

Centre for Haryana Studies

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सांस्कृतिक विविधताओं एवं विशेषताओं की प्रतीक हरियाणवी लोरियां

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Editor-in-Chief : **Prof. S.S. Chahar****MAHARSHI DAYANAND UNIVERSITY, ROHTAK**

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Editorial

The present issue of the Journal contains the research papers presented in Sir Chhotu Ram Memorial One Day National Seminar on 'Recent Trends of Haryana: Rural and Agri Life', held on March 5, 2025.

This special issue on the subject cited above describes the formation of Haryana, its social life and the economy.

Formation of Haryana

The area comprising the present state of Haryana was ceded to the British East India Company in 1803. In 1832 it was transferred to the then North-Western Provinces of British India and in 1858 Haryana became part of Punjab. Due to the repressive policy of the British government, there was no significant development in the field of education, trade, industry, means of communication and irrigation in this region. As a result it remained backward in the 19th century. The union between Haryana and Punjab was peculiar, mainly due to religious and linguistic differences between the two regions: the Punjabi-speaking Sikhs of Punjab, and the Hindi-speaking Hindus of Haryana.

With the transfer of the capital of India from Calcutta to Delhi on December 12, 1911, the Haryana region was further separated. In the 1920s, some changes in the Delhi district were made by the Muslim League and the people of the area, recommended by the Commissioner of Delhi, Sir J.P. Thomson. In 1928, the all-party conference in Delhi again demanded the expansion of the boundaries of Delhi.

In addition, the movement for a separate state of Haryana was led by Lala Lajpat Rai and Asaf Ali, both prominent figures in the Indian national movement, as well as Neki Ram Sharma, who worked to develop the concept of an autonomous state headed a committee.

In the Second Round Table Conference in 1931, Sir Geoffrey Corbert, the Financial Commissioner of the Government of Punjab and Secretary of the Indian delegation to the Round Table Conference, suggested the reorganization of the boundaries of Punjab and the separation of Ambala Division from Punjab. In 1932, Deshbandhu Gupta stated that "the Hindi-speaking region had never been a part of Punjab. For the development of this region it was necessary to separate it from Punjab and to annex Delhi, some adjoining parts of Rajasthan. A new state should be created.

When India became independent in 1947 and only 19 years after independence, Haryana was formed as a state. At the time of the country's independence, Haryana was a part of Punjab state, but only a few years after the country's independence, the demand for a separate state on linguistic basis began to arise in the state.

The people of the state started realizing that they were being neglected and not given due importance in Punjab. The people of Haryana realized that even the administrative work of Punjab is not being heard by them. Due to all these reasons, the demand for Haryana state started rising during the reign of Pratap Singh Kairo in Punjab. On the other hand, Lala Deshbandhu Gupta and Asaf Ali were also demanding 'Greater Delhi' in which Haryana was suggested to be included.

Punjabi language is not considered as state language

In 1955, the Government of India established the States Reorganization Commission, whose task was to demarcate the provinces on linguistic basis. But this commission also rejected the demand for the partition of Punjab. But the States Reorganization Commission recommended the inclusion of Patiala and East Punjab states in the Punjab region and Mahendragarh and Jind in the Haryana region. But the real problem remained the same as Haryana was mostly Hindi speaking and was not at all ready to accept Punjabi language as the state language and the basis of education.

Punjab Reorganization Act

On 23 September 1965, the Government of India constituted the Shah Commission, a parliamentary committee to consider the partition of Punjab under the chairmanship of the Speaker of the Lok Sabha, Sardar Hukum Singh. The commission gave its report on 31 May 1966. According to this report the erstwhile districts of Hisar, Mahendragarh, Gurgaon, Rohtak and Karnal were to become part of the new state of Haryana. In addition, the tehsils of Jind (District Sangrur), Narwana (District Sangrur), Narayangarh, Ambala and Jagadhri were also to be included. Based on the recommendation of the committee, the government constituted the Punjab Boundary Commission under the chairmanship of Shri Jayantilal Chhotalal Shah, Judge of the Supreme Court in March 1966. After demarcation of Punjab by the commission, in September 1966, the Parliament passed the Punjab Reorganization Act. Thus, after a long struggle, the state of Haryana was formed on November 1, 1966 as the seventeenth (17th) state.

Government of Haryana formed: Shri Dharamvir was appointed as the first Governor of the state. The Governor, on the advice of the President, did not hold elections in the state at that time and formed the Haryana Legislative Assembly with the MLAs of Haryana from the Punjab Legislative Assembly. At that time, Pt. Bhagwat Dayal Sharma was made the first Chief Minister of the state after the Congress MLAs who came out of the ruling Congress party in the state of Punjab chose Pt. Bhagwat Dayal Sharma as their leader in the newly formed Haryana Legislative Assembly.

Social Life in Haryana

Haryana's social life is characterized by a blend of traditional values, cultural practices, and a growing influence of modernization. The state's social structure is largely based on caste, though economic factors and modernization are blurring these lines, especially in Hindu society. Key aspects of Haryana's social life include strong family ties, particularly in rural areas, a rich tradition of festivals and celebrations, and a growing emphasis on education and social mobility.

Traditional Values and Family Ties:

Strong family structures, especially in rural areas, are a hallmark of Haryana's social fabric. Traditional customs and values, passed down through generations, continue to influence various aspects of life.

Haryana Economy

Haryana's economy is a significant contributor to India's overall economic growth, known for its strong

agricultural base, robust manufacturing sector, and growing service sector. The state has a well-developed infrastructure, including a network of national and state highways, making it a hub for businesses and trade. Key sectors driving Haryana's economy include agriculture, manufacturing (particularly automobiles and auto components), and the services sector, especially IT and real estate.

Key Aspects of Haryana's Economy:

Agriculture:

Haryana is a major agricultural producer, contributing significantly to India's food basket, especially with rice and wheat. The state has a high degree of irrigation, supporting intensive farming practices.

Manufacturing:

Haryana is a leading hub for automobile and auto component manufacturing in India, attracting major automotive players. It also produces a significant share of motorcycles, tractors, and refrigerators.

Services:

Gurgaon, a city within Haryana, is a major IT and ITeS hub in North India. The state's proximity to Delhi and a conducive business environment have attracted significant investment in the services sector, including real estate and retail.

Infrastructure:

Haryana has a well-developed infrastructure, including highways, railways, and a network of special economic zones (SEZs). The state is also part of the National Capital Region (NCR), connecting it economically to Delhi.

Special Economic Zones (SEZs):

Haryana has a number of operational and approved SEZs, primarily along the Delhi Western Peripheral Expressway and the Delhi-Mumbai Industrial Corridor.

Foreign Direct Investment (FDI):

Haryana has attracted significant FDI, indicating its attractiveness as an investment destination.

Ease of Doing Business:

The state has been recognized for its efforts to improve the ease of doing business, making it more appealing to investors.

Economic Growth:

Haryana's Gross State Domestic Product (GSDP) has seen significant growth in recent years, driven by various sectors. The state is among the top-performing states in India in terms of economic growth.

Dr. S S Chahar

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महासिंह पूनिया*

भूमिका

हरियाणा एक सांस्कृतिक प्रदेश है। इस प्रदेश की परम्परा एवं सांस्कृतिक विविधताएं यहां की सांस्कृतिक विरासत का परिचयक है। लोरी वह संगीतात्मक एवं ध्वन्यात्मक अभिव्यक्ति है जिसके माध्यम से सांस्कृतिक अभिव्यक्ति तो होती ही है इसके अतिरिक्त मनोवैज्ञानिक प्रमाण भी प्रस्तुत होते हैं। लोरी वे गीत ही जो स्त्रियाँ छोटे बच्चों को सुलाने के लिए गाती हैं, वास्तव में लोरी गीत माँ बच्चे को सुलाने के लिए हल्की आवाज में गाती है। लोरी हरियाणवी लोकजीवन का महत्वपूर्ण हिस्सा है। लोरियों से जहां एक ओर बच्चों में एक संस्कारों का समावेश होता है, वहीं पर दूसरी ओर आंचलिक संस्कृति की अभिव्यक्ति भी होती है। हरियाणवी लोरियों में अनेक विशेषताएँ विद्यमान हैं। विविध आयामी विषयों का समावेश, भाव की प्रधानता, मनोरंजनात्मकता, संगीतात्मकता, गेयात्मकता, काल्पनिकता, नाटकीयता, लोकविश्वासनीयता, आंचलिकता, ध्वन्यात्मकता, तुकान्तता, सौम्यता, मनोवैज्ञानिकता, समन्वयता एवं प्रतीकात्मकता आदि ऐसी विशेषताएँ हैं, जिनको हरियाणवी लोरियों की आत्मा कहा जा सकता है। हरियाणवी लोरियां सांस्कृतिक विविधताओं एवं विशेषताओं की परिचायक हैं।

विविधात्मकता

लोरी के कुछ विषय पारिवारिक और सामाजिक विकास तथा परिवर्तन के साथ बदलते रहते हैं, परंतु कुछ विषय शाश्वत हैं। बालक की कुशलता, आयु, वृद्धि, रूप, लावण्य, सहज-किल्लोल और चेष्टाएं लोरी के शाश्वत विषय हैं। कौटुंबिक, सामाजिक, आर्थिक, प्राकृतिक आदि विषय समय, स्थान और काल के अनुरूप परिवर्तित होते रहते हैं। लोरियों में स्नेह है, प्यार है, दुलार है, किंतु साथ ही साथ स्वार्थ, ईर्ष्या, खीझ, व्यंग्य, विवशता, प्रतिदान, हठात्, अधिकार आदि मानव सुलभ दुर्बलताएं परिलक्षित होती हैं। जैसे –

झल्लड़ मल्लड़ दूध बिलोवै,
जाटणी का छोरा रोवै।
रोवै सै तो रोंवण दे,
मन्नै दूध बिलोंवण दे।¹

शिशु इन सभी विकारों से अबूझ और अछूता है किंतु भावी जीवन में उसे इनका सामना करना होता है। यह परम्परा सहस्त्रों वर्ष से चली आ रही है। इसी तरह एक उदाहरण देखिए –

सोज्या बेटा सोज्या,
लाल पिलंग पै सोज्या।
तेरा मां गई सै पाणी नै,
ल्यावैगी गुड़ धाणी।

* हिन्दी विभागाध्यक्ष, आई.आई.एच.एस., कुरुक्षेत्र विश्वविद्यालय, कुरुक्षेत्र। Email: mahasinghpoonnia@gmail.com

तन्नै दे नै, मन्नै दे,
 आपै—आप गुटकालेगी,
 सोज्या कालू सोज्या।

भावनात्मकता

लोरी मूलतः माँ के स्नेह, प्यार, दूलार और वात्सल्यता की सहज अभिव्यक्ति है। इसके माध्यम से प्रत्येक शब्द में, अभिव्यक्ति में, आह में, अहसास में, भाव की प्रधानता होती है। यही कारण है कि लोरी की प्रत्येक अभिव्यक्ति में भावनात्मक पुट देखने को मिलता है। क्षेत्र, भाषा, परिस्थितियों के अनुरूप भाव की समानता तो लोरी में समान होती है, किंतु उसकी अभिव्यक्ति एवं शब्दावली अलग-अलग तरीके से बदलती रहती है। माँ लोरी के माध्यम से अपने शिशु की आयु और बलवृद्धि की कामना करती है। वह नवजात शिशु से ऐसे बतियाती है जैसे — वह उसकी बात को पूर्ण रूप से हृदयंगम कर रहा हो। जैसे —

पायां में पैँजणियां लाल्ला, छुन्नक—छुन्नक डोल्लैगा।
 हरी ज़री की टोपली, बजार सूई डोल्लैगा।
 दादा कह कै बोल्लैगा, दादी की गोद खेल्लैगा।
 पायां में पैँजणियां लाल्ला, छुन्नक छुन्नक डोल्लैगा।
 तारु कहकै बोल्लैगा, तार्ई को गोदी खेल्लैगा।
 पायां में पैँजणियां लाल्ला, छुन्नक छुन्नक डोल्लैगा।²

भाषा को सही आत्मज्ञ न होने के नाते वह उसकी भावना को अवश्य समझता है, तभी तो वह बड़ा होकर अपना सब कुछ उस माँ पर न्यौछावर करने की बात करता है। माँ के हृदय हिंडोला टूटे फूटे झोंपड़े में पड़े या राजमहल के रत्न जटित खम्भों में उमड़ती हुई ममता और फूटा पड़ता वात्सल्य लोरियों के सिन्धु छिद्र से कलेजे के टुकड़े को रस प्लावित किये बिना नहीं रहता। तभी तो संगीत—माधुर्य से सिक्त कण्ठ द्वारा उच्चरित लोरियों के स्वरों को कानों से पीकर ही तो शिशु के रूप में महा—आनंद भी आन्दोलित लहरियों के झूले पर झूले थे। लीला पुरुषोत्तम भगवान् कृष्ण ने सूर से स्वर में अपनी लीला का प्रादुर्भाव यशोदा के पालने ही से किया है। उदाहरणस्वरूप—

यशोदा हरि पालने झुलावै,
 हलरावे दुलराइ मल्हावै जोई सोई कुछ गावैं।

मनोरंजनात्मकता

स्वाभाविक है कि लोरियों का मूल उद्देश्य शिशु का दिल बहलाना है। माँ का स्नेह बच्चे को सुलाने के लिए अभिव्यक्ति का जो स्वरूप प्रस्तुत करता है, वह लोरी ही होता है। लोरी जहां एक ओर बच्चे को मनोरंजनात्मकता का लाभ प्रदान करती है, वहीं पर दूसरी तरफ उसे सुलाने का कार्य भी करती है। लोरी की अभिव्यक्ति के माध्यम से माँ को आत्मीय संतुष्टि भी मिलती है, हालांकि लोरी को मनोरंजनात्मकता का स्वरूप प्रदान करने हेतु अनेक ऐसे अनावश्यक शब्दों का प्रयोग भी किया जाता है, जिनका कोई अर्थ नहीं होता। जैसे —

ओड बात, गधे नै मारी लात,
 गधा कहे मेरै पूँछ कोन्या,
 मुन्ना कह मेरै मूँछ कोन्या।

इन शब्दों का प्रयोग मूलतरु मनोरंजनात्मकता एवं अभिव्यक्ति के सौंदर्यकरण को बढ़ावा देने के लिए ही होता है। स्वर और लय प्रधान ये गीत अनादिकाल से मानव शिशु को सुलाते आ रहे हैं। इनके माधुर्य की चर्चा ग्रेसरीज ने भी की है – माताएँ शिशु को सुलाते समय निन्नी, नेन्ने, नुन्ने आदि को बड़े अवरोह के साथ गाती है। इन शब्दों का कोई अर्थ नहीं होता। इनकी प्रधानता मनोहरता माता के स्वरयुक्त उच्चारण में है। इन गीतों में कभी-कभी अर्थ स्पष्ट होता है किंतु प्रायः अर्थ की शृंखला बीच-बीच में टूटी हुई भी मिलती है। बच्चों के मनोरंजन के लिये जो उक्तियाँ कही जाती हैं, उनका एक मनोवैज्ञानिक पहलू अवश्य होता है, किंतु काव्यमयी अभिव्यक्ति भी होती है, जैसे –

लल्ला लल्ला लोरी,
दूध भरी कटोरी।
दूध में पताशा,
लाल्ला करे तमाशा।
लाल्ला की माँ पाणी जा,
लाल्ला दूध मलाई खा।
कटोरी गई टूट,
लाला गया रूठ।³

संगीतात्मकता

लोक भावना को जब लय प्रदान की जाती है, तो वह गीत का रूप धारण कर लेती है। स्वर और शब्द के अतिरिक्त लोरी गीतों की लय भी महत्वपूर्ण है। लोरी गीतों में लय के समावेश की पृष्ठभूमि में मनोवैज्ञानिक कारण हैं। लय जो ब्राह्मण्ड के कण-कण में व्याप्त है, का लोरियों में समावेश बच्चों को भविष्य में अनुशासित रहना सिखाता है। लयात्मकता उसके जीवन में संतुलन लाने में सहायक सिद्ध होती है। संगीत के प्रारम्भिक संस्कार उसे कालान्तर में प्रत्येक कार्य को लयबद्ध और अनुशासनबद्ध ढंग से करने की प्रेरणा देते हैं। लोरी में जो लय, स्वर एवं शब्दों का प्रयोग होता है, वह सहज है। जैसे –

लाल्ला लाला लोरी,
दूध की कटोरी।
दूध में पताशा,
लाल्ला करे तमाशा।
लाल्ला की माँ रूठी,
काए बात पै रूठी।
दही-दूध पै रूठी,
दही-दूध भत्तेरा।
कहणे को मुंह तेरा।

संगीतात्मकता का भाव इस लोरी में सहज ही देखा जा सकता है –

तेरी दादा झुलावै, तू झूल ललणा।
मेरा छोटा सा झुल्लै अटल पलणा।

मेरा बाला सा झुल्लै अटल पलणा ।
 तेरा दादा घड़ावै अटल पलणा ।
 मेरा बाला सा झुल्लै अटल पलणा ।
 तेरा ताऊ घड़ावै अटल पलणा ।
 तेरी ताई झुलावै, तूं झूल ललणा ।
 मेरा बाला सा झुल्लै अटल पलणा ।⁴

गेयात्मकता

लोरी और गायन का परस्पर गहरा सम्बन्ध है गायन के माध्यम से ही लोरी की सार्थकता एवं कसौटी अधिक बढ़ जाती है। ग्रामीण आँचल में माँ अपनी मनोभावनाओं को गाकर शिशु के प्रति अपने वात्सल्य एवं स्नेह की अभिव्यक्ति तो प्रदान करती ही है, साथ में लोकगायकी की अपनी प्रस्तुति को ब्यान भी करती है। हरियाणवी लोरियों में ठेठ हरियाणवीं ठाठ देखने को मिलते हैं। इसके अतिरिक्त शाब्दिक अभिव्यक्ति, गायन शैली एवं आँचलिक स्वरों के माध्यम से लोरियां प्रस्तुत की जाती हैं। जैसे –

लल्लण रे, ललणियां रे,
 बारह गज का तणियां रे।
 चन्दा मामा आवैगा,
 दूध मलाई लावैगा।
 म्हारे लल्लण नै खिलावैगा।⁵

हालांकि स्वर ऊंचे—नीचे होते रहते हैं। माँ की प्राथमिकता स्वरों की ऊंच—नीच में नहीं, अपितु भावनाओं की अभिव्यक्ति में होती है। उसका मूल उद्देश्य रोचकता के साथ अपने मनोभावों को प्रस्तुत करना होता है। गायन शैली से लोरी से रोचकता में और अधिक सार्थकता आती है। लयात्मकता लोरी की प्रमुख विशेषता है। बच्चों को सुलाने के साधनों में झूला और लोरी प्रमुख हैं। झूले में गति और यति की क्रमबद्ध योजना मिलती है। लोरी की लय में भी यही नियम लागू होता है। लोरी में स्वर के आरोह, अवरोह की एक विरामदायिनी नाद पद्धति का अवलम्बन भी किया जाता है। लोरी और झूलै की डोरी का संयोग अभिनय वातावरण का सृजन करता है, जैसे –

चन्दा मामा दूर के,
 पुए पकाए बूर के,
 आप खाए थाली मैं,
 मुन्नें के दे प्याली मैं,
 प्याली गई टूट,
 मुन्ना गया रूठ...।
 नई थाली लावेंगे,
 मुन्ने को मनावेंगे।

काल्पनिकता

माँ लोरी के माध्यम से अपने शिशु की भावी जीवन की परिकल्पना करती है। वह उसकी तुलना चाँद, सूरज, राजा, रानी आदि से करती है। कल्पना लोरी का महत्वपूर्ण अंश है। लोरी में कल्पना के माध्यम से ही शिशु के भावी जीवन की परिकल्पना की जाती है। इस कल्पना के माध्यम से जहां लोरी का विषय विस्तार होता है, वहीं पर लोकजीवन में शिशु के प्रति भावी परिकल्पनाओं का ताना बाना भी बुना जाता है, जैसे –

सोज्या—सोज्या,
लोरी लोरी लापरी।
गुदावे टूटी टापरी,
माँ गई सै पाणी ने।
तन्नै दे ना मन्नै दे,
एकली गुटकावैगी।⁶

कल्पना के आधार पर ही अनेक ऐसे शब्दों का प्रयोग भी देखने को मिलता है, जो यथार्थ की दृष्टि से कोसों दूर होते हैं, किंतु माँ की भावनाएं इस दूरी को ना समझते हुए उसके भावी जीवन की छवि को प्रस्तुत करने का काम करती हैं, उदाहरणस्वरूप –

सोज्या रे काले तेरे माम्मे आवैंगे,
गाड़ी भर कै खील खिलौणे ल्याबैंगे।
लाल्ला लाल्ला लोरी दूध भरी कटोरी,
दूध में पताशा लाल्ला करे तमाशा।

नाटकीयता

अवस्था की नकल करना ही नाटक है। हरियाणवी लोरी में नाटकीयता एक महत्वपूर्ण अंश है, इसमें लोरी प्रस्तुत करने वाला या करने वाली नाटकीयता का सहारा लेती है। नाटकीयता द्वारा आवाज में उतार-चढ़ाव, स्वर में ऊंचा-नीचा होना, गायन में अलग-अलग और तरीकों को अपनाना, शरीर के अंग जैसे – आँख, नाक, मुँह, होंठ, जिह्वा आदि के माध्यम से अलग-अलग भाव-भगीमाएं प्रस्तुत की जाती हैं, ताकि लोरी की अभिव्यक्ति में रोचकता का समावेश हो सके, जैसे –

छी: छी: छी: छी: काग खावै,
दूध मलाई भैया खावे।
लाल्ला की माँ पाणी जावे,
लाल्ला दूध मलाई खावै।⁷

नाटकीयता की बदौलत ही शिशु खिल खिलाने को मजबूर होता है। इसलिए लोरी एवं नाटकीयता का परस्पर गहरा सम्बन्ध है, उदाहरण के लिए –

आट्टे—बाट्टे दही चट्टाके,
म्हारी भूरी म्हेंस खूगी रै चौधररियों।
या पैड़, या पैड़, या पैड़.....,
या पागी, या पागी, या पागी हा हा हा..... (हँसी)।

लोकविश्वसनीयता

लोरी के अन्तर्गत हरियाणवी लोकजीवन में घटित होने वाली घटनाओं, परिस्थितियों, संस्कारों, लोकमान्यताओं, लोकविश्वासों आदि का समावेश देखने को मिलता है। यह समावेश अँचल विशेष के अनुसार अलग-अलग होता है। देवी-देवताओं, चंदा, सूरज, राम, कृष्ण, बलराम आदि को लेकर लोकजीवन में जो टोने टोटके एवं मान्यताएँ प्रचलित हैं, वे सब लोरियों में देखने को मिलते हैं। इसके अतिरिक्त लोक परम्पराएं जो पीढ़ी दर पीढ़ी चली आ रही हैं, वो भी लोरियों का महत्वपूर्ण विषय है, जैसे –

लाल्ला रे लाल मणिया रे,
अस्सी गज का तणिया रे।
छान टुआअण जाईये रे,
हांगा थोड़ा लाईये रे।
रोला घणा मचाईये रे।⁸

हरियाणवी लोरियों में स्थानीय, घटनाओं, लोकविश्वासों, मान्यताओं, खेड़े, दादा तथा देवी-देवताओं आदि आँचलिक मान्यताओं से भी जुड़ी हुई होती है। यही कारण है कि लोकविश्वासों से जुड़े टोने-टोटकों का समावेश इन लोरियों में समाहित होता है, जैसे –

चंदा माम्मा, चांदी दे,
गेहूँ चणयां की मांडी दे।

आँचलिकता

लोरियां सभी अँचलों में, सभी माताओं के आँचलों में पोषित होती रहती हैं, खादर हो या बांगर, अहीरवाल हो या ब्रज, हर एक स्थान पर आँचलिक लोकविश्वासों, मान्यताओं, भाषा, बोली, संस्कारों एवं परम्पराओं के अनुसार लोरियां गायी जाती है। इन लोरियों में अँचल विशेष की लोक संस्कृति एवं लोकजीवन की झलक देखने को मिलती है। हरियाणवी लोकजीवन में शिशु के पालन पोषण को लेकर जो मान्यताएं, देवी-देवताओं को लेकर जो परम्पराएं तथा लोकजीवन में होने वाले कामधन्धों एवं लोकविश्वासों को लेकर जो परिकल्पना की जाती है, वह हरियाणवी अँचल की विशेष अभिव्यक्ति है। हम कह सकते हैं कि लोरियां आँचलिक अभिव्यक्ति का आईना होती हैं, जिनमें अँचल विशेष से जुड़े हुए समस्त जीवन के साक्षात् दर्शन होते हैं। हरियाणवी लोरियों में यहां की परम्पराओं मान्यताओं एवं भावी परिकल्पना का स्वरूप भी देखने को मिलता है, जैसे –

मेरे सोज्या मुन्ना रे.....,
मेरे सोज्या राजा रे.....,
सोज्या सोज्या रे.....।
मेरे सोज्या राजा रे, सोज्या मुन्ना रे सोज्या सोज्या ऊ ऊ ऊ ऊ...।
तेरी दादी हंसै रे,
दिवा सा चस्सै रे,
तेरे लाड-लडावै रे,
तन्नै गोद खिलावै रे,

मेरे सोज्या राजा रे, सोज्या मुन्ना रे सोज्या सोज्या ऊ ऊ ऊ ऊ...।
 तेरे दादा हंसै रे,
 दिवा सा चस्सै रे,
 औ लाड—लडावै रे,
 तन्नै गोद खिलावै रे,
 मेरे सोज्या सोज्या रे, सोज्या मुन्ना रे सोज्या सोज्या ऊ ऊ ऊ ऊ...।
 तेरी बुआ आवैगी,
 झुगला टोपी लावैगी,
 तेरे लाड लडावैगी,
 तन्नै गोद खिलावैगी,
 मेरे सोज्या राजा रे, सोज्या मुन्ना रे सोज्या सोज्या ऊ ऊ ऊ ऊ...।
 तेरा बाबू हंसै रे,
 प्रदेशा बसे रे,
 वो जंग तै आवै रे,
 तन्नै गोद खिलावै रे,
 तन्नै लाड लडावै रे,
 मेरे सोज्या राजा रे, सोज्या मुन्ना रे सोज्या सोज्या ऊ ऊ ऊ ऊ...।⁹

ध्वन्यात्मकता

लोरियों में नैर्सिगिक तौर पर ऐसे शब्दों का प्रयोग होता है जो मूलतः संगीतमय अभिव्यक्ति की प्रस्तुति करते हैं जैसे— टल्ली, छनण, कुक्कड़म, झल्लड़—मल्लड़, घम्मड़, छमक—छमक, ठमक—ठमक, छुन्नक—छुन्नक, लल्ला—लल्ला लोरी आदि। लोरियों में इन शब्दों का प्रयोग होना तो सहज ही है, परंतु इसके साथ-साथ ये शब्द कर्णप्रिय भी होते हैं। इन शब्दों की ध्वनि से ही सहज रोचकता एवं आकर्षणता बढ़ जाती है। बच्चे को नहलाते समय गाए जानी वाली अभिव्यक्ति देखिए —

खल खल खोटा,
 तेरा मामा मोटा।
 खल खल खोटा,
 तेरा मामा मोटा।
 नहा ले भाई,
 तेरा चोटा मोटा।¹⁰

लोरियों में सार्थक एवं निरर्थक दोनों ही तरह के शब्दों का प्रयोग देखने को मिलता है। सार्थक शब्द जहां लोरी की कसौटी पर खरे उतरते हैं, निरर्थक शब्द ध्वन्यात्मकता एवं लयबद्धता की दृष्टि से निर्णायक भूमिका निभाने का कार्य करते हैं। इनसे लोरी में रोचकता भी बढ़ती है, उदाहरणतय —

गां ब्याई गोरी,
दूध भरी कटोरी।
गोरी गां का बछड़ा,
लल्ला का मुंह अछड़ा।

तुकान्तता

लोरी का यदि आकार की दृष्टि से मूल्यांकन किया जाये तो यह ज्यादा बड़ी नहीं होती। अधिकतर लोरियां दो चार एवं छह पंक्तियों तक ही सीमित होती हैं। एक पंक्ति में तीन या चार शब्द ही होते हैं। ज्यादातर लोरियों में तुकान्तता का समावेश देखने को मिलता है। तुकान्तता से जहां लोरी में छन्दबद्धता का प्रयोग होता है, वहीं पर अभिव्यक्ति की दृष्टि से काव्य के अंश की सहजाभिव्यक्ति भी देखने को मिलती है। जैसे –

गोरा भाई गोरा,
भाई का मुंह गोरा।
गोरा भाई गोरा,
दुध भरा कटोरा।¹¹

यह जरूरी नहीं कि लोरी में तुकान्तता का समावेश हो, परंतु अधिकतर लोरियों का अध्ययन करने के पश्चात् देखने में आया है कि जिन लोरियों में तुकान्तता होती है, उनकी अभिव्यक्ति एवं बोधगम्यता सहज एवं सरल होती है। तुकान्तता के अन्तर्गत अनेक बार लोरी में अनावश्यक शब्दों का प्रयोग देखने को मिलता है। ये शब्द अपनी आवश्यकता की उपस्थिति दर्ज ना कराकर लोरी की कसौटी पर खरे उतरने हेतु निर्णायक भूमिका अदा करते हैं। सामान्य व्यक्ति का कहीं पर भी ये शब्द बोझिल नहीं लगते। उदाहरणतय –

लल्ला रे ललमणिया रे,
सोलह गज का तणियां रे।
बारह गज की साड़ी रे,
आधी टांग उघाड़ी रे।
आप लज्जा मारी रे।¹²

सौम्यता

सहज, सरल एवं सौम्य भाषा लोरी का खास विशेषता होती है। लोरी में कठोरी एवं असहज शब्दों का कोई स्थान नहीं होता, क्योंकि कठोर एवं असहज शब्द लोरी की संगीतात्मकता, ध्वन्यात्मकता एवं सहजाभिव्यक्ति में बाधक होते हैं। माँ के हृदय की कोमल भावनाओं को प्रस्तुत करने के लिए सौम्य एवं कोमल शब्दों का प्रयोग ही लोरियों में किया जाता है, क्योंकि शिशु भी कच्चे घड़े की भांति कोमल होता है। उसको रिझाने के लिए माँ सौम्य भाषा का ही प्रयोग करती है। जैसे –

निंदिया रानी आ जा,
मुन्नै को सुला जा।
निंदिया रानी आ जा,
मुन्नै को सुला जा।

मुन्ना अब सो जावैगा,
परीलोक नै जावैगा।¹³

लोरी में लोकोक्तियों एवं मुहावरों का प्रयोग भी न के बराबर होता है, क्योंकि इनके प्रयोग से भाषा की सौम्यता एवं कोमलता पर असर पड़ता है। इसलिए लोरी में सहजाभिव्यक्ति का ही स्थान होता है। उदाहरणस्वरूप—

चढ़ चढ़ मकड़ी,
महादे राणी।
कोरा करवा,
शीतल पाणी।
आवैगा बणिया,
देगा धणिया,
आवैगा तेल्ली,
देगा भेल्ली।
मकड़ी मकड़ी,
तिल खावैगा या बाकली?
तिल—बाकली।

मनोवैज्ञानिकता

एक नन्हा सा अबोध शिशु जिसने अभी सांसारिक रसों का रसास्वदन भी नहीं किया होता, जब वह पालने में पड़ा रो रहा होता है, तो संगीत की ध्वनि सुनते ही वह शांत हो जाता है। शायद यही कारण है कि बहुधा मातायें अपने शिशुओं को अर्थपूर्ण या निरर्थक शब्दों को मधुर स्वर में गुनगुनाते हुए, उन्हें सुलाती या रोते हुए को चुप कराती देखी जा सकती हैं। मां जब झूला झुलाती हैं या फिर शिशुओं को गोद, कंधों से लगा थपकी देकर सुलाती हैं, तो उसकी आवाज में स्वतः ही एक अलौकिक मिठास आ जाता है। लोरी के माध्यम से जो सुख बच्चे को माँ को गोद में सोने में मिलता है, अन्यत्र नहीं। मनोवैज्ञानिक दृष्टि से भी यह प्रमाणित हो गया है कि माँ की ममता व सामीप्य उसके भावी जीवन में महत्वपूर्ण भूमिका निभाता है। जैसे —

बोल्लो भाई बोल्लो,
चंदा सा मुंह खोल्लो।
ये बोल्या भाई ये बोल्या,
लो बटुआ सा मुंह खोल्या।¹⁴

इन लोरियों को मनोवैज्ञानिक प्रभाव बच्चे का ध्यान सब ओर से हटाकर केवल माता के गीत और थपकियों पर केन्द्रित करता है और यह अवस्था मां की निकटता, स्नेह का बोध कराकर बच्चे को निर्भय तथा निश्चिन्त बनाकर सुला देती है। अंग्रेजी में भी इस प्रकार के पालने के गीतों की प्रचुरता है जो निरर्थक हैं और उनके गीतों का उद्देश्य यही है कि बालक को सुखद संगीत का श्रवण कराया जाये। ग्रेसरीज ने क्रेडिल सांग्स एण्ड राइम्स में लिखा है कि इन पालने के गीतों में दो या तीन से अधिक शब्द नहीं होते। गाये जाने वाले इन गीतों की आवाज झुलाये जाने वाले पालने की आवाज के समान होती है। इन शिशुओं के स्नायुओं पर बड़ा अच्छा प्रभाव पड़ता है।

उदाहरण के लिए –

भाई रे,
बात करले,
हुँकारे भरले।
बात करैगा,
बतोरा बणैगा।
मेरा भाई बोलैगा,
हूँ हूँ करके बोलैगा।
चंदा सा मुंह खोलैगा,
मेरा भाई बोलैगा।

समन्वयता

लोरी के अन्तर्गत स्वर, लय और शब्द आदि में परस्पर समन्वयता देखने को मिलता है। यही समन्वयता लोरी को सामान्य गीतों से अलग करती है। लोरी का गायन करने वाली माँ को स्वर, लय, शब्द आदि के विषय में अधिक ज्ञान नहीं होता। वह अपनी भावनाओं को प्राकृतिक तरीके से इस तरह से प्रस्तुत करती है कि उसकी अभिव्यक्ति में संगीत की सौंधी महक स्वयं ही प्रस्फुटित हो उठती है। संगीत की दृष्टि से स्वर, लय और शब्द में जितना ज्यादा अधिक समन्वय होगा रोचकता एवं बोधगम्यता की दृष्टि से लोरी उतनी ही अधिक सटीक एवं सार्थक होगी। यहां यह उल्लेखनीय है कि लोगों की जुबान पर वह लोरी चढ़ी होती है जिस लोरी में सबसे अधिक समन्वयता देखने को मिलती है। उदाहरण स्वरूप –

लल्ला लल्ला लोरी,
दूध की कटोरी।
दूध में पताशा,
मुन्ना करै तमाशा।¹⁵

प्रतीकात्मकता

शिशु के दैनिक जीवन से लोरी का घनिष्ठ सम्बन्ध है। प्रातः आंख धोते समय, स्नान कराते समय, पानी के छींटे मारने की घटनां लोरी के शब्दों का रूप ले लेती है। माँ उससे बतियाना चाहती है, लेकिन शिशु तो किलकारी की ध्वनि उत्पन्न करता है। ऐसी अवस्था में माँ उसे हुँकारे भरवाना सिखाती है, यहीं हुँकारे लोरी का विषय बनकर घर को गुंजरित कर देते हैं। शिशु ज्यों ही पालने में झूलने योग्य हो जाता है, तो लोरियाँ की ध्वनि मानो पालने की रेशमी डोर बन जाती है। साधारण पालना या लकड़ी से चंदन की खुशबू महक कर लोरी की ध्वनियों को सुवासित कर देती है। चाचा-चाची, मामा-मामी, दादा-दादी, बुआ-फूफा सभी लोरीमय होकर शिशु के भाग्य को सराह उठते हैं। शिशु साक्षात् राम और कृष्ण का अवतारी रूप बन जाता है। जैसे –

श्री राम झुलै पालणा,
ए झुलाओ मेरी सजणी।
श्री कृष्ण झुलै पालणा,
ए झुलाओं मेरी सजणी।¹⁶

शिशु के अंग-प्रत्यांगों की तुलना सोने-चाँदी और चाँद-सितारों से की जाती है। कभी-कभी तो ये सभी वस्तुएं उसके रूप के सम्मुख फीकी और तुच्छ पड़ जाती है। लोरीगीतों में प्रतीकों का भी सुंदर प्रयोग किया जाता है। कहीं चंदा-मामा, राजा-रानी, काला, गुड्डा-गुड्डियां, मुन्ना-मुन्नी तो कहीं सूरज और चाँद लोरीगीतों के महत्वपूर्ण भाग बनते हैं। उदाहरण के लिए –

राम-राम रोटी दे,
रोटी दे तै मोटी दे।
मोटी दे तै दो दे,
दो दे तै घी में डूबो कै।
घी में डूबो दे तै,
ऊपर शक्कर बो दे।
म्हारै मोन्नू के मुंह में पौ दे,
राम-राम रोटी दे.....।

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Role of Public Policy in Assets Generation in Rural Areas: An Analysis of MGNREGS in Haryana

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ABSTRACT

The Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS) has been the world's largest employment generation scheme for the last eighteen years. It has been instrumental in achieving the eighth sustainable development goal of promoting sustained, inclusive, sustainable economic growth, full and productive employment, with decent work. The present study aimed to analyse the impact of the MGNREGS on asset creation in the state of Haryana along with its fundamental objective of Employment Generation. With the help of primary and secondary data, the study explores the scheme's performance in terms of employment generation and asset creation in the state of Haryana. Primary data was gathered with a structured interview schedule in 24 selected villages of Haryana for the year 2020-2021. Secondary data helped depict the trend of asset creation and related indicators from 2016-17 to 2023-24. The study reported an unsatisfactory picture of asset creation, alongwith planning, execution, and procedural lapses in implementing the scheme. The study suggests that three-tier governments, alongwith enhanced community participation, need to focus more on asset creation with the scheme for efficient utilisation of limited funds. Proper planning and timely completion of durable and quality assets can rejuvenate the rural economy effectively in the long run. Implementation lacunas can be addressed in accurate, transparent, and accountable mechanisms with timely social audits and proper grievance redressal

Key Words: - Employment, Asset generation, MGNREGS, Public Policy

Introduction

Member countries of the United Nations strive to achieve the Sustainable Development Goals by 2030. The government of India is also toiling to attain inclusive, equitable, and sustainable growth for the nation. Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS) embarked on Feb. 02, 2006, after several previous efforts¹ to achieve rural growth, poverty reduction, human development, environment management, and infrastructure creation, with many other objectives that can be achieved directly and indirectly (Mishra, 2011). The universal scheme encompasses 269108 Gram

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¹ Rural Manpower Programme (1960-61), Crash Scheme for Rural Employment (1971-72), Food for Work Programme (1977-78), National Rural Employment Programme (1980-81), Rural Landless Employment Guarantee Programme (1983), Jawahar Rozgar Yojana (1989), Employment Assurance Scheme (1993), Jawahar Gram Samridhi Yojana (1999), Sampoorna Grameen Rozgar Yojana (2001), National Food for Work Programme (2004)

Panchayats, 7205 blocks, 742 districts of 34 states, and union territories. The central government released 89390.27 crores and benefitted six crore households on demand in 2023-24. During the pandemic year 2020-21, the scheme emerged as a last resort employer and rendered employment benefits to 7.55 crore households. The central government of India released 109810.68 crores for this unique work fair scheme.

The present study aimed to analyse the impact of the MGNREGS on asset creation in the state of Haryana, along with its fundamental objective of Employment Generation. These assets encompass essential areas such as drought proofing, rural drinking water, flood control and protection, water conservation and water harvesting, renovation of traditional water bodies, micro irrigation works, rural sanitation, afforestation, pasture development, infrastructure for food grain, horticulture, sericulture, livestock, and fisheries promotion, works on individual's land, land development, other works for rural infrastructure; playground, rural connectivity, Anganwadi, Panchayat Bhawan, Bharat Nirman Sewa Kendra and all other works in convergence with other schemes which are notified by central government after consultation with state government. Individual assets are also created with these community assets, preferably for SCs, STs, BPL, and the Pradhan Mantri Awas Yojana beneficiaries. Short and long-term assets for the community and individuals with durability and sound quality play a crucial role in transforming the rural economy and providing a livelihood resource base to dwellers in rural areas.

MGNREGS is the most acclaimed and core scheme of the government. Studying the scheme's impact on rural asset creation and employment days is imperative in the state of Haryana, where growing unemployment is a significant concern (CMIE, 2022; PLFS, Jan.-Mar. 2023). The study's objectives are to understand the type of asset created, the working mechanism of the scheme, and the scheme from the perspective of beneficiary households. As per data and various reports, Haryana is an average performer in the scheme. Therefore, it is worth noting that we need to understand the progress and potential of the scheme implementation. The direction of the paper could establish the policy suggestions to utilise the scarce financial resources in a target-oriented manner to achieve the potential objectives of inclusive, equitable, and sustainable development.

Brief Review of Literature

MGNREGS is the most studied development and welfare programme, and exploring any aspect of this complex, multidimensional, diverse, and massive scheme may be an endeavour like the exploration of the proverbial elephant by the six blind men (S. Kumar et al., 2020). Faizi (2010) found that three factors, i.e., participation, capacity building, and financial resources of local governance in India, have been strengthened by MGNREGS. However, the paper accepted that it was not up to expectations. The entitlement provided by the act served as a lifeline to millions of vulnerable families in the aftermath of COVID-19. However, even after the fifteen years of implementation of the scheme as an employer of the last resort, the demand for the program has consistently outstripped supply, and delayed wage payments have caused “discouraged worker effects” among the beneficiaries (Narayan, 2022). Female workers and casual labourers with low formal education received more employment days in Haryana (Goyal et al., 2022). Mishra (2011) submitted that the scheme has considerably helped in asset creation on individual and community land in Madhya Pradesh through roads and wells. These assets helped change crop patterns and enhance productivity and connectivity to the other regions. The study

suggested convergence, a solution to the problem of maintaining community assets.

Biswas (2015) noted that the share of SCs was not as required, and the share of STs continuously decreased while the female proportion increased from 2006-07 to 2014-15 in India. The study found critical gaps in the scheme's returns and suggested mid-term course corrections. SCs and STs who were more vulnerable and suffered more disabilities remained unaware and deprived of the benefits of entitlements of the scheme. In contrast, elite and super elites were accessing the programme. The study suggested special earmarking and reservation for SCs and STs regarding employment provision and asset creation (S. Kumar et al., 2020). Social audits were found to be practical tools for enhancing transparency. The study reported that social audit committees were found only on paper, and as per the survey report, nexuses were found between panchayat, secretaries, and higher-level officials. The study found non-cooperation from the sarpanch and secretary, resistance from the administration, and weak support from the policymakers and bureaucracy in conducting social audits (Y. Kumar & Sah, 2015). Saha (2019) found that caste-based inequalities, differences in occupational interests of different groups, and lack of initiatives in these regard by local panchayats were identified as reasons for the ineffective implementation of the scheme. An ethnographic study by Natesan & Marathe, (2021) found significant inconsistencies in productivity measurement, and in deciding wage rates. Non-beneficiary Farmers complained about labours hortages and increases in the cost of production, which was harmful to agriculture sector growth.

Research Methodology

The study employed first-hand and second-hand data to achieve the study's objectives. First-hand data was collected through multi-stage sampling, selecting four districts, Karnal, Hisar, Jhajjar, and Nuh, randomly from the state of Haryana, and the sample size was 384 respondents and households (HHs). Out of selected districts, two blocks, three villages from each block, and 16 respondent households from each village were interviewed. With the help of a structured interview schedule and personal interviews, the data was gathered for the year 2020-21. The respondents were enumerated regarding the type of work they participated in, the selection procedure of work by the local implementing agency, working hours, wage payments, worksite facilities, and other related aspects. Second-hand data was retrieved from the official website of MGNREGS regarding the number of works completed, ongoing, or suspended, and approved work that were not in progress. Data was also collected for the share of works in selected districts, average expenditure per asset, and employment days created per asset. Patterns of the assets created in selected districts were analyzed and compared for the years 2020-21 and 2023-24. The data was scrutinized with the help of statistical tools, tables, and graphs.

Evidence and Discussion

Secondary Data Evidence

Paragraph four of Schedule one of Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) divides four categories of permissible works under the programme. Public works relating to natural resource management cover water conservation, watershed management, irrigation, traditional water bodies, afforestation, and land development under its ambit. The second category is for individual

assets for vulnerable sections². It encompasses works related to improving the productivity of lands, improving livelihood, developing fallow and wastelands, constructing houses, promoting livestock, and promoting fisheries. The third category is rural infrastructure, which comprises works related to rural sanitation, rural connectivity/internal roads and streets, play fields, disaster preparedness/restoration, construction of buildings, food grain storage structures, production of building materials required for construction maintenance, and other works. The fourth category is for common infrastructure for NRLM-compliant Self-Help Groups. Agriculture productivity and common work sheds for livelihood activities of self-help groups are the works beneath the fourth category (Pankaj & Bhattacharya, 2022).

Table 1 depicts the status of three categories of asset creation in the selected districts of Haryana in the years 2020-21 and 2023-24. In the fourth category, two works were ongoing/suspended, five were approved, and no work was completed at the state level in the year 2020-21. Likewise, in the year 2023-24, five works were approved in the fourth category, and none was completed in the state of Haryana. Thus the data for the fourth category was negligible and not represented in the table. In the year 2020-21, 21460 assets were completed at the state level, and the highest number of asset creations was in Nuh, followed by Hisar, Karnal, and Jhajjar, respectively. Almost one-third of the completed works were ongoing/suspended in Jhajjar, and more than the completed works were approved but, unfortunately, were not taken up. The number of ongoing/suspended works was almost similar to completed works in the rest of the three districts and at the state level. Surprisingly, a vast number of works, (36622), were approved but depressingly, not followed up in the state.

In the year 2023-24, the number of completed assets was less than half of the year 2020-21 at the state level. More than thrice of the completed works were ongoing/suspended, and more than six times than the completed works remained approved without any progress, depicting a sorrowful state of poor planning, delayed completion, and suspected corruption. They might be due to lack of funds. In the year 2023-24, Hisar was the only district that completed more than a thousand assets, but at the same time, the number of ongoing/suspended works was relatively high, and more than nine thousand works were not visualised. In contrast to the year 2020-21, Nuh performed poorest and could not complete even one hundred works, and more than eleven thousand works remained as approved and in an ongoing/suspended state.

In both years, the number of public works relating to natural resource management was greater than that of the other two categories. Among districts, Hisar completed the highest number of first-category works, and in the second and third categories, the highest number of works was in Nuh in the year 2020-21. In the year 2023-24, Karnal completed the highest number of works related to individual assets, and Hisar completed the highest in the natural resource management and rural infrastructure categories. A comparison of the scheme's performance in two financial years showcased that there was inconsistency in the pattern of working of districts as well as at the state level. Karnal and Hisar performed comparatively better than Jhajjar and Nuh.

² Scheduled Castes (SCs), Scheduled Tribes (STs), de-notified Tribes, nomadic Tribes, Below the Poverty Line (BPL) families, women-headed households, physically handicapped-headed households, traditional forest dwellers, beneficiaries of land reforms and Pradhan Mantri Awas Yojana, and also small and marginal farmers as defined in the Agricultural Debt Waiver and Debt Relief Scheme, 2008

Table: 1 (Asset Creation in Selected Districts in the years 2020-21 and 2023-24)

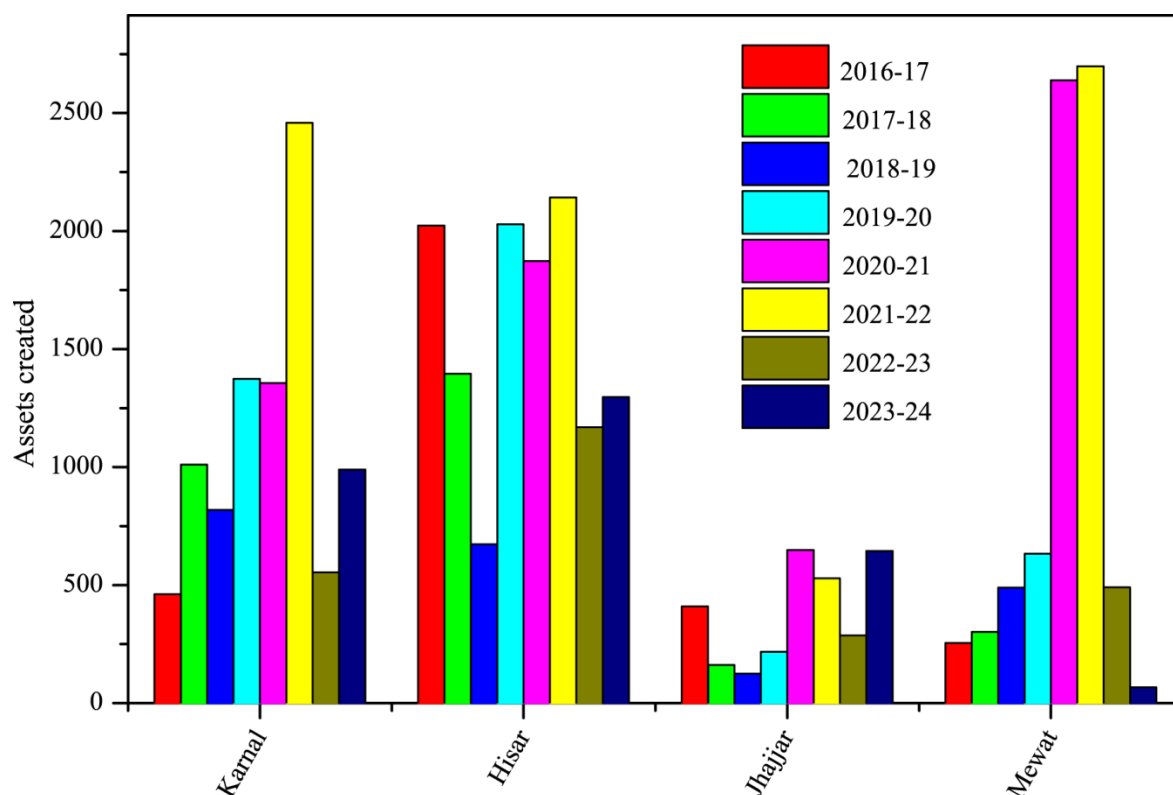
State/ Districts	Year	Category of Works	Completed Works	On-going/ Suspended Works	Approved Works
Karnal	2020-21	1	619	282	5
		2	279	1138	2254
		3	458	357	11
		Total	1356	1777	2270
Hisar		1	856	802	1268
		2	621	633	2136
		3	401	454	2075
		Total	1878	1889	5479
Jhajjar		1	352	120	153
		2	150	53	451
		3	146	84	69
		Total	648	257	673
Nuh		1	675	498	354
		2	651	431	4477
		3	1314	1395	1302
		Total	2640	2324	6133
Haryana		1	8407	7020	5632
		2	6455	7188	19715
		3	6598	6759	11270
		Total	21460	20969	36622
Karnal	2023-24	1	373	788	439
		2	420	274	2660
		3	196	399	733
		Total	989	1461	3832
Hisar		1	752	2492	3179
		2	105	294	2495
		3	440	1120	3339
		Total	1297	3906	9013
Jhajjar		1	583	329	802
		2	38	117	497
		3	24	48	270
		Total	645	494	1569

Nuh		1	23	488	1060
		2	5	339	6077
		3	39	1253	2275
		Total	67	2080	9412
Haryana		1	4885	17809	17802
		2	2437	5377	23953
		3	1817	8033	18914
		Total	9139	31219	60674

Source: <https://nrega.nic.in/> accessed on 28/04/2024

Note- in Column, Category of Works, 1 represents Public Works relating to Natural Resource Management; 2 represents Individual Assets for Vulnerable Section; 3 represents Rural Infrastructure. A fourth category of works, i.e., Common Infrastructure for NRLM-compliant Self-Help Groups, was not represented due to negligible data at the state level.

Figure 1 depicts the asset creation trend in selected Haryana districts from 2016-17 to 2023-24. In 2016-17, Karnal, Hisar, Jhajjar, and Nuh districts constituted approximately 4.49 percent, 19.71 percent, 3.99 percent, and 2.48 percent of the total assets created in Haryana. These percentages reflected the strides made by each district to enhance rural infrastructure. The following year, the percentages shifted slightly, with Karnal contributing around 16.46 percent, Hisar 11.28 percent, Jhajjar 1.30 percent, and Mewat/Nuh 2.4 percent of the total assets. This indicated variations in the district's focus and progress of asset creation. In 2018-19, the distribution continued to evolve, with Karnal accounting for approximately 10.71 percent, Hisar 8.81 percent, Jhajjar 1.64 percent, and Mewat/Nuh 6.33 percent of the total assets. These figures revealed dynamic changes in the districts' development priorities. The subsequent years demonstrated further fluctuations in asset creation percentages. In 2019-20, Karnal, Hisar, Jhajjar, and Mewat/Nuh comprised about 8.62 percent, 12.73 percent, 2.86 percent, and 9.85 percent of total assets, respectively. These variations highlighted the districts' responsive approaches to address specific developmental needs. The year 2020-21 marked a substantial increase in asset creation, with Karnal contributing 6.34 percent, Hisar 8.77 percent,

Figure 1: Assets Created under MGNREGS in Selected Four Districts of Haryana

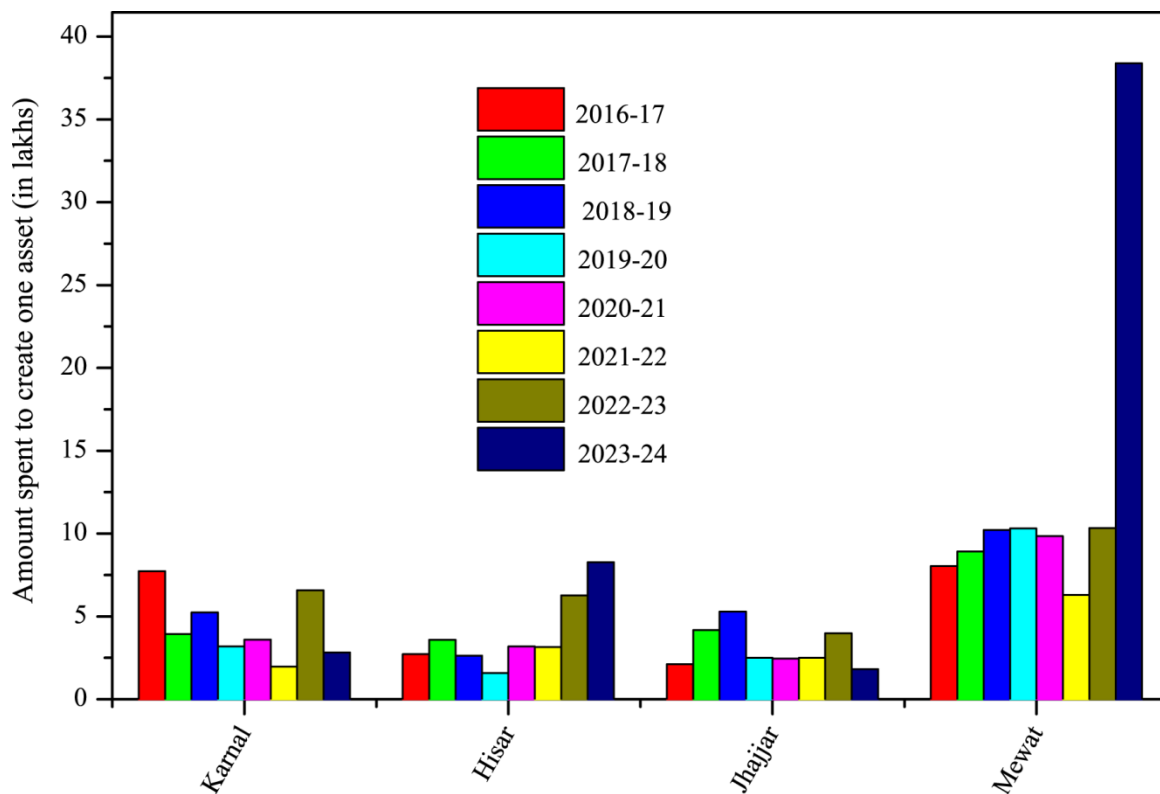
Source: <https://nrega.nic.in/> accessed on 26/04/2024

Jhajjar 3.03 percent, and Nuh 22.34 percent of the total assets. These figures reflected the collective efforts to accelerate rural development amidst emerging challenges. In 2021-22, the distribution remained consistent, with Karnal accounting for around 9.15 percent, Hisar 8.11 percent, Jhajjar 2.00 percent, and Nuh 10.19 percent of the total assets. These percentages demonstrated the district's ongoing commitment to sustainable development. In the year 2022-23, the figures indicated that Karnal constituted approximately 6.32 percent, Hisar 13.35 percent, Jhajjar 1.03 percent, and Nuh 5.59 percent of the total assets within Haryana. The data represented the changed demand patterns of the selected districts. In 2023-24, Karnal accomplished 10.82 percent, Hisar 14.19 percent, Jhajjar 7.05 percent, and Nuh completed less than one percent, i.e., 0.73 percent of the total assets created in the state of Haryana. To summarise, the trend of Hisar district in asset creation was almost consistent with comparatively little variations, Jhajjar district performed poorly throughout, Karnal district had more inconsistency, and Nuh district achieved high peaks only in the years 2020-21 and 2021-22.

The average cost per asset creation is discernible from Figure 2. Karnal's data revealed a varying pattern where asset creation costs were around 7.73 lakhs in 2016-17. The amount then decreased to 3.93 in 2017-18 and rose again to 5.24 in 2018-19. The subsequent years displayed fluctuations, with the costs dropping to 3.18 in 2019-20, increasing to 3.60 in 2020-21, and then slightly reducing to 1.98 in 2021-22. However, there was a significant rise in 2022-23 to 6.58 lakhs; in 2023-24, costs further dipped to 2.8 lakhs. In Hisar, the trend was characterised by fluctuations as well. The asset creation costs started at 2.72 lakhs in 2016-17, increased to 3.59 in 2017-18, and then decreased to 2.64 in 2018-19. In 2019-20,

there was a further reduction to 1.59, followed by an increase to 3.19 in 2020-21. The costs remained relatively stable at 3.15 lakhs in 2021-22 and then experienced a notable rise to 6.27 lakhs in 2022-23. In 2023-24, costs increased further to 8.3 lakhs. Jhajjar displayed a similar fluctuating pattern. The costs for asset creation were around 2.12 lakhs in 2016-17, increased to 4.18 in 2017-18, and then rose again to 5.28 in 2018-19. After that, the costs declined to 2.50 in 2019-20 and remained relatively stable at 2.45 in 2020-21. In 2021-22, there was a minor increase to 2.50 lakhs, then a further rise to 3.98 lakhs in 2022-23, followed by a decrease to 1.8 lakhs in the year 2023-24. Nuh also experienced fluctuations, with asset creation costs, approximately 8.04 lakhs in 2016-17, which then increased to 8.92 in 2017-18. Subsequently, there was a rise to 10.22 in 2018-19 and 10.31 in 2019-20. The costs then slightly decreased to 9.84 lakhs in 2020-21 and further declined to 6.30 in 2021-22. In 2022-23, there was a noticeable increase to 10.34 lakhs; in 2023-24, there was a surprising rise with 38.4 lakhs per asset. In Nuh, cost per asset has remained comparatively high throughout the years of study, with exceptionally high costs in 2023-24. The data indicated

Figure 2: Average cost spent on an asset in selected districts



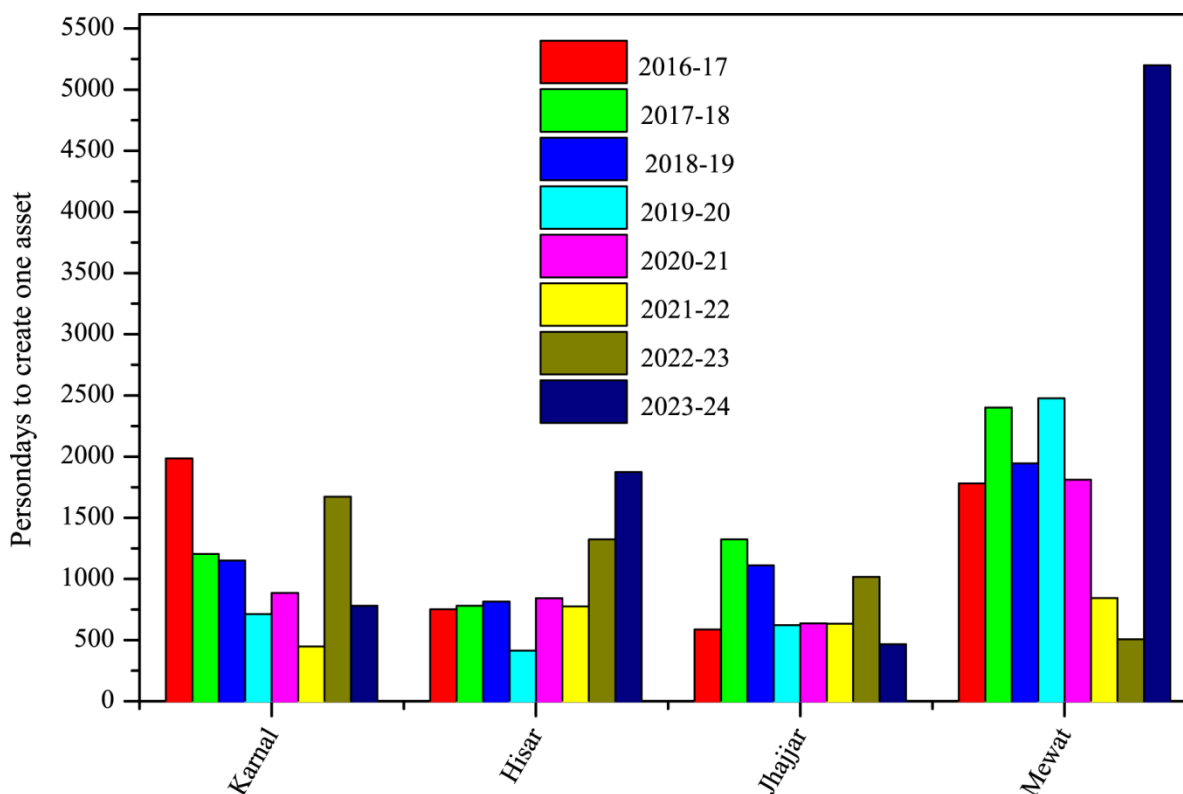
Source: <https://nrega.nic.in/> accessed on 26/04/2024

towards further inquiry of the reason for costs being too high. Some possible reasons might be differences in the type of work undertaken, inefficiency, corruption, and many works in the ongoing or suspending category.

Figure 3 represents the data of average person-days required for asset creation. In 2016-17, the data showed that Karnal required approximately 1985.15 person-days to create one asset. Over the years, there was a fluctuating trend, with person-days dropping to 1203.89 in 2017-18 and then gradually

decreasing to 447.15 in 2021-22 before rising to 1673.05 in 2022-23. In 2023-24, the requirement fell to 780.6 person-days per asset. Similarly, in Hisar, the figures displayed a varying pattern. In 2016-17, it took around 750.77 person-days to create one asset, which increased to 814.73 in 2018-19. Subsequently, there was a decline to 413.49 in 2019-20, followed by a rise to 842.06 in 2020-21, and then a minor dip to 775.39 in 2021-22. The person-days required increased again to 1323.40 in 2022-23, with a subsequent rise to 1873.3 person-days in 2023-24. Jhajjar demonstrated a fluctuating trend as well. The district required around 587.63 person-days to create one asset in 2016-17, which then rose to 1322.68 in 2017-18. After that, it decreased to 621.74 in 2019-20 and remained relatively stable until 2021-22, when it reached 633.95. 2022-23, the figure rose to 1016.67; last year, it declined to 467.1 person days. Nuh also showed varying numbers over the years. The district required approximately 1780.42 person-days in 2016-17, which increased to 2401.77 in 2017-18. After that, it declined to 1945.39 in 2018-19 before further decreasing to 844.19 in 2021-22. In the year 2022-23, the figure decreased even further to 507.53 person-days, and in the following year, it was abnormally high with 5199.3 person-days. From the data, it was clear that Jhajjar required fewer person-days to create one asset, followed by Hisar, Karnal, and Nuh. However, the number of assets created in Jhajjar was significantly lower than in other districts. Nuh, on the other hand, required the highest person-days as well as the highest expenditure.

Figure 3: Average Person days required to create an asset in selected districts



Source: <https://nrega.nic.in/> accessed on 26/04/2024

Primary Data Evidence

Asset Creation in Selected Districts

Out of the selected four districts of the state of Haryana, two blocks, three villages from each block, and 16 respondent households from each village were interviewed. This made the total sample size 384. With the help of a structured interview schedule and personal interviews, the data was gathered for the year 2020-21. The respondents were enumerated regarding the type of work they participated in, the selection procedure of work by the local implementing agency, working hours, wage payments, worksite facilities, and other related aspects. The study found that various kinds of assets were created in the study area. Most of the assets were temporary and were related to rural connectivity, land development, renovation of traditional water bodies, micro irrigation works, and others. Table 2 shows that workers of around 91 percent of beneficiary HHs worked in rural connectivity works. Except for Hisar, almost all beneficiary HHs participated in such works in all the other three districts. Around 88 percent of HHs participated in land development works. Renovation of traditional water bodies was the subsequent famous work undertaken by around 74 percent of HHs (Figure 4). Participation in micro irrigation works was around 54 percent, followed by flood protection and control works with around 48 percent participation. Workers of around 29 percent of HHs worked for cess repair and roadside berms. Approximately a similar percentage was for individual assets. Around 27 percent of HHs participated in works related to water conservation and environmental upgradation. Around 45 percent of HHs worked for miscellaneous works, which were not covered in the main category of works.

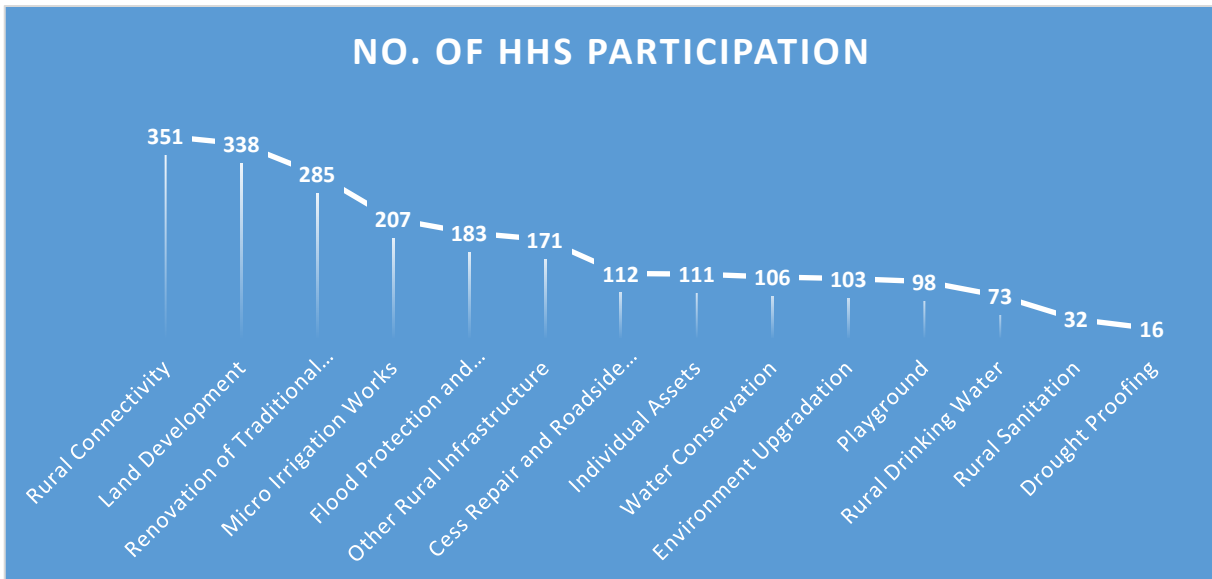
Digging deeper into the analysis revealed that in Karnal, more variety of works were undertaken. In the district, works related to micro irrigation, rural connectivity, renovating traditional water bodies, flood protection and control, land development, and water conservation were quite popular. In Hisar, mainly works related to micro irrigation, renovating traditional water bodies, and land development were undertaken. Works related to rural connectivity and land development were frequently undertaken in Jhajjar and Nuh. Conclusively, primary data revealed that a wide variety of works under the scheme's ambit was still unexplored in the state of Haryana. Individual assets, nature conservation-related works, and durable and good-quality infrastructure works still need special attention from the implementing agencies in

Table2: Households Participation in Variety of Assets Created

Districts	Drought Proofing	Rural Drinking Water	Flood protection and control	Micro irrigation works	Individual assets	Land development	Playground	Rural connectivity	Water conservation	Renovation of traditional water bodies	Rural sanitation	Environment upgradation	Cess repair and roadside berms	Other Rural Infrastructure
Karnal	0	32	92	96	63	91	32	96	84	96	0	63	16	64
Hisar	16	41	59	95	0	73	18	65	22	74	0	40	32	59
Jhajjar	0	0	32	16	32	80	48	96	0	32	16	0	64	0
Nuh	0	0	0	0	16	94	0	94	0	83	16	0	0	48
Total	16	73	183	207	111	338	98	351	106	285	32	103	112	171

Source: Primary Data

Haryana. In Hisar and Nuh, beneficiaries reported suspending their work due to irregularities.

Figure 4: Households Participation and Types of Works

Source: Primary Data

The majority of Sarpanch and mates were non-cooperative in providing the data related to the scheme in general and specifically about asset creation, the quality, and durability of assets. Only a few of them have maintained their proper records. Surprisingly, many of them were not adequately aware of the scheme's provisions. Some were highly disappointed and complained about delayed payments for materials used in creating durable assets and wages for skilled workers. Some local implementers reported the scheme as wasting time and money. In contrast, in the villages where the scheme was run more efficiently, the scheme was reported as a lifeline for the poor, unemployed workers.

Figure 5 depicts a mandatory procedure to be followed by implementing stakeholders to create quality assets. The first requirement is planning work projects to be undertaken throughout the year with significant community participation, and priorities for work should be listed. Choice of works should be technically feasible, and it requires the participation of technical staff in the planning procedure. Adequate technical support in planning, designing, and execution is quite essential. For smooth implementation of projects, timely and adequate funding is the next essential step. To maintain transparency and accountability, a “technology-enabled monitoring system” will be crucial in the preliminary, during, and post phases of asset creation.

Figure 5: Requisites for Quality Assets

Source: Prepared by authors

Working Mechanism of the Scheme from Beneficiaries' Perspective

As per the primary data, beneficiary HHs received around 52 employment days during the pandemic year under the scheme. The achievement is far from a guaranteed hundred employment days. At the same time, many procedural lapses were reported. Out of 384 beneficiary respondent households, 153 do not have custody of their job card, and 19 were unaware of it. A total of 317 respondents reported that work selection was done either by sarpanch or mate. Only 4 respondents agreed about the selection of works in gram sabha. More than one hundred and six respondents reported that their worksite was away more than five kilometers, and 128 respondents reported that sometimes they had to visit distant worksites without travel compensation.

A sum of 45 respondents reported the role of contractors in some places, which raised serious concerns. More than eighty-eight respondents admitted the use of machines. A total 150 respondents admitted the malpractices, and to avoid any problem in the future, 130 respondents were indifferent in response to the question. These beneficiaries reported malfunctioning and corruption, fake names were added to the muster roll to pocket the difference, and the situation became more challenging without proper grievance redressal and social audits. Wages were paid based on attendance instead of piece-rate basis. Work was not measured technically, and bias was reported based on differences in work done and equal wage payment. There were different views regarding work measurement procedures, even at the village level. Some reported work was measured individually, few told on a family basis, and others reported groups made by them or their mates. Working hours were another point of significant concern. Working hours were reported in the range of five to nine hours. It was complained by some workers that they were made to work more hours to adjust some fake names of near ones of the mate or sarpanch in the

muster roll. A significant number of 150 workers reported being paid fewer wages than their employment days, most of whom were from the Jhajjar district. Not a single respondent received unemployment allowance and compensation for wage delays. Most workers were demanding more employment days, and even after nearly two decades of implementation of the scheme, they were not aware of the demand-driven nature of the scheme. Some skilled workers were discouraged because of the procrastinated wage payments. The wage delays dampened the enthusiasm of the workers.

The study results found significant inconsistencies in the governance mechanism of the scheme. Beneficiaries were aggrieved in the absence of a grievance redressal mechanism. A sum of 33 respondents from Jhajjar and Nuh accepted that they were paid a commission of around ₹ 500 by the mates or sarpanch for being false MGNREGS workers, and some of them reported that they had accepted nothing in return. However, they did not dare to fight against this kind of corruption. In group discussions in Nuh, people reported that somewhat aware people filed some RTIs and complaints. In response to that, they were silenced by substantial settlement amounts, and now it has become a trend that to earn some money in negotiation, people file complaints of malpractices in the scheme, but no tangible effects were seen afterward. Some workers complained that higher officials did not interact with the laborers during their work site visits, and their concerns remained unattended.

Conclusion and Ways Forward

It was pathetic to note that even the local implementing agencies were not aware of the provisions and entitlements of the scheme and what to say to workers. Even though those who were aware replied that provisions are only on paper, they did not receive proper support and guidelines from the district-level administration to implement them. Implementers complained that shortages of funds sometimes were the reason for fewer employment days and delayed wage payments. The study suggests that proper training of implementers is the specific need of the hour to utilise funds efficiently. Proper awareness of beneficiaries regarding their entitlements and enhanced community participation will catalyse the implementation and better results. In the digital era, success stories of MGNREGS implementation need to be telecasted on different platforms so that villagers and implementers get more information about the kinds of work and better ways of implementation. Implementing agencies require adequate technical support to measure workers' productivity so that fair payment for their hard work can be made (Natesan & Marathe, 2021).

The study recommends that three-tier governments need to focus more on asset creation under the scheme to utilize limited funds efficiently. Pechetti & Pandyaraj (2017) suggested that implementing agencies must focus on the completion of works along with the creation of works. Durable and quality assets can rejuvenate the rural economy effectively in the long run (Tiwari et al., 2011; Singh & Kaushal, 2018; Thakur, 2018). Implementation lacunas could be addressed in honest, transparent, and accountable mechanisms with timely social audits and proper grievance redressal. Stringent actions need to be taken in case of malfunctioning and misappropriation. Tambe et al. (2019) suggested reinventing the scheme and prioritising public investment to restore the productivity of the marginalised by creating livelihood assets in the lands of economically deprived people. Centre and state governments must work in tandem to deal with the severe problem of wage delays for skilled and unskilled workers and material payments. Kumar et al. (2020) conveyed that budgetary constraints and limited administrative capacity

in targeting needy people require an earmarking share of SC/STs in employment provision and individual asset creation. Convergence of the scheme was still limited due to a lack of training in implementing agencies (Sanga & Ranjan, 2015).

Lack of awareness and staff shortages were still significant limiting factors. Lack of community participation and improper work planning resulted in inefficiency at the local government level, and implementing agencies prefer to execute easy and traditional projects (Dey, 2016). The study suggests that the physical capacity of females and elderly people needs to be considered when preparing the shelves of projects. Providing worksite facilities will pave the path to somewhat decent working conditions. The study found that the scheme has the potential to be a lifeline for the rural economy, and a solid asset base can provide resilience to the rural economy amid a slump in the economy.

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The Growth Relation of Wheat and Rice Production with Other Variables: A Study of Haryana Agriculture of Previous Decade

Sandeep Kumar*

ABSTRACT

Haryana's agriculture has always been very important for the country. While emphasis is being laid on increasing production to feed the increasing population, on the other hand sustainability of agriculture is declining. A fixed crop cycle of wheat-rice is responsible for the deteriorating condition of ground water and deteriorating quality of soil in Haryana. The state government has been active since last decade to break this cycle. In the present paper, the aim is to know what is the relation between the production of wheat and rice in Haryana during the last ten years with other variables of agriculture like irrigation, fertilizer, area of crops, electricity consumption in agriculture and market infrastructure. The study based on secondary data collected from various published sources and government officials. Study concludes that the growth rate of Rice was more than Wheat in terms of crop area, production and share of total foodgrain production in Haryana in study years. There was also a difference between correlation of Wheat and Rice's dependent and independent variables. In Last ten year the consumption of fertilizers and electricity consumption for agriculture grow in a significant order. There was a very high and positive correlation of these variable with rice production. Finally, study also urge some more measures for protect the sustainability of Agriculture.

Limitation of the Study- Study was based on various assumption, such as production of Rice and Wheat was mainly impacted by selected variables only. Other factors may be or may not be significant in the production of Rice and Wheat. Moreover, there were not separate data of chemical fertilizers and electricity consumption were found for Rice and Wheat crops, as a result available data were kept for examine the growth rate as the independent variable for the production of Wheat and Rice.

Scope of the Study- The study represents the picture of productive and correlation between many variables. This study could be use full for framing the sustainable policies and monitoring the unproductive methods in this direction. The study will also help full for future research and for developing a better model for agriculture sector in Haryana.

Key Words: - Agriculture Production, Irrigation, Chemical fertilizers

Introduction

Haryana is well known all over the world for its agricultural society. The art of cultivation has been very significant since ancient times. There is a lot of mention of Haryana's agriculture in old texts. In Vedic period, Haryana was the residence of *Aryans*, where sacred river *Saraswati* irrigated the state. Our culture was the reflection of our method of farming since ancient times, that's why it is a traditional

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wisdom for our state [Uma Ahuja et al. (2000)].

During the British era state agriculture faced many challenges. Agriculture was completely dependent of whether and rent rates. Due to high rent most of the farmers were under debt. The main objective of the rulers was to raise more and more money from agriculture [Hukum Chand et al. (2022)]. After independence major reforms took place under green revolution, where high yield variety (HYV) and increase the uses of fertilizers and pesticides were adopted by Haryana and Punjab farmers. It increased the production of foodgrains more than expected. Since then, Haryana and Punjab started contributing major share in central grain pool [Vijeta Nehra et al. (2021)]. Haryana's foodgrain here not only feeds the country population but also play an important role in agricultural exports also. Especially the *Basmati* rice of the state is exported to different parts of the world. Haryana has made huge growth in rice export in last few years [Meenu (2021), Pardeep K. et al. (2022), Abdulaziz et al. (2022)].

The success of Haryana agricultural production is a matter of pride, but on the other hand Haryana agriculture is dealing with multiple issues. Depletion of ground water and degradation of soil quality are the main problems among these. According to reports, out of 141 blocks 86 blocks are declared as Red Zone due to ground water exploitation. Crop cycle of wheat and rice was the most influenced factor among all responsible factors. Along with many studies concluded that rice and wheat rotation is unsustainable and responsible for low water table [Dharam Pal et al. (2022)]. Apart from all this, the other major problem is the excessive use of chemical fertilizers in Rice and Wheat production. Due to which the quality of soil is continuously deteriorating. The rate of chemical fertilizer consumption (NPK) in Haryana and Punjab was more than 200kg/hectare. Which one was much higher than recommended parameter [Shiv K. Pundhir et al. (2024)]. According to a report published in The Tribune that Punjab is the leading state followed by Haryana in chemical fertilizer consumption [The Tribune, Dec. 16, 2023. Tribune news services]

While Haryana is the main source of foodgrains for the country and most of the chemical fertilizer were used in the crop cycle of Rice and Wheat. The production of rice and wheat has deeply disturbed the quality of soil and water of the state. In this regard Haryana government has implemented many schemes and case incentives for farmers to Maintain the sustainability. Scheme such as *Mera Pani Meri Virasat* and *Jal Hi Jeevan* was launched to save the ground water. Schemes such as soil health card and enhancement of soil testing labs were implemented for maintain the quality of soils [Dept. of Agriculture and Farmer welfare, Govt. of Haryana].

Out of these efforts sustainability of agriculture is still a challenge for policy makers.

Agricultural productivity is impacted by many variables, such as sown area, fertilizer consumption, irrigation, electricity consumption and market infrastructure. The growth of production is highly based on these variables. The valuation of these variable can be predicted and measure the trends and direction of agriculture production. This valuation is the base of policies those are structured for framing the direction of agriculture. Keeping the importance of subject matter in view many scholars have conducted studies and research in this direction. Out of that few studies were reviewed by keeping the objectives of present study in view.

Banalata and Manuj Baruah (2024) highlight the regional disparities and growth trends of Agriculture

sector in North East India. For this purposes study examined time series data. Study concluded that majority of north eastern state were having positive growth in all foodgrains except wheat cotton and oilseeds. The cultivation area for all types of food and nonfood grains maintains a constant tendency for convergence over time and production of foodgrains found fluctuations. **Sanju and Deepender (2023)** in their research work examined area, production and productivity of foodgrains with the help of non-linear growth model. The study was based on non-linear regression-based model. Study concludes that total foodgrain area, production and productivity is likely to be increased with a slow rate in the state. **Priyanka Singh et al. (2021)** in their research work explore the role of major drivers of foodgrain productivity. The study was based on district level panel data collected from various secondary source. Study concludes that the productivity of wheat was only driven by area as productive remain stagnant in study period. In case of pulses study showed that area, productivity and production was on a declining trend. Moreover, it was found that the crucial role of cropping intensity, irrigation and rural literacy enhancing the foodgrain productivity. **Shoaib et al. (2022)** in their research paper examined foodgrain production in Uttar Pradesh since 1950. Authors analysis the data with the help of Cuddy Della Valle Index. Study concluded that the area has a higher level of instability as compare to production and yield. Moreover, the interaction effect played a significant role in magnify production. **Surender Singh et al. (2017)** in their research paper examine the performance of agriculture. The study was based on secondary data. study mainly focused on efficiency gap of selected indicators of agricultural sector. Study concluded that productivity /efficiency gap were reported for all food commodities ranging from low to high. Study suggested that more trust should be given to oilseeds and pulses as the imports have increased in recent past. **G S Bhalla and Gurmail Singh (1997)** in their research work examined the growth patterns of area and output of different crops for the years of 30 years. Study reveals that there was a significant acceleration in the growth rate of agricultural output. Study also concludes that there was shift in crop pattern also during this period of the time.

The present research work is also an attempt in this direction. The objectives of this work is to find out the relation of production with another important variable of foodgrains. The study also highlights the growth for Wheat and Paddy farming in Haryana in last decade. Along with this, study also highlighted the correlation of production with sown area, fertilizer consumption, irrigation, electricity consumption for agriculture and market facilities in last decade in Haryana.

I) Research Objective

- A) To find out the growth relation of Rice and Wheat in last decade in Haryana.
- B) To highlight the correlation between many variables of Agriculture on the productivity of Rice and Wheat.

II) Research Methodology-

The study was based on secondary data. Data agriculture of state for last ten years were collected from various source of government officials and other published sources. The collected data were arranged and filtered according to the objective of research. Study periods were selected for 2013-14 to 2022-23.

Research tools- to reach out the objectives data were processed under different statistical tools. Statistical tools such as percentage, Pearson correlation, growth rate was used. For a uniformity 2013-

14-year data were kept as base year for searching the growth rate of different variables. Results were presented via tables and graphs.

ABBRIATIONS- *Wt. Pro.- Wheat Production, FG. PRO.- Total Foodgrain Production, ELEC. CON.- Electricity consumption for agriculture, WT. IRRI- Irrigated area for wheat, Gr. IRRI. – Gross Irrigated area, Stor. St- Storage capacity of state agencies, MKT. ARR. WT.- Market arrivals of wheat, MKT.YRD. – Regulated Market yards including both principal yard and sub yard.*

III) Result Discussion-

Part-I

In this part of the study, a comparison of Rice and Wheat percentage in area and production has been presented. Table 1.1 and Chart 1.1 explained that the share of wheat in total production of foodgrains was dropped in study years from 69.54 percent to 59.99 percent in years 2013-14 to 2022-23 respectively. On the other hand, rice in total production of foodgrains was increased in study years from 23.41 percent to 32.10 percent in years 2013-14 to 2022-23 respectively. The results were same for the percentage share of area in case of wheat and rice. It was 38.62 to 34.63 for wheat and 19.22 to 24.20 for rice from years 2013-14 to 2022-23 respectively.

Table 1.1

Share of Wheat and Rice in Total Cropped Area and Total foodgrain Production

Year	% Area of Wheat in total Area	% Area of Rice in total Area	% Production of Wheat in TP	% Production of Rice in TP
2013-14	38.62	19.22	69.54	23.81
2014-15	39.79	19.69	66.43	25.70
2015-16	39.15	20.57	69.50	25.37
2016-17	39.65	21.48	68.44	24.61
2017-18	38.63	21.71	67.79	26.98
2018-19	38.65	21.89	69.25	24.87
2019-20	38.30	23.56	64.83	28.37
2020-21	36.06	23.38	58.22	28.15
2021-22	34.35	22.81	60.67	31.94
2022-23	34.63	24.20	59.99	32.10

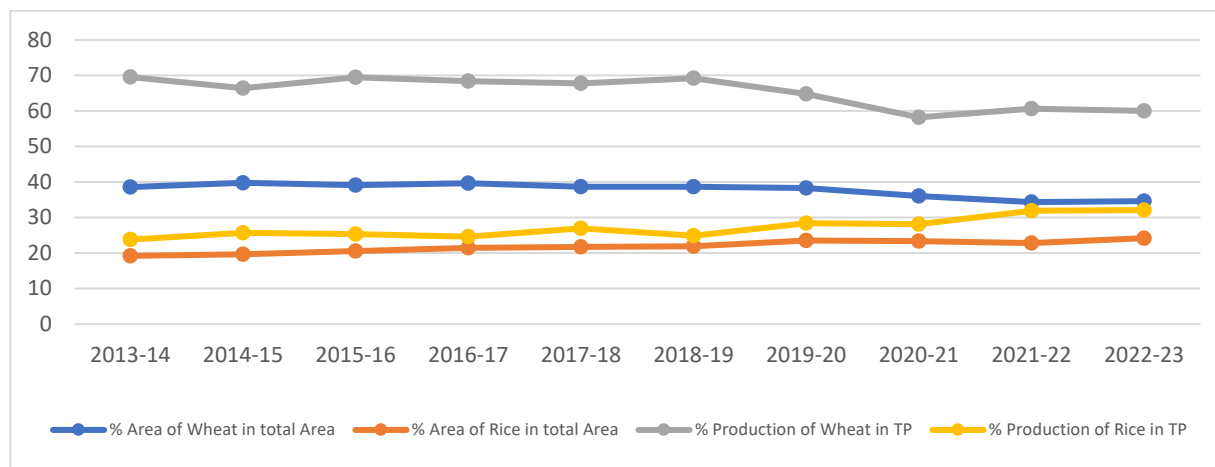
(Figure shows the percentage)

Data Source- Various volume of State Statistical Abstract of Haryana, Dept. of Economic and Statistical Affairs, Haryana

(TP- Total Production)

Chart 1.1

Share of Wheat and Rice in Total Cropped Area and Total foodgrain Production



Data Source- Various volume of State Statistical Abstract of Harayan, Dept. of Economic and Statistical Affairs, Haryana

Table-1.2

Comparatively Growth Rate of Area, Production of Wheat (WT) and Rice (RC)

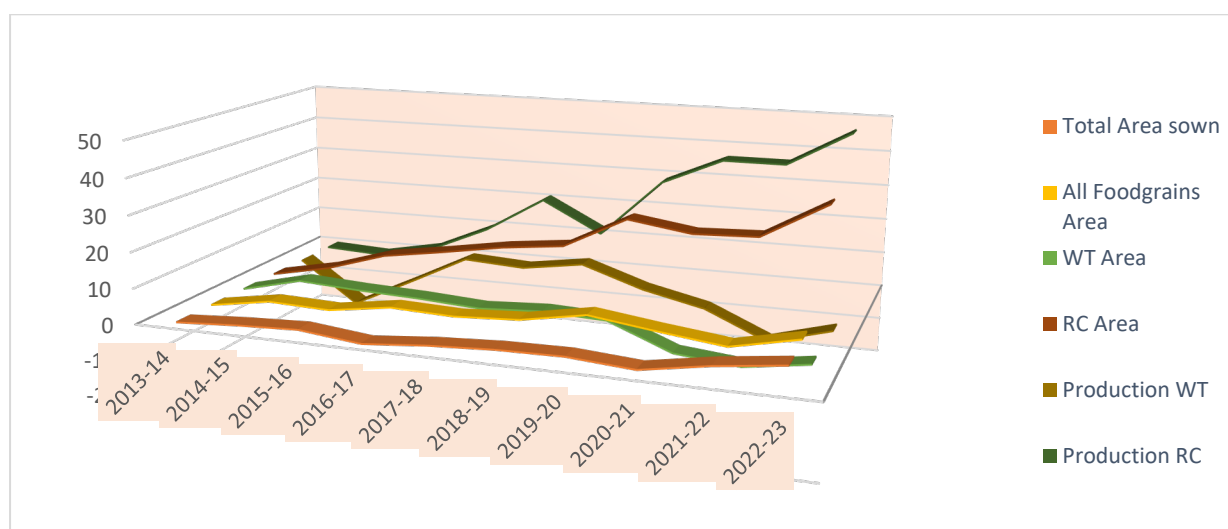
(Figures Indicates the Growth rate in percentage)

Year	Total Area sown	All Foodgrains Area	WT Area	RC Area
2013-14	0	0	0	0
2014-15	1	2.73	4.08	3.46
2015-16	1.65	2.09	3.04	8.76
2016-17	-0.29	4.59	2.36	11.41
2017-18	1.2	3.90	1.24	14.31
2018-19	2.07	4.81	2.16	16.24
2019-20	2.25	7.93	1.40	25.32
2020-21	0.88	5.5	-5.80	22.67
2021-22	3.9	3.34	-7.56	23.31
2022-23	6.05	7.15	-4.88	33.52

Data Source- Various volume of State Statistical Abstract of Harayan, Dept. of Economic and Statistical Affairs, Haryana

Chart-1.2

Comparatively Growth Rate of Area, Production of Wheat (WT) and Rice (RC)



Data Source- Various volume of State Statistical Abstract of Haryana, Dept. of Economic and Statistical Affairs, Haryana

Table 1.2 and Chart1.2 shows the growth rate (as compare to base year 2013-14) of area and productivity for wheat and rice. Results shows that area under rice increase by multiple folds where area under wheat decrease in study period. Rice area grow by 33 percent and wheat area negatively grow by -6 percent. In case of total area sown and all foodgrain area table shows that the growth rate was almost same for the study period. In shorts of words, we can conclude that rice cultivation was increased vary sharply where wheat cultivation decreased in last ten years.

Table 1.3

Comparison of Wheat Production Growth rate with Other Variables Growth Rate

(Figures Indicates the Growth rate in Percentage)

YEAR	WT. PRO.	FG PRO.	ELEC.CON.	FERT. CON.	WT. IRRI.	GR. IRRI.	STOR. ST.	MKT ARR. WT.	MKT. YRD
2013-14	0	0	0	0	0	0	0	0	0
2014-15	-12.25	-8.14	15.57	11.95	5.14	2.03	-9.643	11.06	0
2015-16	-3.80	-3.74	13.68	15.68	4.50	3.31	34.58	11.20	-0.35
2016-17	4.94	6.629	17.35	14.99	2.81	0.45	34.58	15.31	-0.35
2017-18	3.92	6.60	23.13	18.12	1.44	4.99	35.84	27.05	0
2018-19	6.55	6.98	18.81	26.78	2.53	5.53	39.74	49.09	0

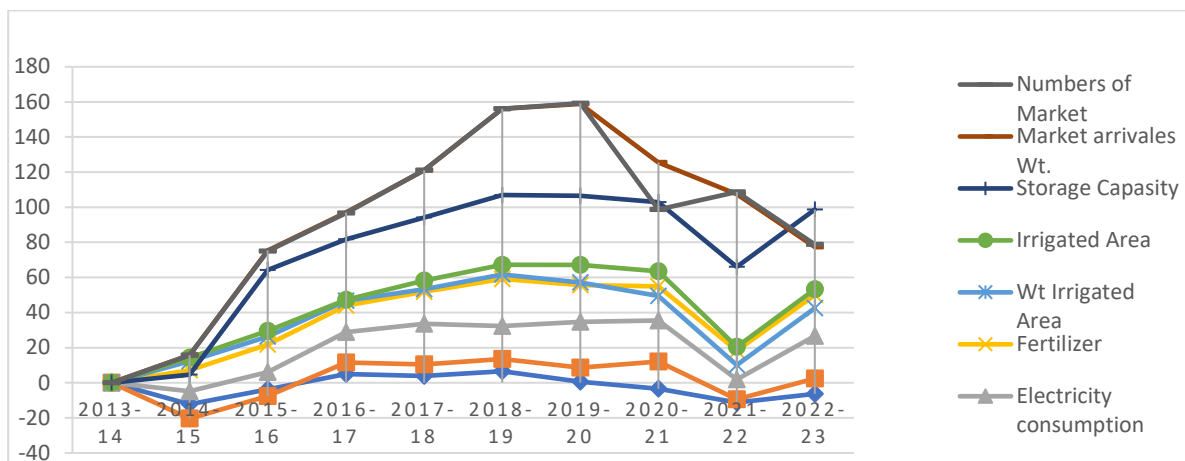
2019-20	0.65	7.96	26.07	20.91	1.56	10.00	39.32	52.34	0.35
2020-21	-3.33	15.45	23.38	19.37	-5.34	13.94	39.35	22.59	-26.69
2021-22	-11.22	1.74	11.39	16.36	-8.16	10.40	45.44	41.38	1.42
2022-23	-6.25	8.66	24.25	23.24	-7.43	10.84	45.44	-21.39	1.42

Data Source- Various volume of State Statistical Abstract of Harayan, Dept. of Economic and Statistical Affairs, Haryana

ABBRIATIONS- *Wt. Pro.- Wheat Production, FG. PRO.- Total Foodgrain Production, ELEC. CON.- Electricity consumption for agriculture, WT. IRRI- Irrigated area for wheat, Gr. IRRI. – Gross Irrigated area, Stor. St- Storage capacity of state agencies, MKT. ARR. WT.- Market arrivals of wheat, MKT.YRD. – Regulated Market yards.*

Chart1.3

Comparison of Wheat Production Growth rate with Other Variables Growth Rate



Data Source- Various volume of State Statistical Abstract of Harayan, Dept. of Economic and Statistical Affairs, Haryana

Table 1.3 and Chart1.3 compare the wheat production growth rate with other independent variables. Table shows that during investigation period the growth rate remain negative with the variables irrigation area of wheat and market arrivals of wheat. it proves that both variable were more correlated with wheat production as compare to others. The higher growth rate were found in storage capacity of state agencies, fertilizer consumption and electricity consumption on the basis of base year i.e 2013-14. It may be concluded from above results that during last decade wheat production were decreased and other major variable such as chemical fertilizers consumption (NPK), gross irrigated area and storage capacity were increased. Moreover wheat production decrease by -6.25 percent growth rate where all foodgrain production increased by 8.66 percent during last ten years.

Table 1.4

Comparison of Rice Production Growth rate with Other Variables Growth Rate

(Figures Indicates the Growth rate in percentage)

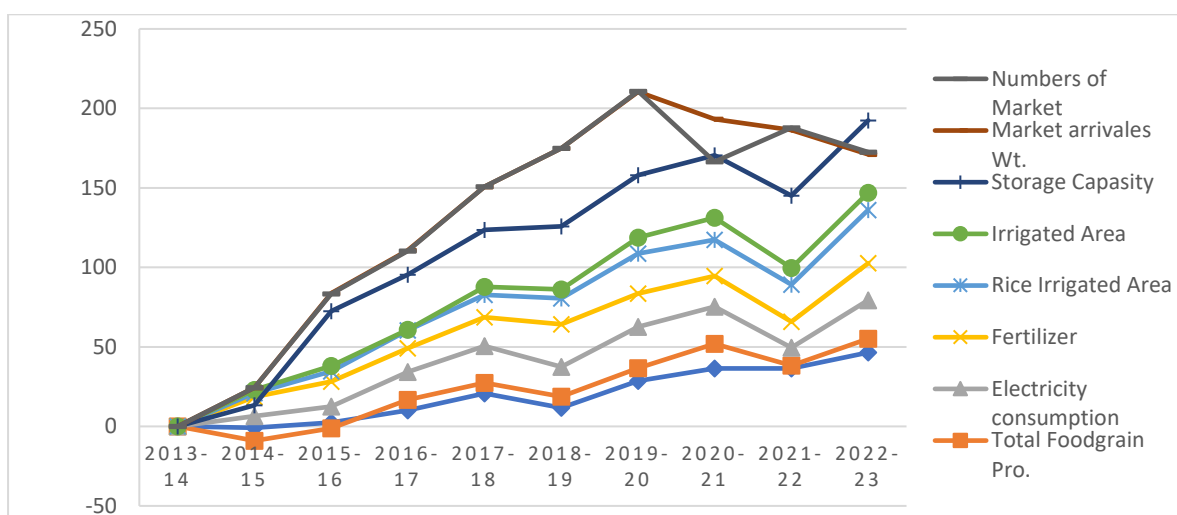
YEAR	RC. PRO.	TOTAL FD. PRO.	ELEC. CON.	FRT.	IRG. RC	TOT AR IRG	STRG. CAP	MKT. YRD.
2013-14	0	0	0	0	0	0	0	0
2014-15	-0.86	-8.14	15.57	11.95	2.41	2.03	-9.643	0
2015-16	2.54	-3.74	13.68	15.68	6.51	3.31	34.58	-0.35
2016-17	10.19	6.629	17.35	14.99	11.25	0.45	34.58	-0.35
2017-18	20.76	6.60	23.13	18.12	14.22	4.99	35.84	0
2018-19	11.75	6.98	18.81	26.78	16.31	5.53	39.74	0
2019-20	28.63	7.96	26.07	20.91	25.24	10.00	39.32	0.35
2020-21	36.45	15.45	23.38	19.37	22.66	13.94	39.35	-26.69
2021-22	36.45	1.74	11.39	16.36	23.31	10.40	45.44	1.42
2022-23	46.49	8.66	24.25	23.24	33.52	10.84	45.44	1.42

Data Source- Various volume of State Statistical Abstract of Haryana, Dept. of Economic and Statistical Affairs, Haryana

ABBREVIATIONS- **Wt. Pro.** - Wheat Production, **FG. PRO.** - Total Foodgrain Production, **ELEC. CON.**- Electricity consumption for agriculture, **WT. IRRI**- Irrigated area for wheat, **Gr. IRRI.** – Gross Irrigated area, **Stor. St-** Storage capacity of state agencies, **MKT. ARR. WT.-** Market arrivals of wheat, **MKT.YRD.** – Regulated Market yards.

Chart 1.4

Comparison of Rice Production Growth rate with Other Variables Growth Rate



Data Source- Various volume of State Statistical Abstract of Harayan, Dept. of Economic and Statistical Affairs, Haryana.

Table and chart 1.4 indicate that rice production was increased with high rate followed by storage capacity of state agencies and rice irrigation area. The growth rate was 46.49, 45.44, 33.52 respectively. If we compare above two tables 1.3, 1.4 it founds that the growth rate of wheat production was negative and very low as compare to growth rate of rice production, moreover wheat production growth was also very low with the growth rate of electricity consumption in agriculture sector, fertilizer consumption and storage facilities. In simple words we can take these results as in last ten years there was a strong and positive relation between fertilizer consumption, irrigation, electricity consumption in agriculture and market storage with rice production unlikely the trends are opposite in wheat production case.

Table-1.5

Growth Rate of Major Variables of Agriculture

(Figures Indicates the Growth rate in percentage)

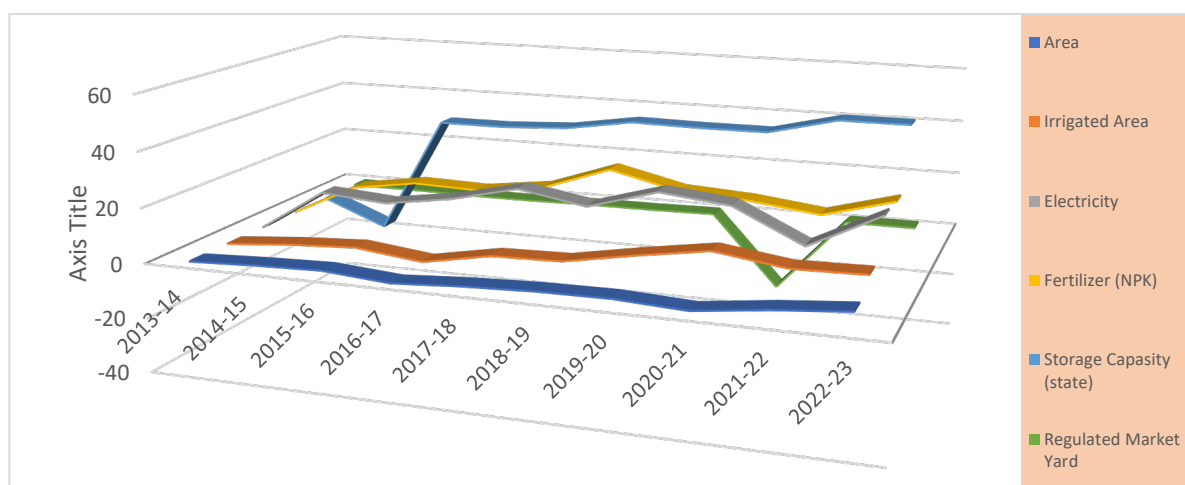
Year	Gross area	Foodgrain Production	Area under food grain	Irrigated Area	Electricity Consumption	Fertilizer (NPK)	Storage Capacity (state)	Regulated Market Yard
2013-14	0	0	0	0	0	0	0	0
2014-15	1.00	-8.14	2.73	2.03	15.57	11.95	-9.64	0
2015-16	1.65	-3.74	2.09	3.31	13.68	15.68	34.58	-0.35
2016-17	-0.29	6.629	4.59	0.45	17.35	14.99	34.58	-0.35
2017-	1.20	6.60	3.90	4.99	23.13	18.12	35.84	0

18								
2018-19	2.07	6.98	4.81	5.53	18.81	26.78	39.74	0
2019-20	2.25	7.96	7.93	10.00	26.07	20.91	39.32	0.35
2020-21	0.88	15.45	5.50	13.94	23.38	19.37	39.35	-26.69
2021-22	3.90	1.74	3.35	10.40	11.39	16.36	45.44	1.42
2022-23	6.05	8.66	7.15	10.84	24.25	23.24	45.44	1.42

Data Source- Various volume of State Statistical Abstract of Harayan, Dept. of Economic and Statistical Affairs, Haryana

Chart-1.5

Growth Rate of Major Variables of Agriculture



Data Source- Various volume of State Statistical Abstract of Harayan, Dept. of Economic and Statistical Affairs, Haryana

Table 1.5 and Chart 1.5 shows the growth pattern between different variables. Results show that area under foodgrain grow more than gross area. Other side foodgrain production grow with 8.66 growth rate where area under foodgrain grown by 7.15 growth rate as compare to base year (2013-14). In case of major inputs of agriculture sector results shows that electricity consumption and fertilizer consumption grow almost same rate during last ten years, means farmers used both equally rate in last ten years. Minimum growth rate were found in regulated market yards in the state. Whereas storage facilities also a part of market infrastructure, it grow very fast in last ten years.

Part-II

In this part of research paper we will discuss about the correlation between different variables. In the present research paper Production of rice and wheat are put as dependent variable where gross cropped area (Gr. Cr. Ar.) wheat/rice area (Wt. Ar./ RC Ar.) Gross irrigation area (Gr. Irrig. Ar.), Electricity

consumption for agriculture (Elec.con.), chemical fertilizer consumption NPK (Fert. Con), storage capacity of state own agencies (Stor. St.) and Regulated market yards including main yards plus sub yards (Mkt. yrd) were put as independent variable.

Table 1.6

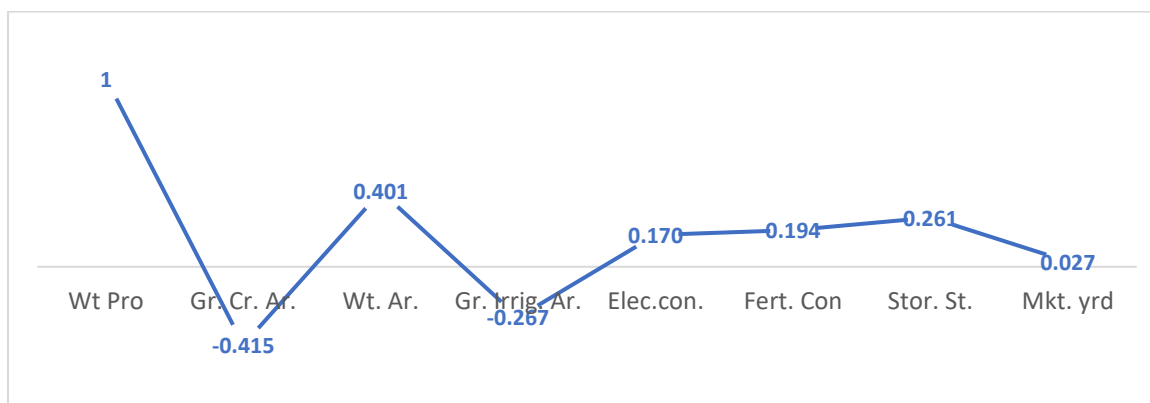
Correlation of Wheat Production with Other Variables

	Wt Pro	Gr. Cr. Ar.	Wt. Ar.	Gr. Irrig. Ar.	Elec.con.	Fert. Con	Stor. St.	Mkt. yrd
Wt Pro	1							
Gr. Cr. Ar.	-0.415	1						
Wt. Ar.	0.401	-0.559	1					
Gr. Irrig. Ar.	-0.267	0.613	-0.758	1				
Elec.con.	0.170	0.341	-0.067	0.598	1			
Fert. Con	0.194	0.532	-0.155	0.607	0.831	1		
Stor. St.	0.261	0.516	-0.480	0.649	0.576	0.753	1	
Mkt. yrd	0.027	0.249	0.398	-0.510	-0.257	-0.105	-0.132	1

Data Source- Various volume of State Statistical Abstract of Harayan, Dept. of Economic and Statistical Affairs, Haryana.

Chart 1.6

Correlation of Wheat Production with Other Variables



Data Source- Various volume of State Statistical Abstract of Harayan, Dept. of Economic and Statistical Affairs, Haryana

Table and chart 1.6 shows the correlation between variables. Wheat area was negatively correlated with gross crop area and gross irrigation area. Results also shows that there was not high correlation of wheat

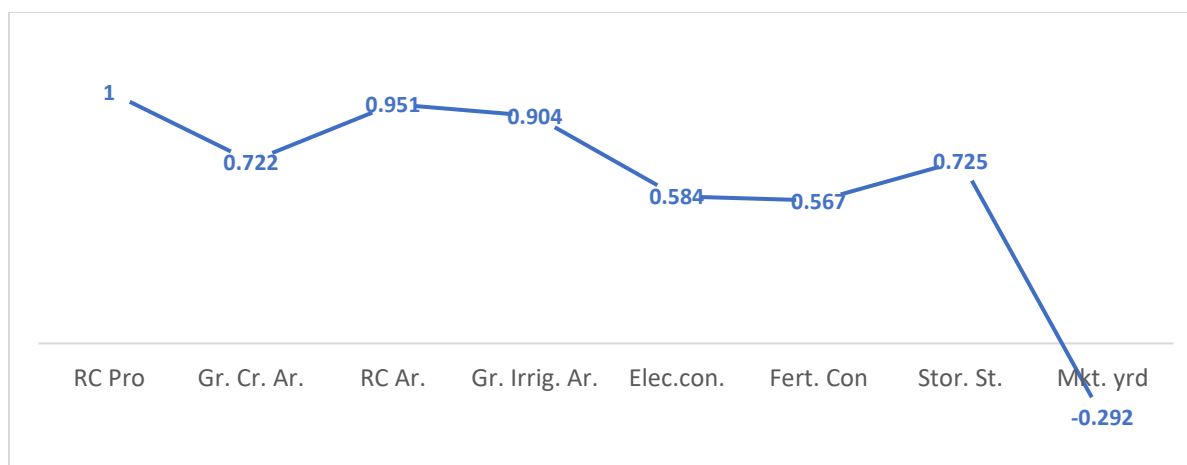
production with other factors. High correlation were found between electricity consumption, fertilizer consumption, gross irrigated area and storage capacity. There were very high negative correlation between gross irrigated area and wheat area according to the above table results. We can observe the same movement in chart 1.6 also.

Table 1.7
Correlation of Rice Production with Other Variables

	RC Pro	Gr. Cr. Ar.	RC Ar.	Gr. Irrig. Ar.	Elec.con.	Fert. Con	Stor. St.	Mkt. yrd
RC Pro	1							
Gr. Cr. Ar.	0.722	1						
RC Ar.	0.951	0.779	1					
Gr. Irrig. Ar.	0.904	0.613	0.875	1				
Elec. con.	0.584	0.341	0.703	0.598	1			
Fert. Con	0.567	0.532	0.747	0.607	0.831	1		
Stor. St.	0.725	0.516	0.806	0.649	0.576	0.753	1	
Mkt. yrd	-0.292	0.249	-0.171	-0.510	-0.257	-0.105	-0.132	1

Data Source- Various volume of State Statistical Abstract of Haryana, Dept. of Economic and Statistical Affairs, Haryana

Chart 1.7
Correlation of Rice Production with Other Variables



Data Source- Various volume of State Statistical Abstract of Haryana, Dept. of Economic and Statistical Affairs, Haryana

Table 1.7 and chart 1.7 highlight the correlation rice production and other variables. Table shows that there was very high correlation between rice production and rice area. Rice crop area was also highly

correlated with gross crop area where this correlation was negative in case of wheat. High correlation were found between electricity consumption, fertilizer consumption, gross irrigated area and storage capacity. Chart 1.7 also shows that rice area and gross irrigated area were highly correlated with rice production.

The study is based on secondary time series data. The study concludes that both area and production of foodgrains have increased in the last ten years. But area and production of rice have grown at a good growth rate. Similarly, area and production of wheat have both decreased during the study period. If growth is seen from the base year, then storage facilities have shown the highest growth in the last ten years and the growth rate of wheat market arrivals has been negative during this period. There was low correlation between wheat production and wheat area where there was very correlation between rice production and rice area. Rice crop area was also highly correlated with gross crop area where this correlation was negative in case of wheat. Electricity consumption, irrigation area and fertilizer consumption have also grown at a good rate. In simple words, the correlation of fertilizers with rice production proves that consumption of chemical fertilizers has increased due to increase in rice area. This results in the fact that in the last ten years the area under paddy cultivation has increased instead of decreasing and the utilization of other chemical fertilizers has also increased instead of decreasing. This result is an alarm for the policy makers. The results prove that the rice-wheat cycle is also growing, which is not good for the sustainability of agriculture. The policy makers should apply some strong methods in this direction by which the growth of chemical fertilizers can be reduced and sustainability in agriculture can be increased. Along with this there is a need to work on the irrigation pattern as well because in the last ten years irrigation growth rate is more than the production growth rate.

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Legacy in Stone: An Epigraphic Study of the Samadhi of Rahbar-i-Azam Chaudhry Chhotu Ram

Vivek Dangi* Md.Tarique Rasool**

ABSTRACT

This paper offers an in-depth study of the inscriptions on the Samadhi of Chaudhry Chhotu Ram, a pivotal figure in the political and agrarian history of pre-independence India. Born into a modest farming family in the then Punjab region (now Haryana), he emerged as a fierce champion of the peasantry and their rights. This study also examines the inscriptions engraved on the Samadhi, located in the premises of Jat Heroes' Memorial Anglo Sanskrit Senior Secondary School, Rohtak, Haryana (commonly known as Jat School, Rohtak), with a view to encapsulate his legacy. Through these inscriptions, we found enough insight into his political achievements, social reforms, philosophical ideals, and the profound impact on rural communities. The inscriptions, reveals some themes such as the human dignity, social justice, and the philosophical teachings of Allama Iqbal, encapsulate the essence of his life and work.

Key Words : Chaudhry Sir Chhotu Ram, National Unionist Party, Punjab Debtors' Protection Act, Nastaliq Calligraphy, Social Upliftment, Agrarian Reforms, Rural Empowerment, Inscription, Urdu

Early Life and Education

Chaudhry Chhotu Ram was a prominent figure in pre-independence India, known for his work in socio-political, and agriculture reforms. His role in the upliftment of the peasantry of undivided Punjab and his contributions to rural welfare have made him a significant figure in modern Indian history. The life and achievements of Chaudhry Sir Chhotu Ram have been the subject of extensive study by numerous scholars. Some important works are discussed here (Malik and Agnihotri 1978; Singh 2015; Verma 1981, Madan Gopal 1977, Chowdhry 1979, Singh 2009, Sir Chhotu Ram Writing and Speeches Vol-I (1907-1932) 2019; Sir Chhotu Ram Writing and Speeches Vol-II (1933-1938) 2019; Sir Chhotu Ram Writing and Speeches Vol-III (1939-1945) 2019; Sir Chhotu Ram Writing and Speeches Jat Gazette Vol-IV (1917-1933) 2019; Sir Chhotu Ram Writing and Speeches Jat Gazette Vol-V (1933-1945) 2019)

Chaudhry Sir Chhotu Ram was born on 24 November 1881 in Garhi Sampla, a village (now a tehsil headquarters) situated in the Rohtak district of the then Punjab Province (now in Haryana, India). He came from a humble background, born into a peasant family. His father, Sukhram Singh Ohlyan, tilled the land, and his mother, Sarla Devi, nurtured him in a rural, agrarian environment. From an early age, Chhotu Ram witnessed the hardships faced by farmers, who were often subjected to exploitation by

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moneylenders, landlords, and the colonial system. These formative years among rural folk played a crucial role in shaping his political ideology and his commitment to the welfare of the peasantry.

Despite financial constraints and limited resources, Chhotu Ram was determined to pursue education. His early education was completed in his village and in the nearby town of Jhajjar. For higher studies, he moved to Delhi, where he enrolled at the prestigious St. Stephen's College, a notable institution known for producing some of India's most distinguished and brilliant students. Chhotu Ram excelled in his studies, particularly in Sanskrit, and graduated with distinction in 1905. His success at St. Stephen's was a testament to his intellectual abilities and his determination to overcome the limitations imposed by his modest background.

After completing his undergraduate studies, Chhotu Ram pursued a law degree in Agra, qualifying as a lawyer in 1910. This combination of rural upbringing and urban education equipped him with the skills necessary to engage effectively with both the elite and the common people. His legal training, in particular, gave him the ability to navigate the intricacies of the colonial legal system, which would later play a crucial role in his efforts to secure justice for the agrarian community. Chhotu Ram's education, rooted in both rural and urban milieus, gave him a unique perspective on the socio-political issues affecting the peasantry. While his academic achievements positioned him within elite circles, it was his commitment to addressing the pressing issues of rural Punjab that would define his career. This blend of rural roots and urban education equipped him with the tools to bridge the gap between the peasantry and the colonial administration.

Political Career and Social Upliftment: A Champion of the Peasantry

Chhotu Ram's political career began , when India was under British colonial rule, and experiencing increasing unrest. Initially, Chhotu Ram was aligned with the Indian National Congress, participating in protests against British policies such as the Rowlatt Act of 1919, which allowed the colonial government to imprison Indians without trial. However, over time, Chhotu Ram became disillusioned with the Congress party's focus on urban issues and its neglect of the plight of rural communities. He realized that the economic empowerment of the farmers was essential for the upliftment of rural folks. The prospective on agrarian reform became the foundation of his political ideology.

In 1923, Chhotu Ram co-founded the Punjab Zamindara League, which later evolved into the National Unionist Party in 1926. The National Unionist Party was a cross-communal alliance of Hindu, Muslim, and Sikh farmers, whose aim was to protect the interests of the rural peasantry against the exploitation of moneylenders and landlords. The party was unique in its approach to cross-community collaboration, positioning itself as a protector of the agrarian class against the urban elites. Chhotu Ram aligned with the figures like Sir Fazl-i-Hussain and Sir Sikandar Hayat Khan, allowed the Unionist Party to become a dominant force in the Punjab politics. The party's influence was quite substantial as it managed to hold sway over both the Congress and the Muslim League and preventing them from gaining a strong hold in the rural areas of the united Punjab. Chhotu Ram's pragmatic approach to politics earned him the title of "Rao Bahadur" in 1926 and a "Knighthood" in 1937, both awarded by the British government for his services to agrarian reform and the welfare of rural folk.

Chhotu Ram was held in deep respect and regarded highly within the peasantry. His influence and stature were immense. When he expressed his desire to contest the election from the landholders' constituency, a seat reserved for big landlords, despite having a modest landholding. It was then that Sh. Rajmal, the son of Sh. Ram Singh from Bohar village, came forward to offer his support. In a gesture of immense generosity, Sh. Rajmal gifted him approximately 514 bighas of land, an extraordinary act of goodwill. It is essential to highlight that Sh. Rajmal was not a small farmer; far from it, he was one of the biggest landholders in Rohtak district during his time. His support for Chhotu Ram went beyond mere politeness or obligation—it was a reflection of the deep respect towards Chhotu Ram's vision and leadership. This act of generosity speaks volumes about the respect that Chhotu Ram commanded, not only among the common people but also among the big landholders of the united Punjab.

Chhotu Ram's most significant contribution to Punjab's politics was his work as Revenue Minister from 1937 to 1945. During this period, he introduced several progressive agrarian laws aimed at providing relief to indebted farmers and curbing the exploitation of rural communities. Among his most notable legislative achievements was the Punjab Restitution of Mortgaged Lands Act (1938), which allowed farmers to reclaim mortgaged land by repaying only the principal debt, regardless of the interest that had accumulated. This law proved to be a transformative measure that helped free millions of acres of farmland from the control of moneylenders and landlords. Chhotu Ram also introduced the Punjab Relief of Indebtedness Act (1934) and the Punjab Debtors' Protection Act (1936), which sought to regulate the moneylending system and protect farmers from exploitative lending practices. Under these laws, moneylenders were required to register, and farmers were provided legal protection from unfair prosecution or land confiscation. These reforms, which directly targeted the economic oppression faced by rural communities, were revolutionary in a time when the British colonial administration largely ignored the welfare of India's peasantry.

Chhotu Ram's political ideology was not limited to economic reform; it also extended to social and cultural empowerment. He sought to instill self-respect and confidence in the peasantry, urging them to shed their inferiority complex and embrace their worth as equal members of society. His slogan, inspired by the poet Allama Iqbal—"Raise thyself to such a height that God may himself ask you what you wish to achieve"—became a rallying cry for many peasants in Punjab, encouraging them to strive for a better future.

Chhotu Ram's contributions to the welfare of Punjab were not confined to legislation. He also played a crucial role in the construction of the mega modern infrastructure projects such as the Bhakra-Nangal Dam, which would later become one of India's most significant irrigation and power initiatives. Although the project was completed after his death, Chhotu Ram's advocacy for rural electrification and canal irrigation set the stage for the transformative changes that would come to Punjab in the post-independence era. On the cultural front, Chhotu Ram was instrumental in launching the *Jat Gazette* in 1916, a weekly newspaper that gave voice to the landowners and tenants of Punjab. This publication remains a testament to his dedication to raising awareness and fostering unity among rural communities.

The Samadhi: A Monument to Legacy

Sir Chhotu Ram's health began to deteriorate in the early 1940s; nevertheless, he continued his

tireless work and remained actively engaged in his duties until his death on 9 January 1945 in Lahore. His demise marked a significant and deeply felt loss to the Punjab region, reverberating through the communities he had served so diligently. Thousands of farmers, whose lives he had touched through his advocacy and reforms, travelled to Rohtak to pay their respects, gathering for his cremation at the Jat Heroes Memorial School. It is at this site that a Samadhi, or memorial shrine, now stands as a lasting tribute to his memory and contributions.

Chhotu Ram was deeply respected by his contemporary great leaders. When he died, Mahatma Gandhi said, "I never thought the end would come so soon. I have great admiration for many qualities which Sir Chhotu Ram possessed." Sardar Vallabhbhai Patel remarked, "I would not have had to worry about Punjab if Chhotu Ram were alive." C. Rajagopalacharya stated upon his death, "The death of Sir Chhotu Ram has removed from our midst a very dynamic figure. We had in Sir Chhotu Ram a man who not only had great aims but knew how to reach them. Punjab is much the poorer for his death."

The Samadhi of Sir Chhotu Ram was commissioned by Maharaja Brijendra Singh, the ruler of Bharatpur State, as a mark of respect and recognition for Sir Chhotu Ram's monumental legacy. Crafted from the renowned Makrana white marble, the Samadhi is an exquisite structure that not only reflects architectural elegance but also encapsulates the enduring aura and spirit of Chaudhary Sir Chhotu Ram. Its pristine beauty and serene presence serve as a fitting homage to a man whose life was dedicated to the upliftment of the downtrodden, particularly the farming communities of Punjab and beyond.

The significance of the Samadhi extends far beyond its physical form. In Indian tradition, a Samadhi is more than a mere monument; it is a sacred space imbued with spiritual resonance, symbolising the eternal resting place of a revered soul. For Sir Chhotu Ram, this Samadhi represents the reverence and gratitude of the people he championed, a site where his ideals of justice, equality, and rural empowerment continue to inspire generations. It stands as a beacon of his unwavering commitment to social reform and his indomitable spirit, which remain etched in the collective memory of the region.

In the present study, the Samadhi has been the subject of detailed examination, with researchers exploring the inscriptions adorning all four sides of the structure. These inscriptions, meticulously carved into the marble, offer insights into the life, achievements, and philosophy of Sir Chhotu Ram, further enriching our understanding of his profound impact. The Samadhi, therefore, is not only a place of remembrance but also a repository of history, preserving the essence of a leader whose contributions shaped the socio-economic landscape of his time.

Inscriptions

The Samadhi of Chaudhry Sir Chhotu Ram is adorned with five significant inscriptions, each reflecting different aspects of his life, philosophy, and legacy. These inscriptions are written in Urdu language and elegant Nastaliq script and offer valuable insights into his contributions to Punjab and to India as a whole.

First Inscription (Plate-I)

Text

جاٹ قوم کے مایہ ناز سپوت اور شہید

رہبر اعظم

چودھری سر چھوٹو رام

کی پاک اور محبت بھری

یادگار

جن کی وفات حسرت آیات پر انکے لاکھوں ہموطنوں

کی آنکھوں نے ۹ جنوری ۱۹۴۵ء کو خونیں آنسو بہائے۔

جنہوں نے دولت مندوں اور سرکشوں کے خلاف بیخوفی اور نڈرتا

سے جہاد کیا جو غریبوں اور مظلوموں کے سچے ہمدرد

بنے اور سب سے بڑھ کر جنہوں نے چھوٹے سے چھوٹے آدمی

کے دل میں عظمت انسان کا گرانقدر جذبہ بیدار کر کے ہمیں

خاک سے اٹھا کر انسانیت کے بلند مرتبہ تک پہنچایا۔

Transliteration

Jat qaum ke maya naaz saput aur Shaheed

Rahbar Azam

Chaudhry Sir Chhotu Ram

Ki paak aur muhabbat bhari

Yaadgaar

Jin ki Wafat hasrat i Ayat per unke lakho humwatano

Ki Ankho ne 9 january 1945 ko khuni Ansu bahaye.

Jinhu ne daulatmando aur sarkashon ke khilaf bekhaufi aur nidarta

Se jihad kiya jo garibo aur muzlimon ke sachhe humdard

Bane aur sab se badh kar jinhu ne chhote se chhote admi

Ke dil main azmat e insan ka garanqadr jazba bedaar kar ke hamen

Khak se utha kar insanyat ke buland martaba tak paunchaya.

Translation

Prominent martyrs of the Jat Nation

Lord Almighty

Chaudhry Sir Chhotu Ram

Pure and loving

Memory

The eyes of millions of his countrymen shed
Blood tears on January 9, 1945 who fought fearlessly
Recklessly against the rich and rebellious, who became
True sympathizers of the poor and the oppressed and
above all, who awakened the precious spirit of greatness in
the heart of everyman and raised us from
the dust to the highest level of humanity.

Explanation

The first inscription, copied from the Samadhi of Chaudhry Sir Chhotu Ram in Rohtak District, Haryana, consists of twelve lines written in elegant Urdu prose, inscribed in the graceful Nastaliq calligraphy style. It commemorates the memory of Chaudhry Sir Chhotu Ram, a Jat hero and martyr, whose untimely death on January 9, 1945, was deeply mourned by millions of his fellow countrymen. The inscription highlights his fearless struggle against the wealthy elites and his selfless dedication to the poor and oppressed. It also underscores his pivotal role in awakening a profound sense of human dignity in the hearts of all, lifting them from obscurity to the highest echelons of humanity.

Second Inscription (Plate II)

Text

اتل سچائی

ہدیہ عقیدت منجانب چھوٹورام

ہم نے یہ مانا کہ مذہب جان ہے انسان کی

کچھ اسی کے دم سے قائم شان ہے انسان کی

رنگ قومیت مگر اس سے بدل سکتا نہیں

خون آبائی رگ تن سے نکل سکتا نہیں

Transliteration

Atal Sachayi

Hadye aqidat minjanib Chhutoram

Hum ne ye mana ke mazhab jaan hain insan ki
 Kuch usi ke dam se qaim shaan hai insan ki
 Rang qaumiyyat magar use badal sakta nahi
 Khun abaayi rag e tan se nikal sakta nahi

Translation

Inevitable Truth
 Dedicated to Chhotu Ram
 Believed the religion is the soul of man
 Some of his glory is based on it
 Nationality of colour cannot change by it
 The ancestral blood cannot leave the vein.

Explanation

Another inscription, from the same Samadhi, features six lines, beautifully inscribed in the Nastaliq script. This epigraph contains two powerful couplets dedicated to Chhotu Ram. It speaks of the eternal truths of humanity, particularly emphasizing the belief that religion is the soul of man, and that a person's glory is inseparably linked to it. The verse further asserts that one's identity—be it defined by religion, nationality, or ethnicity—cannot be altered, highlighting the enduring nature of human dignity. This aligns with Chhotu Ram's unwavering commitment to protecting the cultural and economic rights of the rural masses.

Third Inscription (Plate III)

Text

یقین محکم عمل پیہم محبت فاتح آلم
 جہاد زندگانی میں ہیں یہ مردوں کی شمشیریں

Transliteration

Yaqin mohkam amal paiham mohabbat fatah-e-alam
 Jihad-e-zindagani main hain ye mardon ki shamshiren

Translation

Firmness of belief, consistent actions, love that conquers the world
 In holy war and struggle of life - these are the swords of men

Explanation

This pleasant metrical Urdu epigraph in Nastaliq Script has been copied from the Samadhi of Chaudhry sir chhuto ram, Rohtak district, Haryana. It records the couplets of Indian poet Dr. Sir Allama

Iqbal who was a great poet of Urdu and Persian language and literature of his age. In this verse, the poet tries to draw attention to the importance of faith and belief that in an individual. The belief of an individual is essential for the building of a nation. An individual being the building blocks of the nation, the system governing nation or a community is what people make of it. A system however perfect is at the end in the hands of the people to set it in place. So unless people have faith in the system and completely believe in it, it can be of no good to the community. The system enforced by the people and not the one present on the paper is what governs the nation. Hence Allama stressed on the faith of the individuals for construction of an ideal community or nation.

Forth Inscription (Plate IV)

Text

Om

خودی کو کر بلند اتنا کہ ہر تقدیر سے پہلے
خدا بندے سے خود پوچھے، بتا تیری رضا کیا ہے

Transliteration

Om

Khudi ko kar buland itna ki har taqdir se pahle
Khuda bande se khud puchhe bata teri raza kya hai

Translation

Raise your self so high that even before destiny,
God himself will ask, 'Tell me, what is your will'?

Explanation

This Urdu epigraph has been copied from the same Samdhi which begins the word “OM”. It is well-known couplet of the great Persian and Urdu philosopher and poet Dr. Allama Iqbal. In this couplet, the poet indicates the philosophy of self or ego in this verse. Khudi is a Persian word which means ego, self-love, self-determination, self-reliance, selfishness and pride. According to him, Khudi is the feeling of pride, the passion of self-interest, the feeling of one's own self and qualities, of protecting one's ego from defeat, of considering movement and energy as the guarantor of life, of struggling with the manifestations of nature and of creating one's own world instead of seeking support from others. He also emphasis on freewill, recognition of an enormous potential in every human being regarding their social or intellectual backgrounds, relationship between individual and society and love as the basis of ones relationship with other individuals, with society and with God.

Fifth Inscription (Plate V)

Text

Om

خدا کے بندے تو لاکھوں دیکھے بنوں میں پھرتے ہیں مارے مارے
میں اس کا بندہ بنوں گا جس کو خدا کے بندوں سے پیار ہو گا

Transliteration

Om

Khuda Ke bande to lakho dekhe, Bannu Mein Phirte Hain Maare Maare
Mein Uss Ka Banda Bano Ga Jis Ko Khuda Ke Bandon Se Pyar Ho Ga

Translation

There are thousands of God's Lovers, who are roaming in the wilderness
I shall adore the one who will be the lover of God's people

Explanation

The fifth Urdu inscription is copied from the same Samadhi which are undated and do not contain any historical information. It starts with the word "OM". The text is executed in fair Nastaliq characters. It records a couplet of Indian poet Dr. Allama Iqbal says that I cannot accept those who claim to love God and wander in the forests as true lovers and cannot accept their neediness. I will be in need of someone who has love and compassion for the servants of God. The point is, what is the use of that love of God in which a person leaves the settlements and goes to the forests? Love of God is to spend every moment in the compassion of the nation and the well-being of the servants of God.

Discussion and Conclusion

The first inscription on the Samadhi commemorates Chaudhry Sir Chhotu Ram as a "martyr" and a "true champion" of the peasantry community. It reflects on his fearless opposition to the wealthy elites and his tireless fight for the rights of the poor and oppressed. It emphasizes the profound impact he had on the peasantry, describing how his efforts awakened a sense of human dignity and greatness in the hearts of those who had been marginalized. The inscription, which mourns his death on January 9, 1945, calls him a "true martyr" whose memory will live on forever in the hearts of his countrymen.

The second inscription is dedicated to Chhotu Ram and extols the eternal truths of humanity. It reflects his belief that religion is the soul of man, with one's glory being inherently linked to their faith and values. The inscription asserts that one's identity—whether defined by religion or nationality—cannot be changed, reflecting Chhotu Ram's firm belief in the immutable nature of human dignity. The second inscription aligns closely with his efforts to protect the cultural and economic rights of the rural masses.

The third inscription on the Samadhi contains a couplet from the renowned philosopher and poet Allama Iqbal. This verse speaks to the importance of belief, action, and love in shaping the destiny of

individuals and nations. It echoes Chhotu Ram's own philosophy that faith and determination are essential for overcoming challenges and achieving success. This inscription is a fitting tribute to Chhotu Ram's unwavering belief in the potential of individuals and the transformative power of collective action.

The fourth inscription features another famous couplet by Allama Iqbal, which emphasizes self-empowerment and the role of personal determination in shaping one's destiny. Chhotu Ram's vision of empowering the peasantry resonates with this verse, as he sought to raise the socio-political consciousness of the rural masses and inspire them to believe in their own potential. The verse speaks to the idea of self-reliance and confidence, themes that were central to Chhotu Ram's political and social reforms.

The fifth inscription on the Samadhi features yet another couplet by Allama Iqbal, this time focusing on the true essence of love and devotion. The verse emphasizes that genuine love for God is demonstrated through compassion and service to humanity. This inscription reflects Chhotu Ram's own belief in the importance of social responsibility and his commitment to improving the lives of the rural poor.

In conclusion, the Samadhi of Chaudhry Sir Chhotu Ram stands as a lasting symbol of his significant contributions to the social, political, and economic upliftment of the marginalized communities, particularly the rural peasantry. His dedication to the rights of the oppressed, his commitment to social reform, and his tireless efforts to empower the farming community are immortalized not only through the physical structure of the Samadhi but also through the enduring values and principles that he championed. The inscriptions on the Samadhi encapsulate the essence of Chhotu Ram's philosophy, emphasizing his deep belief in human dignity, justice, faith, and the transformative power of collective action. They reflect his unwavering commitment to improving the lives of the downtrodden and his belief in the potential of every individual to shape their own destiny through self-reliance and determination. These values continue to resonate with and inspire individuals striving for social change and equality. Moreover, the Samadhi is not just a monument to Chhotu Ram's life; it is a repository of his ideas and ideals, serving as an educational and spiritual touchstone for generations to come. It reinforces the notion that true leadership lies in service to humanity and the empowerment of the powerless. As a space of remembrance, reflection, and inspiration, the Samadhi of Chaudhry Sir Chhotu Ram remains a beacon of his enduring legacy in the history of social justice and reform in India.

Furthermore, the study of British-period inscriptions, such as those on the Samadhi, is an essential aspect of both mainstream and regional history. However, such studies have largely been overlooked at the regional level, with only a few scholars, like Silak Ram (1978), drawing attention to these important historical artifacts. The inscriptions from the British era, particularly those from Haryana, offer valuable insights into the forgotten aspects of history. This paper serves as a contribution to this neglected field of study, highlighting the importance of preserving and analyzing these inscriptions to shed light on the rich and complex history of the region.

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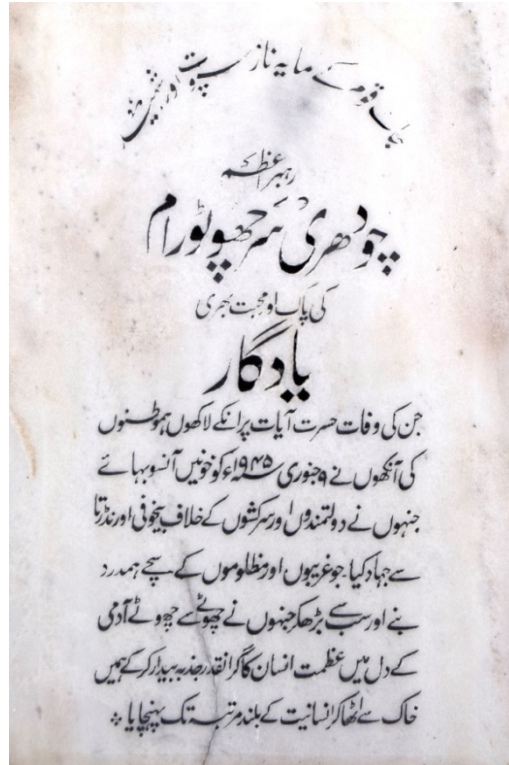


Plate-I: Inscription on Samadhi of Rahbar Azam Chaudhry Sir Chhotu Ram

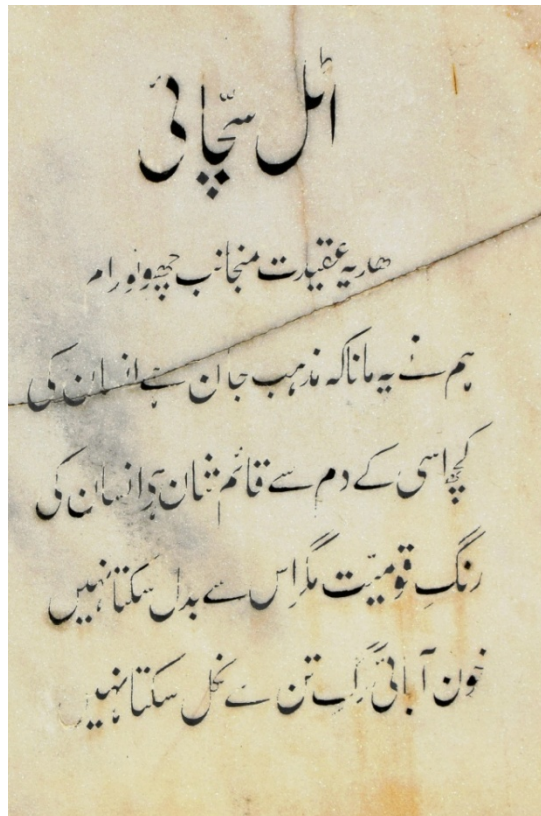


Plate-II: Inscription on Samadhi of Rahbar Azam Chaudhry Sir Chhotu Ram

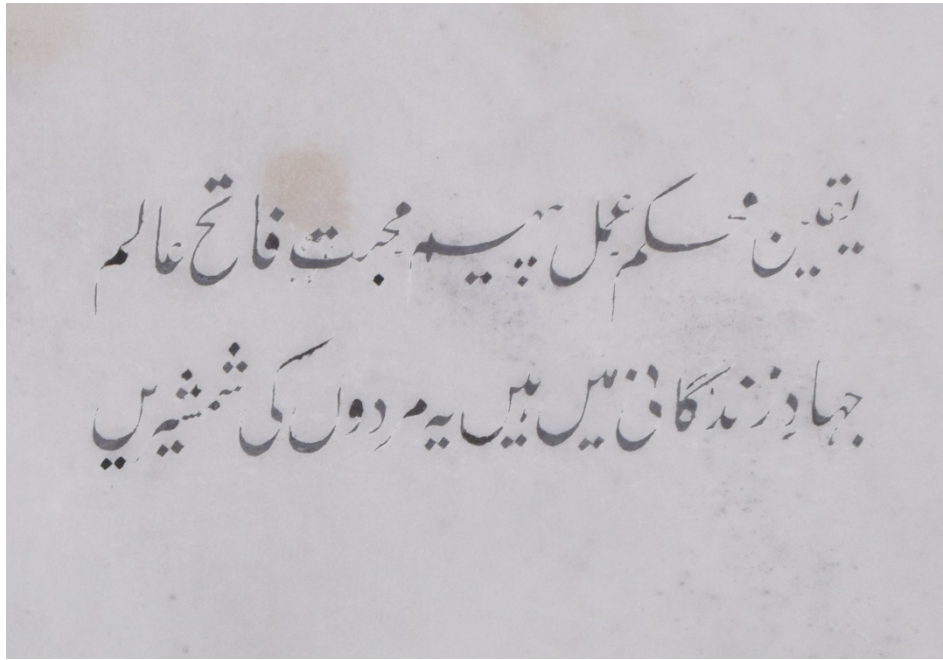


Plate-III : Inscription on Samadhi of Rahbar Azam Chaudhry Sir Chhotu Ram

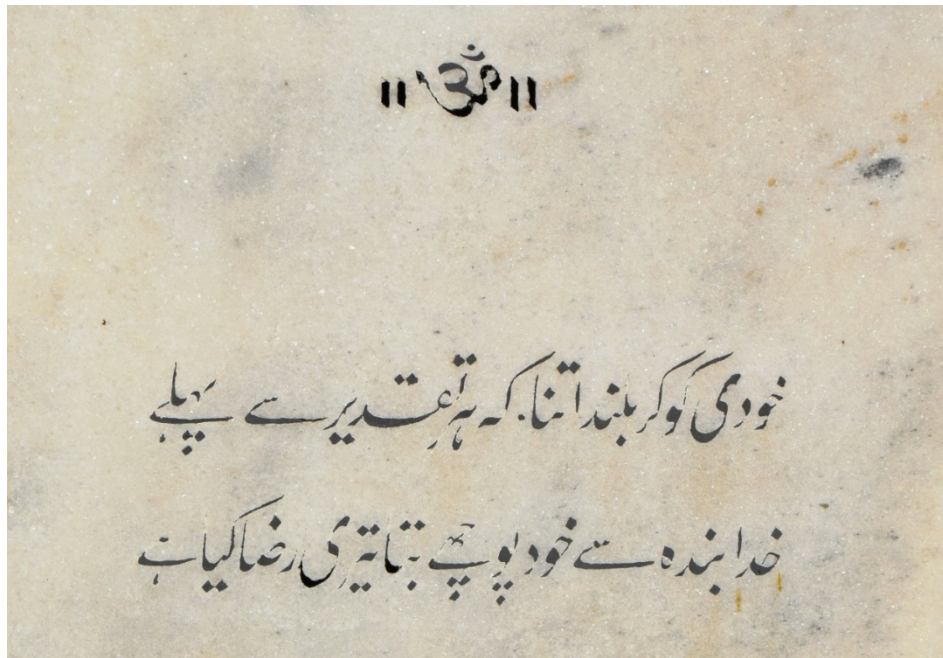


Plate-IV: Inscription on Samadhi of Rahbar Azam Chaudhry Sir Chhotu Ram

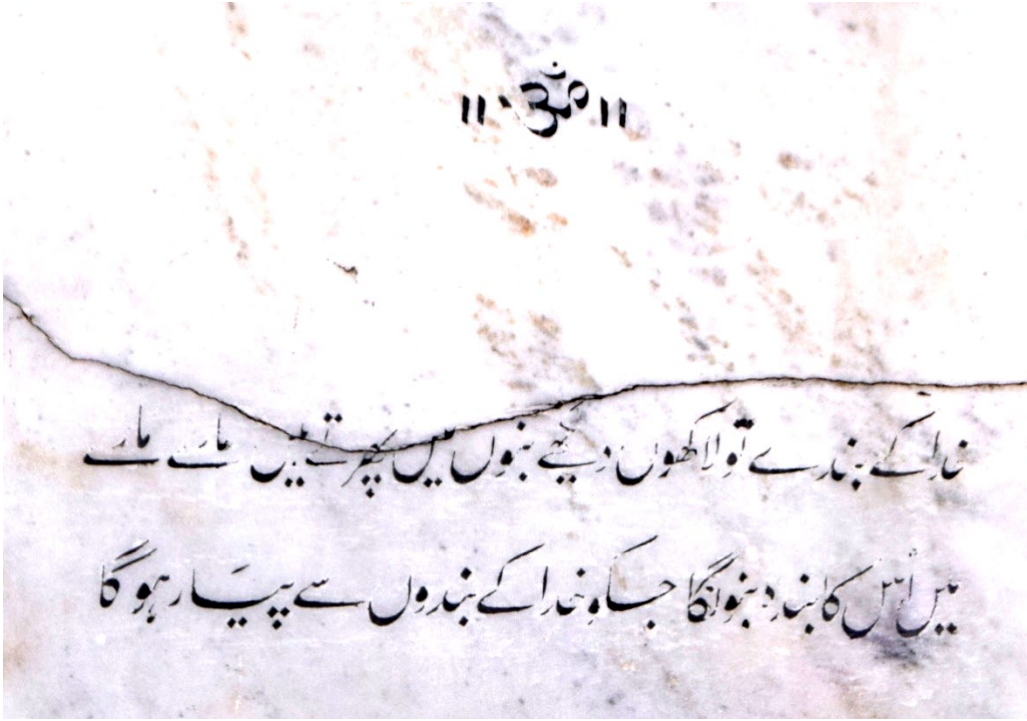


Plate-V Inscription on Samadhi of Rahbar Azam Chaudhry Sir Chhotu Ram

Social and Agri- life in Haryana: An Analysis

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The societal life in Haryana is a complex tapestry woven with traditional values, evolving modern influences, and significant social challenges. While the state is known for its rich agricultural heritage and strong community bonds but also grapples with issues like gender inequality, disparities in access to education and healthcare, and the impact of rapid urbanization.

Traditional Values and Community: Haryana's social fabric is deeply rooted in its agricultural history, with a strong emphasis on family, community, and traditional customs. Family is the primary unit of social organization, and extended family networks play a crucial role in daily life, particularly in rural areas. Communal gatherings, festivals, and religious events strengthen social ties and reinforce shared cultural values. The Haryanvi language and its associated cultural expressions, including folk music and dance, are important aspects of social life.

Emerging Modern Influences: As Haryana experiences rapid urbanization and economic growth, modern influences are increasingly shaping social dynamics. Access to technology, media, and education is expanding, leading to a greater awareness of individual rights and aspirations. The rise of a middle class and the increasing participation of women in various fields are also transforming social norms.

Social Challenges: Despite its advancements, Haryana faces significant social challenges, particularly related to gender inequality and disparities in access to resources. The state has a notoriously skewed sex ratio, reflecting a strong preference for sons and a deep-rooted patriarchal mindset. Women in Haryana face numerous obstacles, including limited access to education, employment, and healthcare, as well as domestic violence and discrimination.

Challenges to Gender Equality:

Skewed Sex Ratio: Haryana has one of the lowest female-to-male ratios in India, highlighting a strong preference for sons and a societal bias against daughters.

Patriarchal Mindset: A strong patriarchal mindset permeates many aspects of life, with men often perceived as having authority over women.

Limited Education and Employment: Girls and women often face barriers to education and employment, limiting their opportunities for personal and professional development.

Domestic Violence and Discrimination: Domestic violence and discrimination against women are prevalent, impacting their well-being and rights.

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Early Marriage and Child Marriage: The practice of early and child marriages remains a concern, depriving young girls of their education and agency.

Disparities in Access to Resources

Inequality in Consumption: Scheduled Castes and other marginalized communities experience significant consumption inequalities, with limited access to basic necessities like sanitation and nutrition.

Health and Healthcare: Access to quality healthcare and maternal health services remains a challenge for many, particularly in rural areas.

Educational Disparities: There are disparities in access to quality education between different social groups, with some communities facing significant obstacles.

Economic Disparities: Economic disparities between different social groups persist, with some communities facing limited opportunities for income generation.

Addressing Social Challenges

Addressing social challenges in Haryana requires a multi-faceted approach, including:

Promoting Gender Equality: Implementing policies and programs to address the skewed sex ratio, combat discrimination against women, and empower girls and women.

Investing in Education and Healthcare: Ensuring that all citizens, especially women and marginalized groups, have access to quality education and healthcare.

Promoting Economic Inclusion: Implementing policies and programs to address economic disparities and create opportunities for all, particularly women and marginalized communities.

Strengthening Social Safety Nets: Providing social support and protection to vulnerable populations, including the elderly, the disabled, and those facing economic hardship.

Raising Social Awareness: Conducting awareness campaigns to challenge traditional stereotypes and promote a more inclusive and equitable society.

By addressing these social challenges and harnessing its strengths, Haryana can strive to create a more just and equitable society where all citizens can thrive.

Note: This response is based on the provided search results and general knowledge of the social landscape in Haryana. It may not capture the full complexity of the issue and further research may be needed for a more comprehensive understanding.

Agri-life in Haryana

Known as the “Bread Basket of India”, Haryana has been in the forefront in terms of adoption of latest technologies in agriculture and is also counted as one of the leading states for Agriculture production in the country.

- Haryana is self-sufficient in food production and the second largest contributor to India’s central pool of food grains.

- The state makes an incredible contribution of 14 per cent to the Central Pool and has achieved 163.33 lakh MTs food grain production.
- The major Kharif crops are rice, jowar, bajra, maize, cotton, jute, sugarcane, sesame and groundnut, sown in April and May and harvested in November.
- The major Rabi crops are wheat, tobacco, gram, linseed, rapeseed and mustard, sown in late October or early November and harvested in March.
- About 86% of the area is arable, and of that 96% is cultivated.
- About 75% of the area is irrigated, through tube wells and an extensive system of canals.
- About 2/3rd of the State has assured irrigation, most suited for rice-wheat production system, whereas rain fed lands (around 1/5th) are most suited for rapeseed & mustard, pearl millet, cluster bean cultivation, agro-forestry and arid-horticulture.
- The ideal location of state bordering National Capital Region (NCR) enables access to a range of big markets and the international airport.
- Rice, wheat, rapeseed & mustard, bajra, cotton and sugarcane are the major crops with considerable scope for agricultural diversification as well as off farm opportunities.
- Cauliflower, onion, potato, tomato, chillies, guava and kinnow are the important horticultural crops having good potential.
- Allied sectors like dairying, poultry, fishery, aridhorticulture, mushroom farming, bee keeping, agro-forestry have great potential.
- 37 mandis in the State have been connected with the e-NAM (National Agricultural Market) scheme to make the system for marketing of agricultural produce smooth, transparent and farmer/arhtiyafriendly.
- The state ranks second in the country in fish productivity per hectare and has been declared as a 'Fish Disease Free State' by the Indian Council of Agricultural Research.

The major Kharif crops of Haryana are rice, jowar, bajra, maize, cotton, jute, sugarcane, sesame and groundnut. For these crops the ground is prepared in April and May and the seeds are sown at the commencement of rains in June. The crops are ready for harvesting by the beginning of November. The major Rabi crops are wheat, tobacco, gram, linseed, rapeseed and mustard. The ground is prepared by the end of October or the beginning November and the crops are harvested by March. About 86% of the area is arable, and of that 96% is cultivated. About 75% of the area is irrigated, through tubewells and an extensive system of canals. Haryana contributed significantly to the Green Revolution in India in the 1970s that made the country self-sufficient in food production. The state has also significantly contributed to the field of agricultural education in the country. Asia's biggest agricultural University Chaudhary Charan Singh Haryana Agricultural University is located at Hisar and it has made a significant contribution in ushering in the 'Green Revolution' in the state.

Despite all such achievements the problem of farmers debt is there and their life is hands to mouth.

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Acrobatics of Legislative Assembly Elections, 2024 in Haryana: An Appraisal

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The Haryana Assembly polls were advanced by three weeks. The ECI notified the election on:

Schedule of Elections

Nominations ----September 5 -- 12, 2024

Scrutiny -September 13,2024

Withdrawals ---- September 16 , 2024

Polling day--- October 5 ,2024.

Counting of votes ----October 8 , 2024

Nominations:

As many as 1745 nominations were received filed by 1559 candidates, including 310 women.

After scrutiny of papers-- 338 were rejected and 1221 were found valid. However, after the withdrawal by 190 candidates, as many as 1031 candidates were in the fray. In the process 36 rebels of the Congress and 33 of the BJP also filed their nominations.

The congress received 2556 applications for 90 Vidhan Sabha seats But kharoli received only one application.and maximum 88 were received from Naro..Kheri .The Congress charged Rs 20000 from each aspirant and Rs 5000 from women and SC or OBC candidates.The party also interviewed the aspirants. Hooda got 72, Surjewala..Selja..13 nominations. The party released 7 lists to nominate 90 candidates

A big game of Aya Ram and Gaya Ram took place before and after the Nominations.

The BJP divided the seats into 3 categories, e.g., green seats, yellow seats and red seats indicating the strong position of the party, strong hold of the opposition and weak position of the party.

After taking the feedback from the state leaders and party workers, the Central observers identified the prospective candidates for awarding marks to the candidate, a 1to10 marks scale was prepared.

The BJP Election Committee finalized the panel of candidates of all 90 seats at Gurugram on August 23, 2024. The list was handed over to the Central leadership.

It prepared a single name panel of 65 seats, 2-3 members of 25 seats. Rao Inderjeet singh presented a list

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of 19 candidates for Ahirwal belt. The principle of one family one ticket was relaxed But the party dropped 15 of the 41 sitting candidates and nominated 40 new faces.

Both the BJP and the Congress nominated 90 candidates each, INLD and BSP-85, JJP-ASP-85, AAP-90 apart from others

Alliance

Some efforts were made to formulate non BJP and non Congress third front. An alliance was made between the INLD and the BSP on July 11, 2024. The Congress did not accept the claim of S.P for 3 to 5 seats in south Haryana Bhupender Singh Hooda ruled out the possibility of an alliance with any party.

The AAP also tried to for an alliance with the Congress on September 6, 2024, but could not materialise. However, the Congress spared one seat for CPI(M) under an alliance Bhiwani.

The LJP demanded 18 seats from the BJP on July 17, 2024, but in view of the indifferent attitude of the BJP, the LJP decided to go alone. At the same time, the BJP decided to take support of the RLD, HJP, Janchtena Party, Haryana Lokhit Party etc. The NCP, the Loktantra Suraksha Party, Bharatiya Veer Dal announced their alliance.

After ending 15-year-old rivalry with Kanda the INLD joined hands with the HLP on September 12, 2024.

Campaigning

The Congress President Rahul Gandhi, Priyanka Gandhi campaigned for the party in Haryana. Bhupender Singh Hooda, Depander Singh Hooda and the party president organised, a series of election rallies in the state. The SRK group campaigned separately by way of Padyatra and Sandesh yatra

The Congress launched a campaign, Haryana Mange Hisab and 20 questions were asked from the BJP during the campaign.

The party counted its developments during 2004 to 2014 like Health university, medical colleges, AIIMS. 2 polytechnical colleges, engineering colleges., schools etc. The party promised to give jobs to 2 lakh youth, gas cylinder in ₹500, revival of old pension scheme, Rs 6000 for old age pension per month, legal right of MSP, abolition of Agniveer, revival of draw system in HSVP plots, Rs 2000 to women per month and free electricity up to 300 units.

However, without the party organisation and network of party workers at local level, the party could not encash the weakness of the ruling party

The BJP started its campaign just after the Lok Sabha election. In the process, it changed the state leadership from Manohar Lal Khattar to Naib Singh Saini, in view of the declaration of Rohini Commission report on OBC, the party President was made from Brahman community, Satish Punia was made in charge of Haryana BJP affairs, replacing Viplab Dev on July 5, 2024.

The party organised a state level OBC sammelan in Mahendragarh on July 16, 2024, which was addressed by Amit Shah. He also addressed Anusuchit Jaati Morcha, It also reached Samyukta Kisan Morcha on July 21, 2024.

Assembly level rallies were organized through out the state and promised MSP for all crops, gas cylinder in Rs 500, job security two 1.2 lakh contractual employees till the age of 58 years, Rs 2000 bonus to farmers per acre on all kharif crops.

The prime minister Narendra Modi, Amit Shah, Rajnath Singh, J.P. Nadda, chief ministers of BJP ruled states addressed several rallies in the state.

Voting Day

The voting day was postponed by 4 days to October 5, 2024 following the festival of Bishnoi community in Rajasthan on October 2, 2024. The state has 20354350 voters men -7428124 and women - 6391534. It was 62.09% voting and rural - urban divide was visible ie. higher in rural areas and low in urban ones. It was 74.20% in Yamunanagar, 66.73% in Rohtak, 65.69% in Jhajjar, 66.08% in Sonipat, 65.47% in Karnal, 68.8 %in Panipat, 75.36% in Sirsa, 58.49% in Faridabad, 67.62% in Ambala, 65.23% in Panchkula, 65.67% in Kaithal, 72.19% in Jind, 74.77% in Fatehabad, 70.58% in Hisar, 70.46% in Bhiwani, 69.58% in Dadri, 70.45% in Mahendragarh, 67.99% in Rewari, 57.96% in Gurugram, 72.81% in Mewat and 73.89% in Palwal.

Results

The BJP fetched 48 seats with 39.94% voters whereas the Congress 37 seats with 39.9% voters with a slight difference of 0.85 points affecting 11 seats. In other words the BJP got 5548800, Congress - 5430602, INLD - 575192 - 4.14%, AAP - 248455 - 1.79 with no seat, JJP- 125022 - 0.90% with no seat and Independents - 1617249- 11.64% with three seats.

The vote percentage of BJP declined from 48% in Loksabha elections May 2024 to 39.94% in Assembly elections, October 2024 and that of the Congress from 44% to 39.09%. The BJP got 17 seats out of 23 in Ahirwal and southern part where as the Congress -3. The BJP got 15 out of 27 on GT Road, 10 of 21 in Deswali and 6 out of 19 in Bagad&Bangar areas. The Congress got 1 out of 11 in Ahirwal, 5 of the 12 in South Haryana, 9 of 21 in Deswali, 10 of 19 in Bagad and Bangar area. The BJP got 37% rural votes and the Congress 42% whereas the BJP secured 46% urban votes against 34% by the Congress. The BJP contested the election purely on caste and creed lines, terming it Jats vs non Jats. The BJP won 10 seats for the 1st time but could not open its accounts in 12 seats.

District-wise breakup of Seats

Panchkula: the BJP and the Congress one each,

Ambala: BJP -01 - the Congress-03,

Yamunanagar:- both 02 each,

Kurukshetra: - BJP - 01 Congress-03,

Kaithal: - BJP-01 Congress -03,

Karnal: BJP- 05 Congress-Nil,

Panipat: BJP -04 Congress- Nil

Sonipat: BJP - 04 Congress-01,

Jind: BJP -04Congress-01,
 Fatehabad: BJP -0 Congress -03,
 Sirsa: BJP-0 Congress-03,
 Hisar: BJP-03 Congress-03,
 Bhiwani: BJP -03 Congress-01,
 Rewari: BJP-03 Congress-01,
 Charkhidari: BJP-02Congress- Nil,
 Rohtak: BJP-0Congress -04,
 Jhajjar: BJP-0 Congress-03,
 Gurugram: BJP-04Congress -Nil,
 Nuh: BJP -Nil Congress- 03,
 Palwal: BJP-02Congress-01,
 Faridabad: BJP-05 Congress -01

- The INLD got 2 seats in Sirsa only, whereas the 3 Independents including one from BSP got victory in Hisar and Jhajjar.
- The BJP won 14 OBC seats against the Congress 8 but the Congress won 09 of reserved seats against 08 by the BJP.
- 09 of the 11 Punjabi candidates won for BJP whereas 03out of 08 of the Congress.
- A total of 22 Jat candidates were elected against 25 in 2019 including 12 from the Congress, BJP-06, INLD-02 Independent -02.
- It is quite strange that the BJP won the strongholds of Jats.
- The BJP opens its accounts in Samalkha after 57 years and the Congress in Adampur after 56 years. The BJP fetched Pundri after a gap of 30 years, The Congress wrested Narnaud after 52 years.
- The Jat- nonjat strategy of the BJP failed in Rohtak, Jhajjar, Fatehabad, Sirsa, and Nuh, Panchkula, Kurukshetra, Kaithal, Hisar, Palwal.
- The farmer leaders failed to impress the voters.
- NOTA got more votes then 40 candidates in 9 segments.
- The AAP, JJP, ASP, HLP could not open their accounts.

Reasons of the Congress Defeat

The reasons include: over confidence, weak booth management, absence of party organization and local level workers, indifference on the part of the party high command, factionalism, wrong distribution of

ticket against the observation of the, survey, lack of will to forge alliance with the willing parties, dubious role of rebels and failure of the party to capitalise on the issue of unemployment, Agniveer, legal MSP, inflation etc.

Reasons of the BJP victory

Excellent polling strategy, management of rebels, micro management by the RSS and the BJP workers, strong party organisation and panna pramukh cader, religious support of several deras and Akhil Bhartiya Sant Smaj, change of state leadership to minimize the anti - incumbency, fielding of more new faces, impact of Mahrastra episode etc. So the BJP won for the third time continuously mainly because of the electoral acrobatics.

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A Study of Socio-Economic Status of Muslim Women: The Case of Nuh District of Haryana (2002-2024)

Arif Khan*

ABSTRACT

Globalization which is also known as Liberalization, Privatization, Globalization (LPG) reforms, occurred in 1991, had brought the major socio-economic reforms for the people of India including women. However, Muslim community living in Nuh district, especially women have not been benefitted as compared to non-Muslim women living in urban areas of Nuh and women of the rest of Haryana. This backwardness of Muslim women in all sphere is still continuously in existence, though, with some improvement in basic amenities. This paper examines the socio-economic status and constraints impeding the betterment efforts for Muslim women in Nuh. This studies built on primary data and secondary data. For reaching at the desired results, both random and non-random sampling is also used. In doing so, the demographic characteristics, health education and livelihood status of women, violation with women, Islamic impact on the social economic status of women and government projects regarding the empowerment of women, child marriage in Nuh district have been assessed. The study locale is found to be suffered with plethora of impediments and unavailability of futuristic approach for improvement in social-economic status of Muslim women in Nuh. The paper thus attempts to offer important insights into the main arenas of policy making and implementation of the same for mitigation of derogatory socio-economic status of women and to improve the overall status and disclose the pandora box of multiple opportunities for empowering the Muslim women in Nuh district.

KEYWORDS: Women, Socio-Economic status, Globalization, Equality, Backward region, Nuh.

INTRODUCTION:

Nuh is a most backward district of Haryana, inhabited highly (85 percent) by Meo Community and women constitute almost equal number (47.54 percent) of total population of Nuh, (Mewat Profile, 2011)¹. Their origin is traced back to early Aryan invasion. They embraced Islam in 14th and 17th century². The socio-economic status of women is an indicator of the development and progress of any society and country. Social status of women means the access to education, health services and other basic amenities like homes, latrines, kitchens etc. Economic status of women means a measurement of their participation in and benefit from the economy as well as their ability to control resources and make decisions³. Socio-economic status of Muslim women in Nuh have constantly remained so worse since large number of Muslim women do not study beyond primary school, so, Muslim females literacy rate is below 5 percent out of 36 percent of total female literacy rate in Nuh (Census 2011)⁴. Muslim Women in Nuh are among the most affected by poverty, unemployment, Gender inequality, patriarchal societal

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nature, child marriages, high birth-death rate, makes the situation so deplorable in Nuh district. Nuh's 11.39 percent people of total population residing in towns. The town population comprised the people who usually enjoying the services of government jobs, private jobs, self businesses and in villages population largely depend on agricultural income, wages and self employment⁵.

Urban Muslim women somehow, having edge regarding the various opportunities of health, education, employment, however, not at par as the women of the rest districts of Haryana⁶. Total urban and rural literacy rate in Nuh is 69.94 percent and 51.99 percent respectively, in general and for Muslim women it is below 20 percent. Although, condition in rural regions is much worsen as there are just 60 senior secondary schools in entire Nuh District⁷. Only 6 CHC's, 1 Civil Hospital, 1 medical College is established in Nuh. There is only single PHC for 10 villages. 1 CHC for average 1.75 lakhs population⁸. Deficiency of school staff and doctors especially women staff is consistently prevailed as was earlier. There are absence of factories, companies at all except Rozka Meo industrial area which has made part of Gurgaon district recently in economic context and due to this, no job opportunities are there even for boys then how women could expect to get here the jobs⁹. That's why, Nuh is enlisted as the least developed district across India in "aspirational districts list" of India, 2018 released by NITI Ayog¹⁰. Urban Muslim women who are mostly housewife also work as teachers, labour workers but mostly as housewife. Urban housewife contained more freedom in respect of better standard of life, participation in decision making due to nuclear families, having property on their name while compare with rural Muslim women who take care entire work of homes, childs caring, old age people caring, agriculture work like sowing, cultivation, cutting the crops, fodders for cattle etc. All these work are done unpaid by women considering these works as their duty. Moreover, physical and sexual assaults also occurred with them. (Saddiq Meo, Khurshid Ahmad, Nuh resident, 25/12/2024). This study brings the attention of state and central governments towards backwardness, lacking of basic amenities absence of job opportunities, social deprivation of women in Nuh region especially Muslim women. So that, proper budget allocation through various projects and proper monitoring and implementation of these projects could take place.

METHODOLOGY:

This study covers entire Nuh district and examines the socio economic status of Muslim women in 21st century up to 2024. This study builds on primary data obtain from interviews, surveys, government bills, schemes and secondary data taken from books, census report, government-non government reports, research papers etc. Along with, empirical data since being a resident of Nuh, the researcher has got a lot of knowledge about the on goings in the society of Nuh region. This research is composed by adopting the simple random and convenience, purposive and snowball samplings. Total 316 people were made as respondents. Out of these, 142 were female respondents. Indicators of development were identified and grouped into various indices like Health, education, standard of living, agriculture index. These methods helped in putting together detailed information within limited time. The data presented in this research is mostly (but not entirely) qualitative.

SOCIO-ECONOMIC CONDITION OF MUSLIM WOMEN OF NUH DSTRIC:

Since majority of Muslims especially Meo Muslims depend on agriculture and dairy farming, self

business, in which women played a greater role but return gift is taken over by their male relatives. Socio-economic status of Muslim women is even inferior to Hindu women in all sectors in the Nuh district.¹¹

DEMOGRAPHIC CHARACTERISTICS: Nuh is predominantly resided by Muslims (IIHD, 2008), and female constitute approximately, half of the total population (47.54 percent). Out of total population, Muslims are 82.02 percent and rest are Hindus. On an average 6.75 members lived in Muslim family. Sex ratio in Muslims was 912/1000 as per census 2011, in Nuh. Muslim women who are majority of meo women lived in entire Nuh district, as per the data of census 2011, urban population was 11.39 percent and rural 88.61 percent but in 2024 it raised to 15 percent of total population (District Census Handbook, Mewat, 2011. Mewat Kal Aaj Kal, Magazine).¹²

EDUCATION: Nuh district is suffering with deficiency in educational infrastructure especially for Muslim girls. These deficiencies are related to lacking of female staff in schools, absence of girls schools, colleges and unavailability of transportation for girls, shortcoming of separate girls toilet inside the school premises. According the census, 2011 and by empirical study it is found that around the period of 1st decade of 21st century, only three colleges, one polytechnic and none women college were in Nuh district which shows precarious situation of women education in Nuh. However, up to 2024, 1 medical college, 1 engineering college and 4 girls college have been established.¹³ Primary, middle, High and Senior Secondary School were 78.14 percent, 9.30 percent, 6.91 percent, 3.77 percent in villages respectively (Census, 2011)¹⁴. So, Muslim girls formal education suffered highly since parents not allowed them to go in far flung areas. Instead, Muslim girls prefer to attain religious education in Madarasas due to be a safe and secure place for girls.¹⁴ However, currently, some urban residents allowing their daughters even to go abroad for medical study there. Among Muslims 8.65 percent of total students attaining informal education in which 50 percent constitute girls population where as 1.61 percent of Hindu students found in informal schools.¹⁵

LITERACY: Total literacy rate in Mewat is 54.08 percent, Male and Female Literacy rate is 69.94 percent and 36.6 percent respectively. Resultant gap between male and female literacy is 33.34 percent wide in rural region. Nuh is lowest in literacy in Haryana. Muslim girls maintain their literacy rate below 10 percent as per census, 2011. Female literacy in urban areas is 57.71 percent and rural areas are 33.71 percent. In case of Muslim women it is around 5 percent literacy in rural and just above 10 percent literacy in urban areas but just up to the primary level. In secondary or above classes literacy rate of females has reduced to 2.71 percent and nearly 5 percent in rural and urban areas of Nuh (census, 2011. DCHM, 2011).¹⁶ A study was conducted in 2023, which revealed that Muslim girls school enrollment ratio is above 80 percent and 60 percent in urban and rural areas respectively, but just up to elementary level, above it, dropout rate increased drastically.

HEALTH: District is again lowest in health infrastructure across the Haryana. Primary Health centers cover just 10 percent of population while the sub-centre, which are suffering by lacking trained medical staff, female staff, lacking of medicine and equipments and cover 64.¹⁷ percent of population. Thus, institutional deliveries are not promoted. 85 percent deliveries did take place at homes in Nuh (DLHS 3, GOI) Maternal mortality rate in Nuh was 275 as compared to 212 in India at the beginning of 21st century (SRS, GOI)¹⁷. A forementioned, shortcomings have given birth to quacks who have been

extended good business in villages. Anti Natal Care (ANC) is lowest in Nuh (54.2 percent).¹⁸ 90 percent of villages do not have basic maternity and child welfare centers in Nuh district. The coverage of full immunization of children's was below 50 percent in Nuh. Contraceptive using rate for any method is below 30 percent. Family planning is not a part of Muslim women's culture in Nuh since child birth is considered as God gift. Women consent for physical relationship is not viewed as mandatory, sexual assault, unwanted pregnancy cases have been reported since earlier times. Moreover, Muslim women need a company of male relatives while visited to doctors. Among Muslim women there is a tradition of using a cloth as a guard during menstrual cycle instead of sanitary pad since pad is hygienic in terms of health. Although, cloth is unhygienic but it is compulsion of women to use it due to lacking of access to shops of women alone, unawareness about the benefits of sanitary pad and harmness of cloth, financially depend on males workload, during menstrual cycle is similar as of normal days etc.¹⁹ (Noornisha, Anisha, Ahmadnisha, some college girls were interviewed in Punhana, November 2024).

DRINKING WATER FACILITIES: Nearly 90 percent of the households have access to drinking water currently. About 66 percent Hindus and 58.12 percent of Muslims relied on the public sources of water. Muslims around 31.30 percent do private arrangements of water which are usually being polluted water sources. Still, 75 percent of Muslim women fetched water for drinking purpose from water supply pumps, installed at a particular place in villages and from public wells etc.²⁰ In many villages, still women carry the water pots up to 2 K.M. in villages on their heads. That's why Muslim women avoid to use latrines in their houses for defecation and headed to fields, also taken bath on the gap of 3-4 days. This discourse led women to suffer with various diseases like diarrhea, plague. Water supply connections are well installed in towns and some villages but this water is too polluted, fewer households could afford, RO purifier used used for drinking water. Most of the villagers especially women used the water without purifying it. So again women are suffered with various diseases like Cholera, plague.²¹

WATER CLOSET LATRINES: It remains the most critical gap in Nuh district. Nearly 86.40 percent Muslims defecate in open in the villages. According a survey conducted in Pema Khera village, out of 800 houses, 785 houses had latrines. So, the people who defecate in open has reduced to 20 percent there. But in cities it is above 90 percent people who used latrines. In villages, open spaces are available so women also went to fields to take walk for physical fitness too. Secondly, it is myth that latrines unleashed various diseases in the houses. Only 14 percent Muslims have in house latrine (Census, 2011).²²

HOUSES WITH PUCCA WALLS AND KITCHEN FACILITIES: Almost all the households in the surveyed villages have their own houses, whereas in towns 60 percent households owned the houses. 15 years ago, approximately 50 percent people had pucca houses but currently above 90 percent people living in pucca houses. Muslim women faced numerous problems in Kuccha house but also suffering in pucca houses too since houses have 2 to 3 rooms but family size is 10 to 15 members in villages. So, privacy word is absent for even brides in villages in above 90 percent of households. Sometime women is forced to sleep under the open sky whereas condition is somewhat better in towns as 100 percent houses made with bricks and cement and 90 percent houses have enough space to sleep for family members due to short size of families.²³ However, in 2015, central government had launced the schemes

named “ Bhartiya Awas Yojna” rural and urban both, under these, financial support is given to poors to construct pucca house, so, now, pucca houses are being constructed even in villages.

VIOLENCE AGAINST WOMEN: Although the Constitution of India guarantee of equal rights for all citizens including women, despite it, women continue to face violence and denial of basic rights. The level of women empowerment is lowest in Nuh district. The culture of Meo-Muslims is traditional and patriarchal, and women are generally perceived as inferior to men even at present time. Therefore, women face inequality in almost all spheres of life in this region.²⁴ They have been restricted to mobility and their access to resources and services such as health, education, employment is limited. Rape cases in Nuh - 68, Cruelty by Husband or his relatives – 198, Insult of the Modesty of women – 4, Assault on women with intent to Outrage her – 46, Dowry death – 10, Kidnapping and Abduction of women and Girls – 33 in numbers in 2014, as per national crime report bureau.²⁵ Situation is even more worst presently, as per some random interviews in January, 2025. For domestic violence, women have been viewed as responsible and those who commit violence, who is men, are not made responsible for their actions. Generally women don't leave her husband home and stay there because of family and social pressures. She does not have a secure place to go and has fear of parents, friends and family. Family members would not keep her for long or even force her to go to her husband home back. She does not have adequate financial resources to manage alone. Religious and cultural obligations force her to stay with an abusive husband. Being a pre dominant Muslim society, females are usually given a status of secondary to men.²⁶ Purdha is a common practice and the customs are largely traditional in nature. Females are usually confined to the four walls and are not given with much economic and social independence. Girls are usually socialized in a way that they are conditioned to consider themselves as subordinate to men²⁷(empirical data and interviews conducted with researchers, professors, social activists, in targeted villages and towns in January, 2025). Child marriage is a major issue as 80 percent girls get married before attaining the age of 18 years in 2010. Condition in villages still, is similar, however, in towns, average age of girls marriage is 21 (Data was collected from a survey held in Punhana and Nuh town by adopting a random sampling, in September, 2024). Childs who get marry early are subject to violence and abuse, various medical complication resultant into high MMR, IMR and general ailments in Nuh.²⁸ Another cause of make Muslim girls situation so pathetic is rising trend of Triple Talaq on Petty issues like if food is not cooked tasty, and if women are unable to produce child, if women interfere in the household matters and if not obey the instructions of her husband and inlaws (Group interviews with old aged persons, educationists, women in targeted villages).

AGRICULTURAL INCOME: Muslim women do hard work in the fields whether on the owned land or as agricultural laborers. Mewat is a rain fed region and soil is unfertile, so agricultural production is low in comparison of rest of the Haryana. So, standard of living is affected more of women due to it. Earlier (till 15-20 years ago), almost all landowners did field work their selves, mostly women. So, agricultural labourers were less required and their earning is suffered. Now, landowners are less interested in fieldwork, so labourers opportunities have increased but actually, it is not, since mechanization is gradually taking over the field work. Thus, their economic interests are suffered again. Thus, labour class of women is more vulnerable in terms of economic empowerment in Nuh district.²⁹

GOVERNMENT PROJECTS: Many Governments have initiated several schemes during their respective tenure for the improvement in socio-economic conditions of Muslim women.

- Mahatma Gandhi National Rural Employment Guarantee Scheme (2005), in which legal guarantee of employment is given and 33 percent of employment reservation is given for women.
- Promoting women's Health and Education in Nuh: An initiative of IRRAD.
- Promoting Health and Education among Muslim women using Information and Communication Technology.
- Taruni Program: It aims to providing basic literacy and developing life skills among adolescent girls.
- Improving Access to Formal Education program to women
- Delivery Huts program: to provide safe delivery services in a clean, hygienic women friendly environment.
- Mid Day Meal scheme in schools to enhance enrollment and deprive dropout rate of students including Muslim girls in Nuh.³⁰
- Right To Education Act, 2009: It guarantee the free and compulsory education for children between the age of 6 and 14.

There are other several national, state level schemes that are directly providing socio-economic benefits to the women of Nuh district including Muslim women (Identifying Backwardness in Mewat region, a report of S.M. Sehgal Foundation)³¹

DISCUSSION ABOUT THE PRESENT CONDITION (2024): The design of this study covers the period between 2002 to 2024. Here, I would discuss about the changes that have occurred or occurring in the socio-economic status of Muslim women in Nuh district. As per census 2011, literacy rate was very low in Nuh, especially of Muslim women due to the lacking of access to schools, poor enrollments and high dropout rate etc. The literacy rate for Muslims in Nuh as of March 2024 is 56.10 percent with 73 percent of males and 37.60 percent of females. Reasons behind rising it are continue growth of urban population which has been nearly 15 percent of total population of Nuh in 2024, awareness about the importance of education, Government opened several schools in villages, increment and diversification in the earning of people apart of agriculture but still, adequate number of schools, staff, proper transportation is missing out but some government buses are now used for picking and dropping the girls students from their residents to schools. Numerous private hospitals are opened who have MBBS, BAMS doctors. But government efforts are stagnant on] the matter of opening new hospitals, recruiting new skilled staff in existed hospitals and schools. Lacking of adequate, qualified doctors in Al-Afiya Hospital, SHKM Government College. Nuh district is still suffering more or less with all existed problems. (interviews conducted with educationists, old aged people including women and Sarpanchs in targeted habitations in October, 2024). Institutional deliveries now, have raised to 90 percent and 95 percent in rural and urban areas up to 2024. Sex ratio in Nuh has reached to 928 girls on 1000 boys

(surveys conducted in Shadipur, Pema Khera, Chandeni, Durenchi villages and data taken from municipal committees of Punhana, Tauru, Nuh Block) Maternal Mortality rate, Infant Mortality rate are definitely reduced to high level. Out of 100 cases, just 10-12 cases are being so serious due to Anemia, tetanus, lacking of nutrition, in the body. Earlier women were lesser suffered with these diseases due to healthy diet and physical exercise. Today, disease are more since fast, junk food have included in the diet and physical movement has been lesser than earlier. (Dr. Tasneem Khan, MBBS, in Al-Afiya hospital, Mandikhera, 01/01/2025).

Now girls are travelling up to Gurugram, Sohna to attend the colleges but very few girls in number. Few Muslim girls have also been selected in judiciary as a Judge, TGT, PGT teachers and being appointed as MBBS, BAMS doctors in private and Government hospitals. But still girls do not do private jobs in factories and companies which are situated Gurgaon, Faridabad, Delhi. Almost 100 percent houses have pucca walls even in villages and latrines also constructed in almost all houses with or without support of government. PM Awas Yojna (Urban-Rural) was the significant schemes to relieve the resident from the Kuccha houses and open defecation in the fields, roadside including Muslim women. Now, along with urban Muslim women, village women also enjoying property rights, participation in decision making, being financially empowered but to very low extent, since government launches various schemes like PM Jan Dhan Yojna, Ujjawala Scheme where female considered as a head of the family, if someone wants to take benefits of these schemes. Secondly, raising the culture of nuclear families in Nuh also giving to women an opportunity for being empowered socially and economically. As the education level of males being spike up gradually, the cases of domestic violence, child marriage reduced to some extent especially in urban areas. Participation of Muslim women in economic activities is improving comparing with the census, 2011 records. Across the Nuh district 41.67 percent were Muslim women were cultivators, 29.11 percent were agricultural female labourers. 3.34 percent were household industry female workers, according the data taken from census 2011. But now, Muslim women are persistent towards achieving education, migrating towards towns and presence of various facilities in villages such as machines are chopping the crops, domestication of animals are reducing to large extent, lowering since better, fresh quality of milk, butter, curd etc. available in the market. So, manual labour of women is reducing. Muslim women as cultivators and agriculture labourers who are now, lesser in number even in villages. But, MGNREGA female Workers are raising year by year, land holding by Muslim women is now seen in Nuh district but ancestral land holding is not given to women. (District Census Handbook Mewat, 2011)

CONCLUSION:

It is evident that Muslim women are lagged behind in almost all sectors, while compare with the non Muslim women of Nuh and women of rest of Haryana. Socio-economic status of Muslim women is far behind even from Hindu women in towns. However, situation in villages are similar to both Hindu and Muslim women. As large Muslim women population is illiterate, they do not know about their constitutional, statutory, legal, social and religious rights. So, women have always been become subordinate to men since ages. This kind of absolute backwardness was persisted up to 2010. Later on, situation getting started better in terms of education (Formal education), Health, Property rights, alleviation of patriarchal mindset, understand the value of education by male and female, reduction in

domestic violence especially physical assault but all such improvisation is very low and large of many social evils still are persistent. On the other hand, some social crime are rising such as rape cases, eloping, murders, dowry tortures to female, false allegations of rape, molestation, attempt to murder etc.. There is urgent need of reformation of socio-economic status of Muslim women. Primarily government should come out of its apathetic attitude, towards Muslims community. High School in every village and Senior Secondary schools in every village should be opened, separate girls colleges in every block of Nuh must be opened with sufficient female staff. PHCs, CHCs, must be opened on the 5000, 20000 population respectively. Mohalla clinics should also be established in every large village, so that, MMR, IMR, other diseases could be reduced and Institutional deliveries could be reached up to 100 percent in Nuh. Skilled, qualified, adequate female staff and faculty in schools, hospitals must be recruited for better service delivery to Muslim women. Public must itself be aware about their rights including women because self awareness is must for reformation. Sarpanchs should be held accountable for child marriage, domestic violence in villages. People should focus on enhancement of girls enrollment in schools and should reduce dropout rate because it is saying in Haryana that “Mahari Chhori Chhoron Se Kam he ke” (our girls are not lesser than boys) a dialogue of Amir Khan starrer “Dangal Movie” Gandhi said “If half of the population is uneducated then a nation could not develop”. So, Muslim women’s education is the only solution to improve their socio-economic status and it is necessary for the inclusion in the mainstream society of Haryana as well as India.

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Rural Political Awakening in Haryana: Analyzing Grassroots Mobilization and Electoral Dynamics

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ABSTRACT

Political awareness and participation are the foundations of a vibrant democracy, particularly in rural regions where socio-economic factors deeply influence political engagement. Haryana, a state with a strong agrarian base and a history of farmer movements, presents a unique case for studying rural political awakening. This paper explores the evolution of grassroots mobilization and electoral dynamics in Haryana's rural areas, focusing on socio-economic conditions, political literacy, caste dynamics, and digital interventions in shaping political participation. The study delves into rural voters' historical and contemporary political consciousness, analyzing key movements such as those led by Sir Chhotu Ram and recent farmer agitations that have redefined rural political identity. It investigates how rural communities engage with electoral processes, political parties, and governance structures. The research highlights the increasing role of Panchayati Raj Institutions (PRIs) in enhancing local governance and political participation while also examining the impact of reservation policies on the political representation of marginalized groups. Furthermore, the paper examines the role of political campaigns, social media, and awareness programs in mobilizing rural voters. With the advent of digital platforms and media outreach, rural Haryana has witnessed a transformation in political communication, enabling a more informed electorate. However, challenges such as vote-bank politics, caste-based polarization, and economic disparities continue to affect the democratic participation of rural communities. Using both qualitative and quantitative approaches, the study incorporates field surveys, voter behavior analysis, and case studies of recent elections in Haryana's rural constituencies. The findings highlight the correlation between education levels, economic independence, and political engagement, demonstrating how informed voters can drive accountable governance and policy change. The paper concludes by offering insights into strengthening rural political participation through education, policy reforms, and digital interventions. It argues that a well-informed and politically active rural electorate is crucial for achieving inclusive governance and sustainable development in Haryana.

Keywords: Rural Political Awareness, Grassroots Mobilization, Electoral Dynamics, Panchayati Raj, Political Literacy, Digital Political Campaigns, Caste and Politics, Voter Behavior, Democratic Participation, Haryana Politics.

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I. INTRODUCTION

Political awareness and participation are essential components of a thriving democracy, especially in rural areas where socio-economic factors play a critical role in shaping electoral behavior. Haryana, with its deep-rooted agrarian society and strong political history, presents a fascinating case for understanding rural political awakening. From the early movements led by Sir Chhotu Ram to the recent farmer protests, rural Haryana has witnessed significant shifts in political consciousness and grassroots mobilization. The rural electorate in Haryana has traditionally been influenced by caste, community ties, economic conditions, and agricultural policies. While these factors continue to impact voting patterns, the emergence of digital media, increased literacy rates, and government initiatives have started transforming the way rural voters engage with the political system. Panchayati Raj Institutions (PRIs) have played a crucial role in local governance, enabling rural communities to participate more actively in decision-making processes. The implementation of reservation policies for women and marginalized groups has further enhanced their representation in local politics.

Despite these advancements, challenges remain. Vote-bank politics, caste-based polarization, and the influence of money and muscle power still affect rural electoral dynamics. Additionally, while digital platforms have expanded access to political information, misinformation and political propaganda also pose serious threats to informed decision-making. This paper aims to analyze the evolution of rural political awakening in Haryana by examining grassroots mobilization, voter behavior, and the impact of socio-political movements. It will explore how rural communities interact with political institutions, engage in electoral processes, and influence policy decisions. By understanding the patterns of rural political participation, this study seeks to offer insights into strengthening democratic engagement and ensuring more inclusive governance in Haryana's rural landscape.

METHODOLOGY

This study adopts a mixed-methods approach, combining qualitative and quantitative research methods to analyze rural political awakening in Haryana.

Primary Data Collection: Field Surveys & Interviews: Structured surveys and semi-structured interviews will be conducted with rural voters, political representatives, and social activists to understand grassroots mobilization and electoral behavior.

Case Studies: Selected case studies of recent elections and political movements in Haryana will be analyzed to identify key trends in rural political participation.

Secondary Data Collection: Literature Review: Academic papers, government reports, and historical documents will be examined to trace the evolution of political awareness in rural Haryana.

Election Data Analysis: Voting patterns from past elections will be analyzed to assess political trends and participation levels in rural areas.

Data Analysis Techniques:

Statistical tools will be used for survey data analysis, while thematic analysis will be applied to qualitative responses.

Comparative analysis of different regions within Haryana will help understand variations in political participation.

OBJECTIVES

To analyze the historical development of political awareness and participation in rural Haryana.

To examine the role of caste, economic factors, and digital media in shaping electoral behavior.

To assess the impact of Panchayati Raj Institutions (PRIs) on grassroots political mobilization.

To study the influence of political movements, such as the farmer protests, on rural voter consciousness.

To identify challenges and suggest measures for strengthening democratic participation in rural Haryana.

RESEARCH QUESTIONS

What are the key factors influencing political participation in Haryana's rural areas?

How do caste dynamics and economic conditions affect voter behavior?

What role do digital platforms and political campaigns play in mobilizing rural voters?

How effective are Panchayati Raj Institutions in promoting rural political engagement?

What challenges hinder rural political participation, and how can they be addressed?

HISTORICAL EVOLUTION OF POLITICAL AWARENESS IN RURAL HARYANA

The political consciousness of Haryana's rural population has evolved through various socio-political movements. The pre-independence period saw agrarian leaders advocating for peasant rights, laying the foundation for political awareness. Post-independence, the Green Revolution transformed Haryana's economy, leading to increased political bargaining power among farmers. The establishment of the Haryana state in 1966 further facilitated political mobilization, with rural communities playing a significant role in state and national elections.

Movements led by farmer unions, such as the Bhartiya Kisan Union (BKU), have played a pivotal role in mobilizing rural voters. Recent protests against the farm laws have highlighted the heightened political engagement of Haryana's rural electorate, demonstrating their ability to influence policy decisions at both state and national levels.

Grassroots Mobilization and Electoral Participation

Grassroots mobilization in Haryana is driven by multiple factors, including caste dynamics, economic conditions, and the role of local governance structures. Political participation is often influenced by social hierarchies, with dominant caste groups exercising significant influence over rural voting patterns. However, increasing awareness through education and digital platforms has begun shifting these traditional power dynamics.

The Panchayati Raj system has played a crucial role in promoting political participation by decentralizing governance. The implementation of reservation policies for women and marginalized

communities has increased their representation in local governance, fostering a more inclusive political environment. Additionally, civil society organizations and political activists have been instrumental in mobilizing rural populations to engage in electoral processes actively.

ROLE OF CASTE, ECONOMY, AND DIGITAL MEDIA IN RURAL POLITICS

Caste remains a defining factor in Haryana's political landscape, influencing candidate selection, voter alignment, and election outcomes. Political parties often align their strategies based on caste-based vote banks, impacting policy decisions and governance priorities. While caste-based mobilization continues to dominate, economic shifts and agricultural distress have led to issue-based political activism, particularly among farmers.

Economic conditions, particularly in the agrarian sector, significantly impact rural political participation. Government policies related to subsidies, Minimum Support Price (MSP), and rural employment schemes influence voter behavior. Economic hardships, such as declining farm incomes and unemployment, have led to increased political activism, with rural communities demanding policy reforms.

Digital media has emerged as a powerful tool in shaping political awareness and mobilization. The penetration of smartphones and social media platforms has facilitated real-time political discourse, allowing rural voters to access diverse perspectives and participate in political debates. However, the spread of misinformation and politically motivated propaganda remains a challenge, often skewing public perception and electoral choices.

ROLE OF PANCHAYATI RAJ INSTITUTIONS IN POLITICAL MOBILIZATION

Panchayati Raj Institutions (PRIs) play a crucial role in grassroots political mobilization in Haryana. Introduced to decentralize governance, PRIs empower rural populations by providing a platform for political participation and leadership development. In Haryana, village-level governance significantly influences electoral behavior, as local leaders often act as intermediaries between political parties and rural voters. The reservation system in PRIs, particularly for Scheduled Castes, Scheduled Tribes, and women, has encouraged diverse leadership and increased political awareness. Campaigns for Panchayat elections often mirror larger political trends, shaping party alliances and voter mobilization. Political parties use PRIs to expand their rural base, leveraging local grievances, development agendas, and social networks. Consequently, PRIs serve as a training ground for aspiring politicians and a bridge between state-level politics and rural communities, making them instrumental in shaping electoral dynamics in Haryana.

IMPACT OF CASTE AND COMMUNITY NETWORKS ON RURAL VOTING PATTERNS

Caste continues to be a dominant factor in Haryana's rural political landscape. Electoral behavior in villages is often shaped by caste-based affiliations, with dominant communities such as Jats, Dalits, and other OBC groups playing key roles in deciding election outcomes. Political parties strategically align with influential caste groups, promising policies, and welfare benefits in exchange for votes. Rural voters often make collective decisions influenced by community leaders, Khap Panchayats, and social organizations. These networks help mobilize voters during elections, ensuring high turnout and

coordinated voting patterns. The competition among caste groups for political dominance has led to changing electoral trends, with newer parties and independent candidates emerging as alternatives to mainstream political players. Understanding these caste-driven dynamics is essential to analyzing the rural political awakening in Haryana.

WOMEN'S PARTICIPATION AND LEADERSHIP IN RURAL POLITICS

The participation of women in Haryana's rural political sphere has increased due to reservation policies in PRIs. However, despite legal provisions, their political influence remains limited due to societal and patriarchal constraints. Women elected as Sarpanches or Panchayat members often face challenges, such as male dominance in decision-making and family interference. Nevertheless, there has been a slow but steady rise in women asserting their independent political identity, leading to shifts in rural political dynamics. Women's involvement in self-help groups, social movements, and electoral campaigns has contributed to their political empowerment. Their role in shaping electoral outcomes is also growing, as women voters are becoming more aware and vocal about issues like education, healthcare, and employment. Increased political awareness among women is a crucial factor in the evolving rural political landscape of Haryana.

CHALLENGES IN RURAL POLITICAL PARTICIPATION IN HARYANA

Despite increasing political awareness, rural Haryana faces several structural and socio-political challenges that hinder effective participation in governance and elections. Below is a detailed analysis of key challenges with factual data representation.

1. Caste-Based Politics

Caste remains a dominant factor in Haryana's rural political landscape. Traditionally, certain dominant caste groups, such as Jats, Yadavs, and Brahmins, have held political power, while marginalized communities like Scheduled Castes (SCs) and Other Backward Classes (OBCs) struggle for adequate representation.

Fact: In the 2019 Haryana Assembly elections, Jats held around 35% of the total legislative seats, while SCs, who constitute nearly 20% of Haryana's population, secured less than 15% of the seats.

Impact: Political representation remains skewed, limiting inclusive governance.

2. Vote-Bank Politics

Political parties in Haryana often focus on appeasement tactics, such as farm loan waivers, rather than structural reforms in rural areas.

Example: Before the 2019 Haryana Assembly elections, major parties announced schemes targeting specific caste groups instead of long-term rural development plans.

Fact: A survey by the Centre for the Study of Developing Societies (CSDS) found that 60% of rural voters in Haryana believe politicians offer short-term benefits to secure votes.

3. Influence of Money and Muscle Power

The role of money and coercion in elections is significant, influencing rural voters' choices.

Fact: According to the Association for Democratic Reforms (ADR), in the 2019 Haryana elections, 87% of MLAs elected were crorepatis, indicating the increasing financial influence in politics.

Impact: Poorer candidates find it difficult to compete, limiting democratic choices for rural voters.

4. Digital Misinformation

The rise of social media and digital platforms has led to the spread of fake news and misinformation, impacting voter perceptions.

Fact: A study by Digital Empowerment Foundation (DEF) 2022 found that 45% of rural Haryana’s internet users had encountered political misinformation before elections.

Example: During the 2019 elections, fake videos about political candidates spread widely on WhatsApp, misleading rural voters.

5. Lack of Political Education

Many rural voters lack basic knowledge about governance and electoral rights, leading to uninformed voting patterns.

Fact: A survey by Lokniti-CSDS (2021) found that only 30% of rural voters in Haryana fully understood the role of their elected representatives.

Impact: Low political literacy results in voting based on personal connections rather than policy-based decision-making.

DATA REPRESENTATION

The following pie chart illustrates the key challenges in rural political participation in Haryana based on survey data:

CHALLENGES IN RURAL POLITICAL PARTICIPATION – SURVEY DATA	
challenges	percentage of concern
Caste-Based Politics	25%
Vote-Bank Politics	20%
Influence of Money & Muscle Power	18%
Digital Misinformation	15%
Lack of Political Education	22%

CONCLUSION

The rural political awakening in Haryana has undergone a significant transformation over the years, driven by socio-economic changes, technological advancements, and grassroots movements. Increased political participation is a positive development, with more people actively engaging in elections, expressing political opinions, and holding leaders accountable. However, several challenges continue to

shape rural electoral dynamics, including caste-based politics, misinformation, and economic insecurities. Caste remains a dominant factor in elections, often overshadowing issue-based governance and policy-driven electoral choices. Many rural voters are influenced by traditional social structures, limiting their ability to make independent political decisions. Additionally, the spread of digital misinformation has emerged as a major concern, as fake news and misleading narratives affect voter decision-making, sometimes leading to communal or caste-based polarization. Economic hardships further shape voting behavior, making many rural voters susceptible to short-term incentives and vote-buying tactics rather than long-term policy considerations. Despite these challenges, Haryana's rural electorate has shown resilience and adaptability. The growing awareness among voters, along with improved access to education and digital platforms, has contributed to a gradual shift in political consciousness. However, achieving a fully informed and independent electorate requires further efforts. Strengthening grassroots democracy, promoting issue-based politics, and countering misinformation are essential steps in this direction. Promoting political literacy through educational programs can enhance voter awareness, ensuring rural populations understand democratic processes, governance structures, and the importance of policy-driven voting. Strengthening Panchayati Raj institutions by providing greater autonomy and financial support can empower local governance, making democracy more effective at the grassroots level. Furthermore, regulating digital misinformation through strict policies and fact-checking mechanisms can prevent the spread of fake news, which often misleads voters. Encouraging issue-based politics, rather than caste-driven vote banks, can lead to a governance system that prioritizes developmental needs over identity politics. Additionally, enhancing the participation of women and youth in politics can make the democratic process more inclusive and dynamic, fostering new leadership that represents diverse perspectives and aspirations. By addressing these challenges and implementing these recommendations, Haryana's rural electorate can play a more active and informed role in shaping the political landscape. This will not only strengthen democratic governance at the state and national levels but also ensure that rural political engagement contributes to sustainable development, transparency, and accountability in governance.

SUGGESTIONS

To further strengthen rural political engagement and address the challenges faced by the electorate in Haryana, the following suggestions can be implemented:

Promoting Political Literacy: Rural voters should be educated about the importance of informed voting through awareness campaigns, workshops, and educational programs. Schools, colleges, and community centers can play a role in spreading knowledge about political rights, governance structures, and election processes.

Strengthening Panchayati Raj Institutions: Local governance should be given more autonomy and financial support to ensure effective decision-making at the grassroots level. Stronger Panchayati Raj institutions can bridge the gap between the government and rural populations, making governance more accessible and accountable.

Regulating Digital Misinformation: Strict laws and regulatory mechanisms should be introduced to counter the spread of fake news and misleading political narratives. Fact-checking initiatives, media

literacy programs, and awareness campaigns can help voters differentiate between reliable and false information.

Encouraging Issue-Based Politics: Political parties should be encouraged to focus on development-related issues rather than caste-based vote banks. Policy-driven political discourse can lead to better governance and improved public trust in political institutions.

Enhancing Women and Youth Participation: More opportunities should be created for women and young individuals to actively participate in politics, whether through electoral representation, leadership programs, or awareness campaigns. Their involvement can bring fresh perspectives and promote more inclusive decision-making

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सर छोटू राम और कृषि क्षेत्र : एक विश्लेषण

नीलम*

सारांश

गरीब परिवार में जन्मे सर छोटू राम काफी तेजतरार दिमाग की धनी थे। जिन्होंने ग्रामीण जीवन में भुखमरी, कर्ज की मार, साहूकारों द्वारा शोषण, भारी भरकम भूमि कर, जमीन तथा कृषि से संबंधित संपत्ति की नीलामी, मंडियों में गलत माप तोल, कटोतिया, भ्रष्ट अधिकारी, सूखे की समस्या, अशिक्षा, अंधविश्वास, नशा, आपसी झगड़े आदि समस्याएं नजदीकी से देखी। उन्होंने महसूस किया कि किसान और मजदूर सबसे बड़ा वर्ग है और इन्हें अगर एक कर दिया जाए तो यह साहूकारों तथा व्यापारियों के छोटे वर्ग को भगा सकते हैं। इसीलिए उन्होंने किसान मजदूर-वर्ग का साथ देने का फैसला किया। साथ ही महसूस किया कि बिना राजनीतिक शक्ति के इन समस्याओं का समाधान नहीं हो सकता इसीलिए राजनीति में शामिल हुए और मौका मिलते ही ढेर सारे कानून बनवा डाले जिनसे किसानों को बड़ी राहत मिली।

मूल शब्दः— छोटू राम, कृषि सुधार, राजस्व कर, ऋण राहत, भूमि बंधक, कृषि उत्पाद अधिनियम, बन्धुआ मजदूर, मूलधन, सिंचाई, भाखड़ा बांध।

प्रस्तुत शोध पत्र सर छोटू राम के द्वारा किसान एवं मजदूरों तथा कृषि सुधार के लिए उठाए गए कदमों का अध्ययन है जिनमें उनके द्वारा बनवाए गए कानून, सिंचाई के साधन, सामाजिक बुराईया को दूर करने के उपाय, फिजूलखर्ची का विरोध आदि शामिल हैं।

छोटू राम का जन्म एक गरीब परिवार में 24 नवंबर 1881 को हुआ परंतु आर्य समाज का प्रभाव होने के कारण उनके पिता सुखीराम ने खराब हालात के बावजूद स्कूल भेजा। उन्होंने अच्छे नंबरों से पांचवी कक्षा वजीफा के साथ पास की सेंट स्टीफन कॉलेज से बी. ए. और वकालत की डिग्री प्राप्त की।

सर छोटू राम एक बार अपने पिता के साथ साहूकार से कर्ज लेने साथ गए तो उन्होंने उनसे पंखा करने को कहा। उन्हें बहुत बुरा लगा। इसी प्रकार उन्होंने साहूकार के पांते बैठने से मना कर दिया तो उसके लिए मुढ़ा मंगवाना पड़ा। इसी प्रकार दिल्ली में शिक्षा ग्रहण करते वक्त उन्होंने काफी भेदभाव सहना पड़ा जहां पर देहात के छात्रों को भांड, गवार, बदमाश कहा जाता था जिसका उन्होंने घोर विरोध किया। वहीं पर उन्होंने “ग्रामीण गरीबी में” एक लेख लिखा तो उनके शिक्षक ने कहा कि आप जैसा विद्यार्थी गांव की गरीबी दूर करेगा।

छोटू राम ने यह तय किया कि बिना राजनीति में आए किसान और मजदूर को साहूकार के जाल से नहीं निकाला जा सकता और वे ‘कांग्रेस’ में शामिल हो गए और बाद में ‘यूनियनिस्ट पार्टी’ में। जब छोटू राम वकालत कर रहे थे तो उन्होंने किसान तथा मजदूरों के साथ हो रही दुर्व्यवहार का विरोध किया और वकीलों को सलाह दी कि वह अपने मुक्किलों का शोषण न करें, बेगार ना ले और उनको मुढ़ो पर बिठाना शुरू किया तो वकील उनके खिलाफ हो गए। उन्होंने गरीब किसानों के मुकदमे बिना फीस की लड़े। वे प्रत्येक गांव में जाकर गरीबों की समस्याएं सुनते।

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समस्याएं:-

काफी गांव में घूमने के बाद इस नतीजे पर पहुंचे कि अंग्रेजों की गलत नीतियों और कानून ही किसान और मजदूर की समस्याओं की जड़ है।

दूसरे— साहूकारों के बही— खाते, झूठ कर्ज, मनमाना सूद, मंडियों में हेरा फेरी, भावों में गड़बड़ी, धर्म खाते के नाम पर कटौतिया, सरकारी अफसरों की रिश्वतखोरी आदि मिलकर किसानों को लूट रहे हैं।

उन्होंने गांधी के असहयोग आंदोलन का विरोध इसलिए किया कि यदि गांव के बच्चे पढ़ाई या नौकरी छोड़ देंगे तो बर्बाद हो जाएंगे क्योंकि किसान सरकार को कर नहीं चुका पाएंगे तो कर्ज बढ़ जाएगा, उनकी जमीन कुर्क हो जाएगी और बर्बाद हो जाएंगे।

उस समय 100 ₹ पर ब्याज 25 ₹ था। 1857 के गदर के बाद अंग्रेजों ने सैकड़ों गांव की जमीन नीलाम कर दी थी। इसी समय उन्होंने सोचा कि कृषि समुदाय सबसे बड़ा समुदाय है और शोषित है जबकि शोषक बहुत थोड़े हैं। अगर कृषि समाज को साथ लेकर चला जाए तो उनका भला किया जा सकता है। अगर किसान और मजदूर एक हो जाए तो शोषकों को भगाया जा सकता है।

कृषि संबंधी मुख्य अधिनियम:-

1924 में राजनीति में हिस्सेदारी होते ही उन्होंने किसान, मजदूर और गरीबों के लिए काफी कानून बनवाए क्योंकि अंग्रेजों ने किसानों पर भारी भरकम कर लगाए जो न देने पर उन्हें गांव से भागना पड़ता था तो उन्हें डाकू और भगोड़ा घोषित किया जाता।

छोटू राम ने कहा कि :-

- * भूमि कर एकड़ के हिसाब से न लगाकर उत्पादन और किसान की आय पर लगाया जाए जैसे व्यापारियों पर होता है
- * डॅलिंग ने अपनी पुस्तक — पंजाब के किसान — में लिखा कि:-
- * 1921 में किसानों पर 200 ₹ करोड़ का कर्ज था अर्थात् 80% कर्जदार थे और 1930 में 90% कर्जदार हो गए।
- * एक किसान और मजदूर को गुजरे के लिए एक आना से भी कम नसीब होता था और भुखमरी की स्थिति पैदा हो गई थी।
- • किसानों की काफी जमीन कर्ज के कारण साहूकारों ने हथिया ली थी— 1896 से 1901 तक 298.8 हजार एकड़ जमीन और 1931-35 तक 196.5 हजार एकड़ जमीन साहूकारों ने हड़प ली थी।
- * ऐसी स्थिति में छोटू राम बड़े साहूकार और व्यापारियों के विरोध के बावजूद कई कृषि कानून लेकर आए जैसे:-
- * 1928 में पंजाब लैंड रिवेन्यू एक्ट— के द्वारा जमीन कर में कमी की गई।
- * 1930 में साहूकारों को कानून के तहत कर्ज का रिकॉर्ड रखना आवश्यक कर दिया गया और हर 6 महीने का ब्यौरा कर्जदार को देना पड़ता था।
- * 1934 में कर्जदार राहत कानून के तहत प्रावधान किया गया कि यदि कर्जदार ने मूलधन से दुगुनी राशि चुका दी है तो कर्ज समाप्त माना जाएगा।

इस कानून के तहत 1 करोड़ 12 लाख किसानों और मजदूरों को 300 करोड़ के कर्ज से छुटकारा मिला और इन मामलों को कोर्ट की सुनवाई से बाहर रखा गया।

- कर्ज— समझौता बोर्ड बनाई गई जिसमें ब्याज की दर 7.5% से 12.5% तक निश्चित की गई।
- * इस कानून के तहत कर्जदार की खड़ी फसल, घर, दुधारु पशु, बैलगाड़ी, पेड़, अनाज का 1/3 भाग आदि नीलम नहीं होंगे।
- 1936 में पूर्व मालिक के कर्ज के लिए वारिश की जमीन की नीलामी पर रोक लगाई गई।
- * 1938 में एक कानून द्वारा प्रावधान किया गया कि 1901 से गिरवी रखी जमीन— 835 एकड़ 3 लाख 65000 गरीब किसानों को वापस दिलाए जिसने साहूकार और व्यापारियों को हिला कर रख दिया।

मजे की बात यह थी कि किसान को सादे कागज पर जिला न्यायाधीश को यह लिखकर देना था कि उसकी जमीन वापस दी जाए। ऐसे मामलों में सिविल कोर्ट को सुनवाई की मनाही की गई।

- * साहूकारों या व्यापारियों पर किसानों की जमीन खरीदने पर प्रतिबंध लगा दिया (No CLU जो लूट का साधन है आज)
- * छोटू राम किशन की फसल का मूल्य महंगाई से जोड़ना चाहते थे ताकि उन्हें नुकसान ना हो (जो बात स्वामीनाथन रिपोर्ट में भी कही गई है)

फसल के दाम तय करवाएं:-

- * जब वे राजस्व मंत्री थे तो वायसराय वावेल ने गेहूं का भाव तय करने के लिए मीटिंग बुलाई और सभी प्रांतों के मंत्रियों ने 6र मण का भाव स्वीकार कर लिया। परंतु छोटू राम ने कहा कि यह 10र से नीचे नहीं होगा। काफी गरमागरम बहस के बाद छोटू राम मीटिंग का बहिष्कार कर यह कहते हुए चले गए की 10र से कम गेहूं नहीं बचेंगे और फसल को आग लगा देंगे जिस पर गवर्नर हैली ने उनकी गिरफ्तारी के आदेश कर दिए। परंतु सिकंदर हयात खान ने कहा कि उन्हें मत छेड़ना वरना सारा पंजाब विरोध में खड़ा हो जाएगा और गेहूं का भाव 11र मण किया गया।
- * इस प्रकार टोडरमल के बाद खेती और भूमि सुधार के उपाय केवल छोटू राम ने बड़े पैमाने पर किया उन्होंने एक कानून के तहत किसान की बैलगाड़ी का एक पहिया पक्की सड़क पर चलने का इंतजाम किया।

वे फिजूलखर्ची के सख्त खिलाफ थे। जब किसानों को 376 का विलायती साफा बांधे देखे तो कहते की देसी साफा क्यों नहीं बांधते जो सस्ता है जबकि यह 50र का है इसी प्रकार चारा काटने का विलायती फरसा भी 50र का आता था जबकि देसी 7-8 रुपए का परंतु जब किसान विलायती फरसे का इस्तेमाल करते तो छोटू राम बड़ा नाराज होते।

जब किसान नहीं माने तो दोनों पर प्रतिबंध लगवाया ।

सिंचाई के प्रयत्न:-

- * उन्होंने भाखड़ा डैम के लिए 1933 में विधान परिषद से प्रस्ताव पास करा कर दो करोड़ रुपए जमा करवाएं और काम शुरू करवाया।
- पश्चिमी रिठाला नहर को चोड़ा किया गया।

- * बुटाना नहर के दो हिस्से करके भिवानी और काहनौर का पानी रोहतक तथा हिसार के गांव में ले जाया गया।
- * राणा खेड़ी तक मेन बड़ी नहर में पानी बढ़कर एक ब्रांच से जींद हिसार ले जाया गया।
- * 1936 में करनाल, हिसार रोहतक में ट्यूब-वेल सिंचाई स्कीम तैयार की गई।
- * दूसरी सिंचाई स्कीम हवेली परियोजना शुरू की गई। इसके अतिरिक्त उन्होंने नापतोल कानून बनवाए।

सामाजिक सुधार:- सर छोटू राम ने किसानों को अशिक्षा, अंधविश्वास, शराबखोरी, झगड़ों और अनावश्यक खर्चों को उनका असली शत्रु बताया। उन्होंने ग्रामीण समुदाय में आत्मसम्मान, आत्म-जागरूकता और सामाजिक मान्यता को बढ़ावा दिया। वह बहुत बड़े धर्मनिरपेक्ष नेता थे।

मूल्यांकन और प्रभाव:- सर छोटू राम को महात्मा गांधी ने दलितों और किसानों का चौपियन कहा। जवाहरलाल नेहरू ने उनके कृषि कानून को आदित्य बताया। उनका योगदान न केवल भारत में, बल्कि पाकिस्तान और बांग्लादेश में भी किसानों के लिए सराहाया गया। उन्होंने किसानों के अधिकार और उनके आर्थिक सुधारों के लिए जो प्रयास किए, वे आज भी प्रासंगिक हैं।

संदर्भ:-

- * टीका राम सर छोटू राम: ए बिब्लियोग्राफी, 1979।
- * डी. सी. वर्मा, सर छोटू राम: लाइफ एंड टाइम्स, 1981।
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Carved Narratives: A Study of Inscribed Jaina Sculptures from Asthal Bohar Majra

Vivek Dangi*

ABSTRACT

Inscriptions represent one of the most dependable and authentic sources for reconstructing the history of ancient India, as they are largely devoid of mythical elements and provide objective, factual accounts. These inscriptions serve as indispensable tools in shedding light on multiple facets of historical developments, encompassing socio-political structures, economic conditions, cultural traditions, and religious practices. Among the various surfaces on which inscriptions have been engraved, sculptures occupy a distinctive position, as they contribute uniquely to the reconstruction of socio-religious history. In particular, donative inscriptions inscribed on sculptures offer critical insights into the networks of patronage that sustained religious institutions in antiquity. This paper presents an analytical study of a collection of inscribed Jaina Tīrthankara sculptures unearthed at the site of Asthal Bohar Majra. The significance of this research is heightened by the fact that inscriptions pertaining to Jainism are relatively scarce in Haryana, making these findings particularly valuable for understanding the region's historical and religious landscape.

Keywords: Asthal Bohar Majra, Haryana, Jaina, Jainism, Khokhrākoṭ, Khokhars, Nāgarī, Rohtak, Samvat, Tīrthankara.

Introduction

Asthal Bohar Majra is a village located adjacent to the eastern side of Rohtak city, Haryana. Within its jurisdiction lies an ancient archaeological mound locally known as Khokhrākoṭ, which translates to "fort of the Khokhars." A road west of Sri Baba Mast Nath University leads to this historically significant village. The site spans approximately 50 hectares and rises around 5 meters above the surrounding ground level. The northern section of the site is presently occupied by the village, while the southern portion falls under the jurisdiction of the Haryana Urban Development Authority (HUDA), with Sector 26 proposed for development. The western part has been allocated to Omax City, a private developer. Unfortunately, the southern section of the site has sustained considerable damage due to large-scale soil removal, leading to the destruction of an ancient mint that was once located there.

The historical significance of Khokhrākoṭ was first recognized during the British period when an inscription was discovered at the site (Mitra 1874:104-110). Since then, numerous Brahmanical and Jaina sculptures, predominantly made of buff sandstone, have been unearthed. Many of these artifacts are now preserved in a shrine at Asthal Bohar (Silak Ram 1972). More recent excavations conducted by the Archaeological Survey of India (Mani and Sharma 2014:312-317) revealed a remarkable assemblage

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of artifacts, including 177 coin molds and 1,405 crucibles, suggesting the presence of a significant minting center. However, the limited extent of these excavations has restricted further discoveries. Among the most significant finds from the site are intricately carved Jaina sculptures, including standing representations of Pārsvanātha, Śāntinātha, and Jaina Sarasvatī (Dangi 2017:300-330). These sculptures are considered some of the finest examples of Jaina art in Haryana. One particularly notable Jaina sculpture recovered from this site is currently housed in the Lahore Museum (Handa 2006: Pl.355). These findings indicate that Asthal Bohar Majra served as a significant center of religious and artistic activity in ancient times.

Two distinct sites within Rohtak share the name Khokhrākot. One of these is located toward the western and northern parts of the city near Mata Darvaja, where excavations were undertaken by the Department of History, M.D. University, Rohtak. Evidence from these excavations suggests that no human habitation persisted at this site beyond the Gupta period. The settlement appears to have been destroyed during the Gupta era, likely due to Huna invasions, prompting a relocation approximately 5 kilometers away to Asthal Bohar Majra, where post-Gupta material has been identified in the earliest occupational layers. To further investigate the presence of Jaina antiquities in the region, a systematic survey was conducted, leading to the discovery of several exquisite Jaina Tīrthankara sculptures currently enshrined in various temples across Rohtak. These artifacts, which had not been previously documented, are analyzed in detail in the present study, shedding new light on the historical and religious landscape of the region.

Inscription 1: Inscribed Image of Rishabhanātha (Plates 1 & 2)

A remarkable sculpture of Rishabhanātha, presently venerated in the Jain temple at Babra Mohalla, Rohtak, was recovered from Asthal Bohar Majra in the 1990s. This nearly intact sculpture portrays the Jina seated in *padmāsana* upon a lion's throne. A lotus-petaled halo adorns the space behind his head, while his hands rest one over the other in his lap, symbolizing deep meditation. The Tīrthankara is depicted with a slender physique and a narrow waist, bearing a topknot above which emerges a tree stem and a *chhattrāvali* canopied his head.

Flanking the halo at its upper edges are acanthus-like leaves, while celestial *vidyādhara*s are depicted in flight, holding long garlands and facing the pontiff. The female *vidyādhara*s are adorned with lower garments, earrings, armlets, and bracelets. Above them, two elaborately decorated elephants are shown performing *abhiṣeka* (ritual anointment) by holding inverted water pots in their trunks. A divine drummer is positioned atop the triple umbrella. On either side of the deity, the fanners Bharata and Bāhubali stand in *tribhaṅga* postures, holding flywhisks in one hand and resting the other hand on their thighs. Both figures are attired in regal garments and adorned with ornaments, including *karaṇḍa-mukuta* crowns.

Beneath the fanners, the four-armed *yakṣī* Chakreśvarī and the *yakṣa* Sarvānubhūti are depicted on the left and right, respectively. Chakreśvarī is seated in *lalitāsana*, holding discs in her hands and wearing a crown. Sarvānubhūti holds a *nakulaka* in his left hand and another object in his right. The pedestal beneath the sculpture is ornately decorated with *kīrtimukha* motifs spewing strings of pearls that form elaborate looped patterns over a hanging cloth. The pedestal's central portion features a disc in

profile flanked by two outward-facing lions, each raising one paw and curling their tails over their backs. A couchant bull, the emblem of the Tīrthankara, is rendered in shallow relief at the center of the pedestal. The pedestal bears a two-line inscription, which is transcribed and analyzed below:



Plate 1: Sculpture of Rishabhanātha

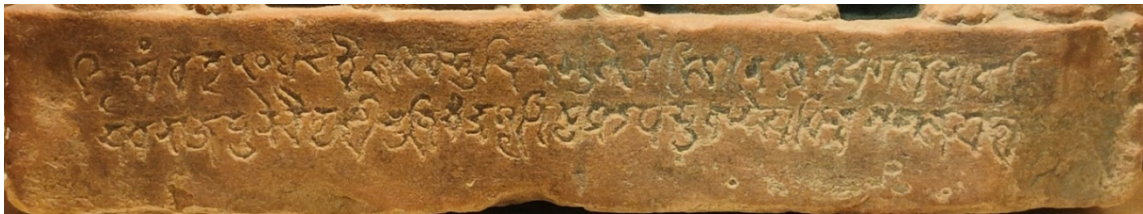


Plate 2: Pedestal Inscription No. 1

Inscription 1: (Plate 1 & 2)

Text:

1. *Siddham Samvat 1069 Vaishākhasudi 3 Śule Rohiṇī nakhatre [Man]galavāsa[re]*
2. *Devarājapure chaitya Śrī [Mu]nichandraśurirya Chhapaduvadesam viśvam [Man]gala[mastu]*

The inscription, engraved in Nāgarī script and Sanskrit language, records that the image was donated by Śrī [Mu]nichandraśuri, presumably a pontiff, to the chaitya at Devarājapura on Tuesday, the third day

of the bright half of the month of Vaishākha in Śulayoga, under the Rohiṇī nakṣatra, in Samvat 1069 (1012 CE). The donation was made for the well-being of the Chhapaduva region and the entire world.

Inscription 2 & 3: Inscribed Twin Sculptures of Pārśvanātha (Plate 3, 4, & 5)

Two exceptionally well-crafted sculptures of Pārśvanātha were discovered at the site of Asthal Bohar Majra and were initially housed in the Sri Baba Mast Nath Math. Subsequently, upon the request of the local Jaina community, these sculptures were transferred to their custody and are currently preserved in an almirah at the Digambar Jain Temple, Sarai, Rohtak. Due to their damaged state, these sculptures are not under active worship.

These rectangular friezes are nearly identical, and the inscriptions on their pedestals indicate that they were commissioned together as a pair (*Jina-yugalam*) and later recovered simultaneously. The Tīrthaṅkara Pārśvanātha is depicted in *khadgāsana* (standing posture) on lotus petals, from which a stylized plant motif emerges. Both sculptures belong to the Sky-clad (Digambara) sect of Jainism, as evidenced by their nudity. The seven-hooded serpent Kāmātha rises behind the figure, forming five coils and extending over the pontiff as a protective canopy. Above the serpent hood, a triple umbrella is depicted, flanked by anointing elephants and surmounted by a celestial drummer. Flanking the Jina on either side are the yakṣa and yakṣī, Padmāvati and Dharaṇendra, both gracefully posed and slightly turned towards the central figure. They are also canopied by triple snake hoods (which are damaged in both sculptures) and hold lotus flowers in one hand while resting the other on their waists. Above them, at the extremities of the back slab, are intricate carvings of leogryphs, *makara-mukhas*, and garland-bearing *vidyādhari*s arranged vertically.

In one of the sculptures (Plate 3B), a small kneeling female figure is depicted in profile at the feet of Dharaṇendra in an gesture of reverence (*añjali-mudrā*). Similarly, in the other sculpture (Plate 3A), a small kneeling male figure in the same posture is shown at the feet of Dharaṇendra. These figures likely represent the donors of the twin images (*Jina-yugalam*), a notion corroborated by the inscriptions on the pedestals.

The inscriptions register that these twin sculptures were commissioned by the sister of Śrī Gunākara Sena, and both she and her brother are depicted in the carvings. The sculptures exhibit meticulous attention to detail in the rendering of subsidiary figures and ornamental elements, reflecting the refined craftsmanship of their time.



A B
Plate 3: Twin Sculpture of Pārśvanātha

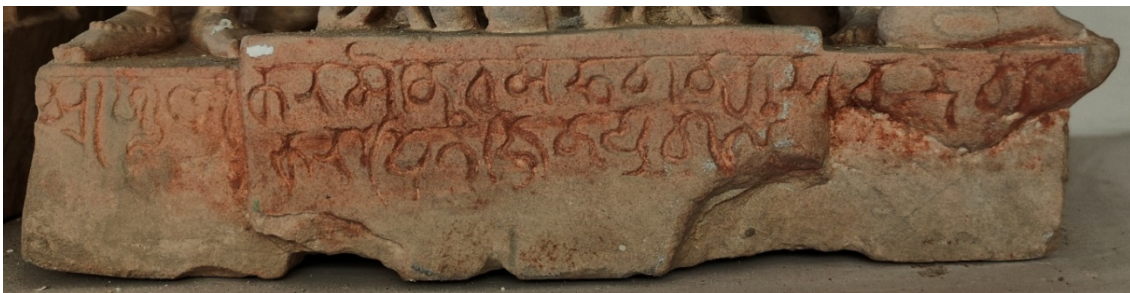


Plate 4: Inscribed Pedestal (Inscription No. 2)

Inscription No. 2 (Plate 3A & 4)

Text:

1. *Śrī Gunākaraśena dharma bhaganyāsa cha devyā*
2. *karāpitam Jina-yugalam*

This inscription, engraved in Sanskrit using Nāgarī script and dated to approximately the 10th century CE, records that the twin images of Jina (*Jina-yugalam*) were commissioned by the sister of Śrī Gunākara Sena.

Inscription No. 3 (Plate 3B & 5)

Text:

1. *Śrī Gunākaraśarvadechirājika samvachhari 1015*
2. *Margaśīrasudinamami*

This inscription, also in Sanskrit (albeit with some corruptions) and rendered in Nāgarī script, records that on the 9th (*navamī*) day of the bright half of the month of *Mārgaśīra* in the year Samvat 1015 (958 CE), the image was likely commissioned by Gunākara, a member of the royal family (*sarvadeśirājika*).

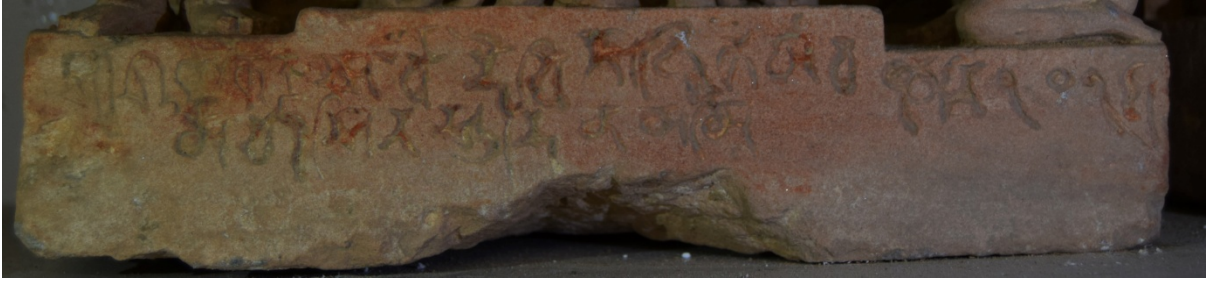


Plate 5: Inscribed Pedestal (Inscription No. 3)

Inscription 4: Inscribed Sculpture of Rishabhanātha (Plate 6)

This exquisite sculpture of Rishabhanātha is presently venerated at the Sri Digambar Jain Mandir, Sarai, Rohtak. It was recovered from the site of Asthal Bohar Majra during the 1990s. Carved from buff sandstone, the sculpture is assignable to approximately the 9th century CE, based on the Nāgarī script engraved on its pedestal. The Jina is depicted seated in meditation (*dhyānāsana*) on a lion throne, characterized by a slender body, a curved waist, and elongated limbs. Locks of hair cascade over both shoulders, culminating in a topknot above which the stem of a tree emerges. The *chhattrāvali* (parasol) is partially damaged. The halo, adorned with lotus petals, is finely carved, with its circumference embellished by incised circles and dotted motifs. Two Tīrthaṅkaras in *kayotsarga* (standing posture) flank the central figure, both clad in dhotis. Additionally, two other pontiffs, seated in *padmāsana*, appear on either side of Rishabhanātha's head, though their faces are damaged. Notably, the Śrīvatsa symbol is absent from the chest of the principal deity. Several parts of the sculpture, including the nose, lips, and the right side of the chest, exhibit damage. The cushion atop the throne is adorned with a string of pearls along its border and features a cross-pattern motif. The lions, depicted with their backs turned toward the center, have one paw raised in a dynamic posture. Below, two miniature deer figures flank a wheel, oriented towards its center, reinforcing the sacred iconography associated with Jain symbolism.



Plate 6: Inscribed Sculpture of Rishabhanātha (Inscription No. 4)

Inscription No. 4 (Plate 6)

Text:

[Ha]la[haha] [su]taḥ

The partly worn-out inscription, engraved in Sanskrit using Nāgarī characters and dating to approximately the 9th century CE, appears to record the dedication of the image by a son of Halaha.

Discussion

Haryana, one of the smallest states in India, has yielded numerous Jain relics over the years (Devi 1978; Kumar 1978; Singh 2003; Handa 2006; Dangi 2017; Dangi 2022). However, inscriptions related to Jainism remain exceedingly rare. To date, only a few such inscriptions have been discovered from Jind (Aggarwal 2001:94), Charkhi Dadri (Dangi and Krishnamurthy 2019: 314-323), and Baund Kalan (Dangi and Parshad 2014: 359-367). The site of Asthal Bohar has yielded approximately twenty intact sculptures of various Jinas belonging to both the Śvetāmbara and Digambara sects, alongside fragments of temple architecture. Based on iconographic analysis, these artifacts can be dated to approximately the

9th to 11th centuries CE.

All four inscriptions examined in this study are engraved in Nāgarī script. The palaeographical features, along with the specific dates mentioned in inscriptions 1 and 3, help to establish a chronological framework for the associated images, placing them within the 9th to 11th centuries CE. The inscriptions were carefully executed with masterful strokes, showcasing the expertise of the artisans. Notably, in inscription no. 2 (Plate 4), the letter 'gu' in the name *Gunākara* is distinctly engraved with double strokes, demonstrating artistic refinement. However, the Sanskrit language used in these inscriptions exhibits minor orthographic anomalies. For instance, in inscription no. 1, "*nakhatre*" appears instead of "*nakshatre*," while inscription no. 3 contains "*śarvadechi*" instead of "*sarvadeśi*," "*samvachhari*" instead of "*samvatsara*," and "*namami*" instead of "*navami*."

Among the four inscriptions analyzed, inscription no. 4, dating to the 9th century CE, is the earliest. However, it is in a worn-out condition and belongs to the category of short label inscriptions. Of the remaining inscriptions, inscription no. 3 is dated to Samvat 1015 (958 CE), and inscription no. 1 is dated to Samvat 1069 (1012 CE).

Although inscription no. 2 is undated, its contents strongly suggest that it was issued contemporaneously with inscription no. 3, as both refer to the name *Gunākara*. Additionally, inscription no. 2 explicitly states that *Gunākara*'s sister commissioned the twin images of Jina (*Jina yugalam*). Given that the donation of these images was likely made collectively, it is plausible that they were installed side by side. Therefore, inscriptions no. 2 and 3 should be studied in conjunction. Their combined interpretation suggests the following: when *Gunākara Sena* was administering the region, his sister commissioned the twin images of Jina (*Jina yugalam*), which were probably installed on the 9th (*navami*) day of the bright half of the month of *Mārgaśīra* in Samvat 1015 (958 CE).

Inscription no. 1 provides two place names: *Devarājapur Chaitya* and *Chhapaduva-deśa*. Given the large number of Jain images recovered from the ancient mound known as *Khokhrākot*, it is reasonable to infer that a *chaitya* (temple) existed at this site between the 9th and 11th centuries CE. However, it remains uncertain whether "*Devarājapur*" refers exclusively to the *chaitya* or to an entire city that flourished in the region. Further epigraphic and archaeological evidence is required to clarify this point. Similarly, the term "*Chhapaduva-deśa*" appears to denote a territorial division, though its precise location remains unidentified.

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Agricultural Aspect of Rural Life: A Study of Villages from Haryana

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ABSTRACT

In India, Agriculture plays a vital role in the promotion of International Trade. Agriculture contributes an important share in exports by India. Various products like Tea, Vegetables, Fruits, Coffee, Cotton, Spices, Tobacco, Sugar etc. exported from India. Meanwhile, Agriculture is facing a constraint in the form of unequal production of various products and low income earned by the farmers. The majority of farmers in rural areas are still depend on the conventional method of cropping, for example, Wheat and Paddy. Paddy crop production is based on a high amount of water, fertilizers and pesticides which results in wastage of water and degradation of land to a large extent. No efficient substitute for this crop is available yet. Moreover, infrastructure for vegetable market is not adequate in northern India. Therefore, it requires more facilities than other products. In the present paper, scholar has made an attempt to analyze the market constraints faced by farmers in rural areas of Haryana. Primary data is used in the present study.

Keywords: Market, Constraints, Rural, Agriculture

INTRODUCTION

Crop diversification is the most helpful tool for farmers to increase their income by the fixed and small size of land holdings. A change in crop diversification implies a change in the proportion of land and other sources. Side by side this change also depends on many market forces and other factors. It is important here to acknowledge the effect of paddy production on land and water efficiency. Paddy is a very highly water-intensive crop. For the growth of plants, many chemical fertilizers were used by farmers as a result it affected the landwaiteer as well conducted by scholars from time to time. As a result, it was concluded that some vegetables and crops may be substituted with paddy with the condition of availability of the market and production condition of those vegetables. Therefore, crop concentration and diversification not only provide the idea of a region dominated by specific crops butalso play a role in guiding the strengthening agriculture economy and land planning. Keeping this in view present research paper is an attempt in this direction to examine the market.

RESEARCH METHODOLOGY

The study was carried out in the NCR district of Haryana. Haryana scored the maximum average yield of many crops. Almost 70 percent of the workforce was engaged in agriculture occupation in the state. Karnal is well known as DHAN KA KATORA of India. On another hand, Sonipat produces the maximum mushroom in the country.

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Research Design-

Paddy is a very static crop as compared to vegetables. The present research work presents a brief of constraints followed by vegetable growers during their marketing actions. The present study would be applied descriptive-cum-analytical research design in nature to find out the above-said objectives.

Selection of Crops

Based on the literature review done in the second chapter the following vegetables are selected for the study.

1. Tomato
2. Okra
3. Bottle gourd

Data Collection: The study is compiled using primary & secondary data collection sources.

Sources of Data

This study is based on primary & secondary data which has been collected through a semi-structured questionnaire. The first section of this questionnaire has demographic questions. The second section pertains to statements based on their objectives with cost and other constraints faced by farmers.

Method-1

Reliability Analysis

The most often used indicator of internal consistency is Cronbach's alpha ("reliability"). Cronbach's alpha merely gives you a totally reliable coefficient. Higher numbers signify more reliability. The Cronbach's alpha is calculated by:

Where-

N = No. of Items

c = Average inter-item covariance

v = Average Variance

The Overall Cronbach's Alpha value is 0.707.

Method-II

1) Demographic Profile

This is based on the demographic profile of farmers including primary occupation, area for agriculture, etc. for selection of farmers in Haryana. The age and education of the head of the household play an important role in the adoption of technology and the diversification of agriculture. As it was observed from the survey that young and educated farmers are very alert regarding new experiments in agriculture. This shows the demographic profile of farmers based on gender. In this, maximum observers are from the male category with 81% value while the rest are from the female category. This shows the demographic profile of farmers based on age category. In this, maximum observers are from

41-50- & 51-60-years category with 32% value.

Table 1:

Demographic Profile based on Agriculture as Primary Occupation

Agriculture as a Primary Occupation					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	40	8.0	8.0	8.0
	Yes	460	92.0	92.0	100.0
	Total	500	100.0	100.0	

Fig 1: Demographic Profile based on Agriculture as Primary Occupation

This shows the demographic profile of farmers based on primary occupation category. In this, maximum observers are from joint family category with 86% value. After this, 14% farmers are from nuclear family.

DATA ANALYSIS

Range of problems 1-5

1-Very high problem

2-Some problem

3-Minor problems/ or faced occasionally

4-No problem

5-Comfortable

Objective- Common Problems reported by farmers-

Table 2:

Range of problems reported by different categories of farmers

(Percentage of farmers)

Problems	Small	Medium	Large
Transportation	1-68%	3-48%	4-38%
	2-28%	2-32%	4-36%
	3-4%	4-20%	5-26%
Packaging material	2-46%	4-54%	4-58%
	3-36%	5-29%	5-36%
	5-18%	3-17%	3-6%

Market approach	1-78% 2-12% 3-10%	1-42% 2-31% 4-27%	4-67% 5-26% 3-7%
Sale on time	5-64% 3-20% 4-16%	3-49% 4-35% 2-21%	2-38% 3-36% 4-26%

Source- Primary Survey

Table 2 shows the range of market-related problems among the different categories of farmers. The table shows that transportation was faced maximum by small farmers followed by medium and large farmers. In the case of medium farmers a mixed response was reported. Whereas in the case of large farmers, only a few farmers were comfortable with transportation. Packaging material is an essential article in marketing. The table shows that the majority of small farmers were facing that kind of problem, in the case of large farmers table shows that the majority of farmers were comfortable. Packaging material is following the law of decreasing price while increasing quantity. As a result, large farmers produce more quantity as compared to small and medium farmers so they required a large quantity of that article, and they enjoyed low prices as compared to other categories.

Furthermore, the table explains about market approach, in this variable many components were involved i.e distance from the market for specific produce an environment of cold storage, etc. table shows that small farmers faced a such problem in big numbers whereas large farmers were taking it the easy way. Finally, in the case of the sale the table shows that small farmers produce very few amounts as compared to large farmers, as a result, their quantities were sold away in fewer periods as compared to other farmers. Large farmers produce more production as a result they had to wait for purchasing agencies during that operation. It was also observed that a big portion of large farmers was turned into waste due to not selling on time.

Objective: To examine the marketing behavior of paddy and vegetable growers.

H₀₁: There is no significant relationship between the marketing behavior and the observer's responses.

In data analysis, the researcher has prepared charts and tables to analyze the data so that the data can be easily understood and used in the research. In this research, the researcher has used the chi-square test technique and Reliability analysis with descriptive statistics to study the reliability and overall mean value of all statements. Statistical data were analyzed using the SPSS tool. Chi-Square Test was used to analyze the presence of an association between demographic variables and statements influencing the selection of cars by customers.

The table shows the values of market-related constraints. The table shows that price functional and storage problems scored the highest mean value followed by transportation cost and an unorganized market system. In some cases, std values are also high as given in the table. Transportation faculties were the only component that reported that showed disagreement, where packing material showed moderate in this regard.

Table 3
Analysis based on Market-Related Constraints

Item Statistics				
	Mean	Std. Deviation	N	Status
Marketing-Related Constraints: Lack of suitable packaging material	3.12	1.279	500	Moderate
Lack of cold storage facilities	3.90	1.229	500	Agree
Lack of transportation facilities	2.24	1.136	500	Disagree
High cost of transportation	3.60	1.302	500	Agree
Unorganized marketing system	3.60	1.181	500	Agree
Too much fluctuation in prices	3.94	1.242	500	Agree
Heavy loss in transportation	3.58	1.118	500	Agree

CONCLUSION-

It may be concluded from the above result that transportation was faced maximum by small farmers followed by medium and large farmers for the marketing of vegetables. Whereas in the case of large farmers, only a few farmers were comfortable with transportation. Packaging material is an essential article in marketing. The result shows that the majority of small farmers were facing that kind of problem, in the case of large farmers table shows that the majority of farmers were comfortable. Packaging material is following the law of decreasing price while increasing quantity. As a result, large farmers produce more quantity as compared to small and medium farmers so they required a large quantity of that articles, and they enjoyed low prices as compared to other categories. In the case of the market approach, in this variable, many components were involved i.e distance from the market for specific produce an environment of cold storage, etc. Finally, in the case of a sale, the table shows that small farmers produce very few amounts as compared to large farmers as a result their quantity was sold away in fewer periods as compared to other farmers. Large farmers produce more production as a result they had to wait for purchasing agencies during that operation. It was also observed that a big portion of large farmers was turned into waste due to not selling on time.

In the case of market-related constraints of produce it may be concluded that the price fluxional and storage problem scored the highest mean value followed by transportation cost and an unorganized market system. In the same case, std values are also high as given in the table. Transportation faculties were the only component that reported that showed disagree, where packing material were shows

moderate in this regard.

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The Political Views of Sir Chhotu Ram: Contribution to India's Independence Movement

Amarjeet* Mahender Singh**

ABSTRACT

Sir Chhotu Ram, an influential leader from Punjab, played a pivotal role in the political transformation of pre-independence India, particularly in advancing agrarian reforms and promoting the empowerment of marginalized groups. His political ideology was deeply rooted in addressing peasants' concerns and advocating for social justice, which significantly contributed to the broader Indian independence movement. Chhotu Ram championed the rights of farmers and opposed the exploitative practices of landlords and colonial authorities, establishing himself as a leader dedicated to both social and economic reforms.

One of his most notable contributions was his steadfast opposition to the colonial policies that negatively impacted the agricultural community. As a member of the Punjab Legislative Council, he worked to introduce legislation that would safeguard peasants from the predatory practices of moneylenders and landlords. His advocacy led to the introduction of the Punjab Land Alienation Act and the Debt Relief Act, both of which sought to protect the agrarian class, solidifying his status as a key figure in the agricultural movement.

Chhotu Ram's political philosophy was also shaped by his conviction that social harmony across different castes and communities was essential for India's advancement. He firmly believed that uplifting the disadvantaged sections of society was crucial for the nation's progress. While not formally aligned with the Indian National Congress, his efforts in mobilizing rural communities and raising awareness about exploitative colonial policies were integral to the freedom struggle, making his contributions to the movement both significant and far-reaching.

Key Word- Sir Chhotu Ram, Agrarian Reform, Social Justice, Peasantry, British Colonial Policies, Indian Freedom Struggle

Introduction

Sir Chhotu Ram, born on November 24, 1881, in Rohtak district of present-day Haryana, was a prominent agrarian leader, social reformer, and political visionary during the British colonial period in India. His political vision and contribution to the Indian independence movement were deeply rooted in the upliftment of rural peasants, particularly the marginalized farming communities of Punjab and present-day Haryana. Sir Chhotu Ram's ideology was a unique blend of agrarian reform, social justice, and pragmatic politics, which made him a prominent figure in India's freedom struggle with a viewpoint

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distinct from the mainstream nationalist movement led by the Indian National Congress.

Chhotu Ram's political vision was shaped by the socio-economic conditions of rural India, which was marked by the exploitation of peasants by moneylenders, oppressive land revenue systems, and the absence of effective representation for agrarian communities in colonial rule. He attempted to address these issues through legislative and administrative reforms, advocating for the rights of peasants and laborers. His efforts played a significant role in shaping agricultural policies, which later influenced India's land reforms after independence.

Unlike many leaders of his time who focused primarily on political independence from British rule, Sir Chhotu Ram emphasized economic independence and social empowerment as the foundation of true freedom. He co-founded the Unionist Party in Punjab, which represented the interests of farmers across religious lines, promoting communal harmony and rural solidarity. His work laid the groundwork for a more inclusive and equitable vision of India's independence that prioritized the welfare of its agricultural majority.

This essay explores Sir Chhotu Ram's political vision and his contribution to India's freedom movement, highlighting his role as a champion of agrarian rights, his legislative accomplishments, and his lasting legacy in shaping the socio-political landscape of rural India. References to his speeches, writings, and the historical contexts of his work will provide a comprehensive understanding of his impact on India's journey to independence.

Contribution of Chaudhary Chhotu Ram and His Work

Chaudhary Chhotu Ram's contribution to Indian society and politics was extremely important. In 1911, he obtained a law degree and after this, he studied the social condition of Meerut and Agra division in depth. In 1912, he started practicing law with Chaudhary Lalchand and formed the Jat Sabha in the same year. During the First World War, Chaudhary Chhotu Ram recruited 22,144 Jat soldiers from Rohtak, which was half of the other soldiers. Thus he emerged as a great social reformer and revolutionary. He established many educational institutions, in which "Jat Arya-Vedic Sanskrit High School, Rohtak" is prominent. On 1 January 1913, a huge meeting of Jat Arya-Samaj was organized, in which the proposal to establish Jat School was passed, and Jat School was established on 7 September 1913. Chaudhary Sahab followed new and historical principles in the field of advocacy. He made it his priority to not take false cases, provide free legal advice to the poor, and maintain goodwill with clients. He started a revolutionary newspaper called 'Jaat Gazette', which aimed to uplift rural life and spread awareness against the exploitation of farmers. Chaudhary Sahib exposed the exploitation of farmers and also raised his voice against the lack of judicial representation of Jats. He campaigned against the mortgage of farmers' land by moneylenders and opposed the exploitation of farmers.

In the perspective of Chaudhary Chhotu Ram

"The farmer is sleeping like Kumbha Karan, I am trying to wake him up - sometimes I tickle his sole, sometimes I splash cold water on his face. He opens his eyes, turns on his side, stretches, and then goes back to sleep with a yawn. The thing is that the group that takes advantage of the farmer keeps a gas with them which immediately causes unconsciousness and the farmer goes back to sleep." He believed that India's independence is possible only when farmers, who are the mainstay of the country's economy,

are aware and organized for their rights. The condition of Indian farmers under British rule was extremely pathetic. Due to excessive taxes, loans, and exploitation, they were living in perpetual penury and misery. Sir Chhotu Ram realized that there was a need to unite Indian farmers and protect their rights. In 1919, he founded the Kisan Mahasabha and worked to spread awareness among farmers. His main demands were land reforms, reduction in interest rates on agricultural loans, and better agreements between farmer-owner. He also raised his voice through the Indian National Congress and tried to link the freedom struggle with the issues of farmers. He believed that if Indian farmers were prosperous, their contribution and sacrifice in the country's freedom struggle would be more effective.

Contribution to India's Independence Movement

- **Struggle for Farmers' Rights :** Sir Chhotu Ram focused primarily on addressing the challenges faced by Indian farmers. He worked tirelessly to educate farmers about their legal rights, protect them from exploitation, and advocate for land reforms. He believed that without improving the economic condition of Indian farmers, achieving true independence would be impossible. His efforts were directed toward empowering the rural agrarian community, which formed the backbone of India's economy.
- **Opposition to British Rule :** Sir Chhotu Ram actively participated in India's freedom struggle by associating with the Indian National Congress. Initially, he was not entirely aligned with Mahatma Gandhi's non-violent movement, but he later revised his stance and joined the struggle under Gandhi's leadership. He supported the 1930 Salt Satyagraha and participated in various other movements, demonstrating his commitment to India's independence.
- **Raising Farmers' Issues in Parliament :** As a prominent figure in Indian politics and a minister in the Punjab province, Sir Chhotu Ram consistently advocated for farmers' rights. During his tenure, he implemented several legislative measures and policies aimed at safeguarding the interests of farmers. He introduced significant agricultural reforms and formulated policies that benefited the farming community, ensuring their voices were heard in the corridors of power.
- **Representation in the Constituent Assembly ;** After India's independence, Sir Chhotu Ram contributed to the Constituent Assembly, where he worked to improve the conditions of Indian farmers. He believed that societal progress in India could only be achieved by strengthening the position of farmers. His contributions to the framing of the Indian Constitution reflected his vision of a just and equitable society.

Reforms in the Indian Social Sector

Sir Chhotu Ram was deeply committed to social reform, particularly the welfare of farmers and laborers. He opposed caste discrimination, superstitions, and social inequalities, advocating for equal rights for all sections of society. He believed that societal progress could only occur when every individual, regardless of their background, enjoyed equal rights and was free from exploitation.

To improve the condition of farmers, he introduced several landmark measures, such as the Debt Relief Act (1934) and the Moneylenders Registration Act (1938), which protected farmers from the exploitation of moneylenders. Additionally, the Restoration of Mortgaged Lands Act (1938) helped

farmers reclaim ownership of their lands.

Sir Chhotu Ram's policies promoted social and economic justice, providing farmers with a new sense of direction. He championed the ideals of equality, education, and an exploitation-free society, laying the foundation for a stronger and more prosperous India. His contributions played a pivotal role in empowering the marginalized sections of Indian society, ensuring their inclusion in the nation's progress.

Reforms in the Indian Agriculture Sector

- Sir Chhotu Ram took several important steps to reform the Indian agriculture sector. He believed that Indian agriculture could progress only when farmers were given proper rights and support. Understanding the challenges faced by farmers, he made revolutionary laws for their welfare.
- His most notable contribution was the Debt Relief Act of 1934, which aimed to free farmers from the clutches of moneylenders. Under this act, if farmers repaid double the amount of their loan, they were freed from further loans. Additionally, the Moneylenders Registration Act (1938) and the Restoration of Mortgaged Lands Act (1938) helped farmers regain ownership of their land, saving them from the exploitation of moneylenders. These laws ensured that farmers could reclaim their mortgaged land and were freed from the tyranny of moneylenders.
- He also introduced the Agricultural Produce Market Act (1938), which ensured that farmers received a fair price for their crops. This law protected farmers from exploitation by middlemen and commission agents. In addition, he supported water resources projects such as the Bhakra Dam, which is still important for the agricultural sectors of Punjab and Haryana today.
- Sir Chhotu Ram's contribution to the agricultural sector was revolutionary for Indian farmers. He implemented strong policies to strengthen the farming community, ensuring their economic and social upliftment.

Sir Chhotu Ram's contribution to the political field

Sir Chhotu Ram was a prominent and influential leader in Indian politics. His contribution was particularly significant in advocating the rights of Indian farmers. He not only participated in the freedom struggle, but he also raised the voice of farmers in Indian politics. His political life was inspirational for the upliftment of Indian society. Let us know about his political contributions in detail:

- Fight for the rights of farmers: Sir Chhotu Ram fought for the rights of Indian farmers, particularly focusing on land rights, fair prices, and freedom from debt.
- Reforms as a minister in Punjab: As the Agriculture Minister of Punjab, he introduced several reforms in the interest of farmers, such as changes in agricultural policies and farmer loan schemes.
- Participation in the Indian National Congress: As a member of the Congress, he actively participated in the freedom struggle and prominently raised the issues of farmers.
- Contribution to the Constituent Assembly: In the Constituent Assembly, he proposed several

measures to protect the rights of Indian farmers, aimed at improving their condition.

- Work towards social equality: Sir Chhotu Ram raised his voice against caste discrimination and inequality in Indian society, striving to promote equality and harmony.
- Sir Chhotu Ram's efforts in both the agricultural and political spheres left a lasting impact on Indian society, particularly in empowering farmers and advocating for social justice. His legacy inspires efforts towards a more equitable and prosperous India.

Indian Agricultural Reform Acts.

- Moneylenders Registration Act - 1938
- This act came into effect on September 2, 1938. It mandated that no moneylender could provide loans or file lawsuits against farmers in court without proper registration. This legislation helped curb the exploitation of farmers by moneylenders and reduced their oppressive practices.
- Restoration of Mortgaged Lands Act - 1938
- Enacted on September 9, 1938, this act allowed farmers to reclaim lands that had been auctioned due to debt after June 8, 1901 and had been mortgaged for 37 years. Farmers could submit a simple application to the district magistrate, and if the moneylender had already received double the principal amount, the farmer would regain full ownership of the land.
- Agricultural Produce Market Act - 1938
- Effective from May 5, 1939, this act established agricultural market committees in designated areas. It introduced reforms to ensure farmers received fair prices for their produce, protecting them from the exploitation of middlemen and commission agents.
- Occupational Workers Act - 1940
- Implemented on June 11, 1940, this act banned bonded labor and introduced provisions for working hours and holidays to prevent the exploitation of laborers. It was a significant step toward safeguarding workers' rights.
- Debt Relief Act - 1934
- This historic act, enacted on April 8, 1935, was introduced by Sir Chhotu Ram. It stipulated that if a debtor had already repaid double the loan amount, they would be freed from further debt obligations. This act liberated farmers and laborers from the clutches of exploitative moneylenders.
- Contribution to the Bhakra Dam Project
- Sir Chhotu Ram proposed the Bhakra Dam project and finalized an agreement with the Raja of Bilaspur in 1944. This project allowed Haryana to access water from the Sutlej River, significantly boosting irrigation and agricultural development in the region.

Challenges and Reform Measures in the Social and Economic Sectors

- Challenges in the Economic Sector:
- **Poverty of Farmers:** Indian farmers, especially those from rural areas, suffered from extreme poverty. The economic system, characterized by unequal land distribution, high taxes, and heavy debt burdens, exacerbated their situation. Farmers were often at the mercy of moneylenders, leading to cycles of poverty and exploitation.
- **Agricultural Crisis:** The agricultural sector faced a crisis due to underdevelopment and low productivity. Factors such as outdated farming methods, lack of irrigation facilities, and frequent natural disasters further hindered agricultural growth. The inability to improve yields meant that farmers struggled to make a living, contributing to widespread rural poverty.
- **Lack of Resources:** A major hindrance to progress was the lack of essential resources, particularly in the areas of education, healthcare, and financial services. These deficiencies made it difficult for the population, particularly in rural areas, to access opportunities for economic and social development. The scarcity of affordable credit, for instance, left many in debt, while inadequate healthcare and education perpetuated poverty and illiteracy.
- **Reform Measures in the Social and Economic Sectors:**
- **Fighting Casteism and Social Discrimination:** Sir Chhotu Ram was a vocal advocate for the elimination of caste-based discrimination and worked to promote social equality. He actively fought against the systemic exclusion of lower castes, striving to secure equal rights for all members of society. By promoting social harmony, he envisioned a society where discrimination based on caste was eradicated.
- **Land Reforms for Farmers:** One of Sir Chhotu Ram's key areas of focus was agrarian reform. He worked to introduce legislation aimed at ensuring a fairer distribution of land and resolving disputes related to land ownership. These measures were designed to help farmers reclaim their land rights, reduce the exploitation of the agrarian community, and improve their overall socio-economic standing.
- **Agricultural Reforms and Financial Support:** Recognizing the hardships faced by farmers, Sir Chhotu Ram implemented several reforms to address agricultural distress. He introduced financial schemes, such as low-interest loans, to ease farmers' debt burdens. Additionally, he worked on improving agricultural policies and infrastructure, including enhancing irrigation facilities, to boost agricultural productivity and alleviate the economic struggles of farmers.
- **Promotion of Education:** Understanding the power of education in transforming society, Sir Chhotu Ram took significant steps to promote educational reforms. He established schools in rural areas to ensure access to education for all social groups, including those from marginalized communities. By advocating for equal educational opportunities, he aimed to uplift the underprivileged and create a more equitable society.
- **Protection of Women's Rights:** Sir Chhotu Ram also worked towards improving the status of

women in society. He believed that empowering women with equal rights and opportunities was essential for the progress of society as a whole. His advocacy for women's rights included promoting their access to education, economic independence, and participation in the public sphere, thereby contributing to a stronger and more just society.

Conclusion

Sir Chhotu Ram's contribution to India's independence movement was immensely significant. He not only fought to protect the rights of farmers but also raised his voice for equality and social reform. As an active member of the Indian National Congress, he opposed British rule through the Congress platform. During his tenure as the Agriculture Minister of Punjab, he implemented numerous reforms that greatly benefited farmers. He firmly believed that the condition of farmers in Indian society must improve after independence. His legacy continues to inspire Indian politics and society, serving as a guiding force for equitable development and social justice.

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