारा में दुर्ग का निर्माण करवाया। (राजस्थान डिस्ट्रिक्ट गजेटियर: 1968, पृ.50)

एक विशाल पठान मकबरा/भर्तृहरि गुम्बद

तिजारा नगर के दक्षिण में एक विशाल पठान मकबरा स्थित है जिसे अब भर्तृहरि गुम्बद कहा जाता है क्योंकि जिस भूमि पर यह मकबरा बना हुआ है वह इस नाम के एक हिंदू से संबंधित है। यह दिल्ली सहित उत्तरी भारत के महान मकबरों में से एक माना जाता है जिसे सिकंदर लोदी के भाई अलाउद्दीन आलम शाह ने बनवाया था जो लंबे समय तक तिजारा का गवर्नर रहा। यह ऐतिहासिक वास्तुकला का एक महत्वपूर्ण नमूना है। उत्तर भारत में इसे सबसे बड़े गुंबद के रूप में जाना जाता है। यह मकबरा ओष्टकोणीय इमारती शैली में बना हुआ है जो सैयद एवं लोधियों के लगभग 100 वर्षीय शासनकाल में प्रचलित थी। (कनिंघम, अलेकजेंडर: 1885, पृ.115) इसके गुंबदों की ऊंचाई 240 फुट है जिसमें 8 बड़े खंभे हैं जिन पर 16 छोटे आकार के कमरे बने हुए हैं। गुंबद की ऊपरी मंजिल पर 23 गुमटियां बनी हुई हैं जिनमें से अब कुछ खंडित हो चुकी हैं। (राजस्थान पत्रिका: 2022, पृ.14)



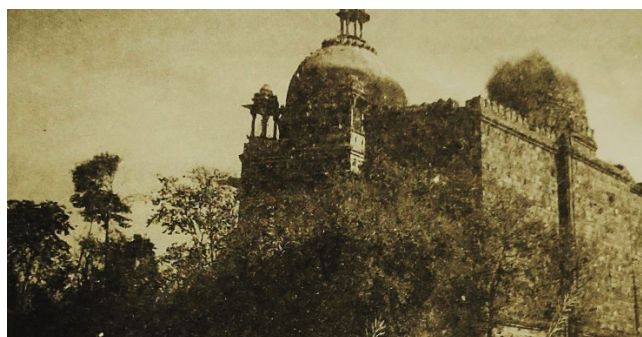
चित्र: 1—भर्तृहरि गुम्बद



चित्र: 2—गुम्बद का भीतरी दृश्य

हसन खान का मकबरा

भर्तृहरि मकबरे से कुछ ही दूरी पर एक अन्य मकबरा स्थित है जिसे अंतिम खानजादा शासक हसन खान का विश्राम स्थल कहा जाता है। जब भी हसन खान तिजारा भ्रमण के लिए आते थे, यहीं विश्राम करते थे। यह 32 फीट 10 इंच लंबा—चौड़ा एक वर्गाकार मकबरा है। इस मकबरे में किसी भी प्रकार का कोई शिलालेख नहीं मिलता, लेकिन लोग इसे एकमत होकर हसन खान का मकबरा स्वीकार करते हैं। (कनिंघम, अल्गजैंडर: 1885, पृ.117)



चित्र: 3— हसन खान का मकबरा

लाल मस्जिद

नगर के बाहर कुछ दूरी पर पूर्व की ओर एक पत्थर निर्मित मस्जिद है, जिसे इसके लाल रंग के कारण लाल मस्जिद कहा जाता है। लाल मस्जिद के चारों कोनों पर चार मीनारें खड़ी हैं। यह 115 फीट लंबी और 40 फीट चौड़ी है जिसमें एक मेहराबदार दरवाजा एवं तीन गुंबदे हैं लेकिन इनमें से एक गिरकर नष्ट हो चुकी है। इस मस्जिद का निर्माण मिर्जा हिंदाल ने करवाया था। इस मस्जिद में बने तीनों कक्ष आपस में जुड़े हुए हैं। मस्जिद की भीतरी दीवारें कलात्मक आकृतियों से सुसज्जित हैं तथा इसका मुख्य द्वार पूर्व दिशा की ओर है। इस मस्जिद के साथ एक दुखद पहलू यह भी है कि जब इस मस्जिद का निर्माण किया जा रहा था तब शेरशाह सूरी ने मिर्जा हिंदाल को तिजारा छोड़ने के लिए मजबूर कर दिया था। इस कारण यह मस्जिद पूर्ण रूप नहीं ले पाई। (कनिंघम, अलेकजेंडर: 1885, पृ.117)



चित्र: 4— लाल मस्जिद

तिजारा किला

तिजारा किला अलवर जिले के पहाड़ी क्षेत्र में स्थित वास्तुशिल्प का अद्भुत नमूना है। 18 वीं शताब्दी के अंत में निर्मित यह किला राजपूत और अफगान वास्तुकला शैली का एक शानदार मिश्रण है। बलवंत सिंह ने 1836 में इस किले का निर्माण कार्य शुरू किया जिसके निर्माण के लिए काबुल और दिल्ली के प्रसिद्ध आर्किटेक्ट को बुलाया गया था। किले का निर्माण 13 वर्षों में पूरा हुआ। इस किले में दो महल हैं, जिन्हें रानी महल और मर्दाना महल कहते हैं। वर्तमान में यह एक हेरिटेज होटल के रूप में अवस्थित है। (rajasthandirect.com)



चित्र:5—तिजारा किला

तिजारा जैन मंदिर

यह मंदिर एक दिगंबर जैन मंदिर है जो जैन धर्म के आठवें तीर्थंकर भगवान चंद्रप्रभु को समर्पित किया गया है। सर्वप्रथम 1956 की खुदाई के दौरान तीर्थंकर चंद्रप्रभु की 15 इंच की एक मूर्ति यहां पाई गई। बाद में चंद्रप्रभु की एक और 8 इंच की काली मूर्ति 1972 में इसी स्थान से खोजी गई। इन दोनों मूर्तियों की विधिवत स्थापना करके मंदिर बनाया गया है। मंदिर आकार में आयताकार है तथा वास्तुकला में भी बेजोड़ है। आंतरिक दीवारों को पौराणिक कहानियों के माध्यम से खूबसूरती से चित्रित किया गया है। (www.rajras.in)



चित्र: 6—तिजारा जैन मंदिर

निष्कर्ष

इस प्रकार तिजारा नगर एक राजधानी के रूप में ही नहीं अपितु एक प्राचीन ऐतिहासिक स्थल के रूप में मध्यकालीन एवं आधुनिक मेवात के इतिहास में महत्वपूर्ण स्थान रखता है। यह स्थल मध्यकालीन मेवात का केन्द्र था और इसी के इर्द-गिर्द मेवात का राजनीतिक जीवन बसा हुआ था। तिजारा के पास स्थित कोटला, इंदौर व सरेहटा अनेक क्षेत्र ऐतिहासिक युद्धों के गवाह हैं। तिजारा की पहाड़ियाँ खानजादा शासकों की शरणस्थली रह चुकी हैं। नरुका राजा बलवंत सिंह द्वारा इस स्थान को राजधानी बनाकर विशेष दर्जा दिया गया और उन्होंने इसकी उन्नति में अपना पूरा जीवन लगा दिया। लेकिन आधुनिक समय में यह ऐतिहासिक नगर एवं इसके स्मारक अनदेखी के कारण अपना महत्व खोते जा रहे हैं। मेवात के आम नागरिक और प्रमुख इतिहासकार आज इसके व्यापक इतिहास एवं स्मारकों के महत्व को भूलते जा रहे हैं। यह बहुत ही दुख की बात है कि आज तिजारा के प्रमुख स्मारक, गुंबदे, मकबरे एवं मस्जिदें बहुत ही जीर्ण अवस्था में हैं और इनकी आज पूर्ण देखभाल एवं मरम्मत की आवश्यकता है जिससे इन्हें इनका प्राचीन वैभव प्रदान किया जा सके।

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