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## **Jyotiba Phule: Social reformer and activist**

by

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Jyotirao Govindrao Phule (11 April 1827 – 28 November 1890) was an Indian social activist, businessman, anti-caste social reformer and writer from Maharashtra. He is also known as Jyotiba Phule, Jyotirao Govindrao Phule, and Mahatma Phule. His work extended to many fields, including the eradication of Untouchability and the caste system and his efforts in educating women and oppressed caste people. Jyotirao Phule was born in a Mali (Gardner) family of Poona in 1827. He was educated at a Marathi school, with a three-year break at a mission school in Poona. In 1848 Phule began his work as a social reformer interested in the education of low caste boys and girls, when he started a school for girls of low and untouchable castes. He and his wife, Savitribai Phule, were pioneers of women's education in India. Phule started his first school for girls in 1848 in Pune at Tatyasaheb Bhide's residence or Bhidewada. He, along with his followers, formed the Satyashodhak Samaj (Society of Truth Seekers) to attain equal rights for people from lower castes. People from all religions and castes could become a part of this association which worked for the upliftment of the oppressed classes. Phule is regarded as an important figure in the social reform movement in Maharashtra. The honorific Mahātmā (Sanskrit: "great-souled", "venerable"), was first applied to him in 1888 at a special program honoring him in Mumbai. This article focuses on Jyotiba Phule, his life, contribution, and ideologies which will be helpful for the students and for others who are interested in Jyotiba Phule. These are as follows:

1. Jyotiba Phule – Background
2. Jyotiba Phule - Contributions
3. Jyotiba Phule – Ideology
4. Jyotiba Phule's Writings
5. Views on Religion and caste
6. Social Movements: I Equality through Education, II Work on Women's Education, III Work on Caste Discrimination, IV Satyashodhak Samaj.

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7. Phule's Occupation
8. Recognition and Legacy

Jyotirao 'Jyotiba' Govindrao Phule was a prominent social reformer and thinker of nineteenth-century India. He led the movement against the prevailing caste restrictions in India. He revolted against the domination of the Brahmins and struggled for the rights of peasants and other low-caste people. Mahatma Jyotiba Phule was also a pioneer for women's education in India and fought for the education of girls throughout his life. He is believed to be the first Hindu to start an orphanage for the unfortunate children

## 1. Background

Jyotirao Govindrao Phule was born in Katgun, Satara district of Maharashtra in 1827. His father, Govindrao was a vegetable vendor at Poona. Jyotirao's family belonged to the 'mali' caste and their original title was 'Gorhay'. Malis were considered an inferior caste by the Brahmins and were shunned socially. Jyotirao's father and uncles served as florists, so the family came to be known as 'Phule'. Jyotirao's mother passed away when he was just nine months old.

Phule's great-grandfather, who had worked there as a *chaughula*, or low-ranking village official, moved to Khanwadi in the Pune district. There, his only son, Shetiba, brought the family into poverty (Keer:1974:1-3). The family, including three sons, moved to Poona seeking employment. The boys were taken under the wing of a florist who taught them the secrets of the trade. Their proficiency in growing and arranging became well known and they adopted the name *Phule* (flower-man) in place of *Gorhe* (Keer: 1974:1-3). Their fulfilment of commissions from the Peshwa, Bajji Rao II, for flower mattresses and other goods for the rituals and ceremonies of the royal court, so impressed him that he granted them 35 acres (14 ha) of land on the basis of the *Inam* system, whereby no tax would be payable upon it. The oldest brother managed to take sole control of the property, leaving the younger two siblings, Jyotirao Phule's father, Govindrao, to continue farming and also flower-selling (Keer:1974:1-3).

Govindrao married Chimnabai and had two sons, of whom Jyotirao was the youngest. Chimnabai died before he was aged one (Keer: 1974:1-3). The then backward Mali community did not give much significance to the education and thus after attending primary school where he learnt the basics of reading, writing, and arithmetic, Jyotirao was withdrawn from the school by his father. He joined the other members of his family at work, both in the shop and on the farm.

Jyotirao was an intelligent boy but due to the poor financial condition at home, he had to stop his studies at an early age. He started helping his father by working on the family's farm. Recognizing the talent of the child prodigy, a neighbour from the same Mali caste persuaded his father to send him to school. In 1841, Jyotirao got admission to the Scottish Mission's High School, Poona, and completed his education in 1847. There, he met Sadashiv Ballal Govande, a Brahmin, who remained his close friend throughout his life. As was customary, he was married at the young age of 13, to a girl of his Mali community, chosen by his father.

The turning point in Phule's life was in 1848, an incident sparked off Jyotiba's quest against the social injustice of caste discrimination and incited a social revolution in Indian society. Jyotirao was invited to attend the wedding of one of his friends who belonged to an upper-caste Brahmin family. But at the wedding, the relatives of the bridegroom insulted and abused Jyotiba when they came to know about his origins. They told him that he is being from a Shudra caste should have had the sense to keep away from that ceremony. Jyotirao left the ceremony and made up his mind to challenge the prevailing caste system and social restrictions. This incident profoundly affected Phule and shaped his understanding of the injustice inherent to the caste system. He made it his life's work to hammer away tirelessly at the helms of social majoritarian domination and aimed at the emancipation of all human beings who were subjected to this social deprivation.

## **2. Jyotiba Phule – Contributions**

In 1854, Jyotiba Phule fought for widow remarriage and built a shelter for lower and upper-caste widows. To fight female infanticide, he also built a home for newborn infants. Jyotiba Phule endeavoured to erase the stigma of social untouchability that enveloped the lower castes by opening his home and enabling individuals of the lower castes to use his water well. The major contributions of Phule are as follows:

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- His work included the abolition of untouchability and the caste system, as well as efforts to educate women and exploited caste people.
- Later, the Phules established schools for children from the untouchable castes of Mahar and Mang.
- In 1863, he established a home for pregnant Brahmin widows to give birth in a secure environment.
- To avoid infanticide, he established an orphanage home. In this regard, he is thought to be the first Hindu to establish an orphanage for needy children.
- Jyotirao decided to build a common bathing tank outside his house in 1868 to demonstrate his embracing attitude toward all humans and his desire to dine with everyone, regardless of caste.
- He founded the Satyashodhak Samaj (Society of Truth Seekers) with his followers in order to achieve equal rights for people from exploited castes.
- People of all religions and castes were welcome to join this organization dedicated to the upliftment of the oppressed classes.
- Phule is regarded as a pivotal figure in Maharashtra's social reform movement. In 1888, Maharashtrian social activist Vithalrao Krishnaji Vandekar bestowed the honorific 'Mahatma' title on him.

### **3. Jyotiba Phule – Ideology**

- Phule desired social transformation rather than just social reform. He believed that until the oppressed classes or the masses were educated, there would be no mass awakening and no social revolution.
- Jyotiba desired an exploitation-free society. Many believe that Phule coined the term 'Dalit' (meaning crushed) to describe those who do not belong to the Varna system.
- He popularized what became known as the Satyashodhak marriage ceremony, which was simple and inexpensive, as well as rendering the services of the Brahmin priest obsolete.
- To replace Hinduism, Mahatma Phule envisioned Sarvajanic Satya Dharma (Public True Religion). His genuine religion broke with Hindu tradition entirely.

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- His Sarvajanic Satya Dharma emphasized truth-seeking without the assistance of a Guru or a scripture. His theological thoughts were unmistakably Christian, yet he never urged conversion.
- Jyotirao Phule had just one God. He saw God as the creator of the universe and all men and women as his children.
- He saw no need for a middleman between God and his followers.
- Phule never felt that any book was predestined by God.
- Idolatry, ritualism, asceticism, fatalism, and the concept of the incarnation were all rejected by Phule.
- His universal religion was liberal and, in many ways, dissimilar to traditional religions.

#### 4. Writings of Phule:

Mahatma Phule was a well-known writer, thinker, and social reformer from Marathi. To publicize his ideas, Phule wrote books, essays, poems, and plays. His best-known work is the book *Gulamagiri* (Slavery), published in 1873. Jyotiba penned a number of literary articles and books in his lifetime, and most were based on his ideology of social reforms like the 'Shetkarayacha Aasud'. He also penned some stories like 'Tritiya Ratna', 'Brahmananche Kasab', and 'Ishara'. He wrote dramas like 'Satsar' Ank 1 and 2, which were enacted under his directives to spread awareness against social injustice. Satyashodak Samaj is the name of the organisation he formed. He also wrote books for the Satyashodhak Samaj that dealt with the history of Brahminism and outlined Puja protocols that the lower caste people were not allowed to learn. The work 'Sarvajanika Satyadharma' by Mahatma Phule is regarded as the standard text of the truth-seeking society. An attack on India's caste system, it compares the position of members of the lower castes to that of enslaved people in the United States. At the age of 28, Phule penned his first drama, 'Tritiya Ratna,' in Pune in 1895. It is known as Jotib's debut book and the first Marathi social drama.

As the society's voice, 'Deenbandhu' was published weekly. He wrote several 'Akhands' inspired by Tukarama's Abhangas. He dedicated his novel 'Gulamagiri' to African Americans in America. Mahatma Phule's unpublished book, 'Untouchables,' is about the Dalits. Phule revealed

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the exploitation of Brahmin priests in Brahmanache Kasab (1869). In Gulamgiri (1873), he provides a historical overview of lower-caste slavery. In 1883, he wrote Jhetkaryarlcha Asud, a collection of his talks in which he assessed how peasants were exploited at the time. Jotirao wrote the Sarvajanic Satyadharma before his death, but it was only published in 1891 after his death. According to his works, his views on social and political concerns were influenced by Christianity and Thomas Paine's thoughts (1737-1809).

## Jyotiba Phule's Literary Works

Gulamgiri (Slavery) (1873) and Shetkarayacha Aasud (Cultivator's Whipcord), (July 1881), are two of his best-known works. Phule's *akhandas* were organically linked to the *abhangs* of Marathi Varkari saint Tukaram. Among his notable published works are:

- Tritiya Ratna (1855)
- Brahmananche Kasab (1869)
- Powada: Chatrapati Shivajiraje Bhosle Yancha (1869)
- Powada: Vidyakhatyatil Brahman Pantoji (1869)
- Manav Mahammand (Muhammad) (Abhang)
- Gulamgiri (1873)
- Satsar Ank 1, June 1885
- Satsar Ank 2 June 1885
- Ishara, October 1885
- Gramjoshya sambhandi jahir kabhar, (1886)
- Satyashodhak Samajokt Mangalashthakasa Sarva Puja-vidhi, 1887
- Sarvajanic Satya Dharma Poostak, April 1889
- Sarvajanic Satya Dharmapustak, 1891
- Akhandadi Kavyarachana
- Asprushyanchi Kaifiyat

**Gulamgiri** – Book Written by Jyotirao Phule

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In 1873, Phule wrote a book named *Gulamgiri*, meaning Slavery. 10 years earlier, slavery had ended in America after the American Civil War. Jyotirao Phule had dedicated *Gulamgiri* to all those Americans who had fought to free slaves, thereby establishing a link between black slaves of America and people of lower castes in India. In a letter to the Conference of Marathi Authors, Jyotirao Phule contended that conferences and various organizations founded by Upper-caste people pretended to be modernists when they worked in the British Government. Once these people retire and get their pensions, they resort to discrimination. In the twentieth century, the caste reform movement was carried forward by Dr B.R. Ambedkar in Western India and E.V. Ramaswamy Naicker in Southern India. There are around 15 other notable published works of Mahatma Jyotirao Phule.

Phule's work and writings inspired later movements for caste reform in India, including that of Dalit leader Bhimrao Ramji Ambedkar, and ongoing efforts to eliminate the discriminatory effects of the caste system in India represent his legacy today.

## 5. Views on religion and caste

Phule appealed for reestablishment of the reign of mythical Mahabali (King Bali) which predated "Aryans' treacherous coup d'etat". He proposed his own version of the Aryan invasion that the Aryan conquerors of India, whom the theory's proponents considered to be racially superior, were in fact barbaric suppressors of the indigenous people. He believed that they had instituted the caste system as a framework for subjugation and social division that ensured the pre-eminence of their Brahmin successors. He saw the subsequent Muslim conquests of the Indian subcontinent as more of the same sort of thing, being a repressive alien regime, but took heart in the arrival of the British, whom he considered to be relatively enlightened and not supportive of the *varnashramadharma* system instigated and then perpetuated by those previous invaders. In his book, *Gulamgiri*, he thanked Christian missionaries and the British colonists for making the exploited castes realize that they were worthy of all human rights. The book, whose title transliterates as *slavery* and which concerned women, caste and reform, was dedicated to the people in the US who were working to end slavery.



Phule saw Vishnu's avatars as a symbol of oppression stemming from the Aryan conquests and took Mahabali (Bali Raja) as hero (Omvedt:2011:62). His critique of the caste system began with an attack on the Vedas, the most fundamental texts of Hindus (O'Hanlon:2002:147-149). He considered them to be a form of false consciousness (O'Hanlon: 2002:149). He is credited with introducing the Marathi word *dalit* (broken, crushed) as a descriptor for those people who were outside the traditional varna system.

## 6. Social Movements

His significant social reforms are as follows: On January 28, 1863, he opened India's first infanticide prevention house at his home in Pune. Following this, a similar home was constructed in Pandharpur. In Pune's infanticide prevention home, a Kashibai Natu mother gave birth to a boy. The same boy was later adopted by the Phule couple, who named him Yashwant. This Yashwant went on to become a doctor. In 1877, a camp for drought-affected students was established in Dhankawadi, Pune. The 'Victoria Orphanage' has also been founded. Mahatma Phule organized a one-day barber strike in Talegaon Dhamdhere and Otur to end the custom of cutting widows' hair. We would like to discuss briefly about him as social activist in the areas of education and efforts towards welfare of weaker sections.

### Education

In 1848, aged 21, Phule visited a girls' school in Ahmednagar run by Christian missionary Cynthia Farrar. After reading Thomas Paine's famous book 'The Rights of Man', Jyotirao was greatly influenced by his ideas and developed a keen sense of social justice. He realized that exploited castes and women were at a disadvantage in Indian society, and also that education of these sections was vital to their emancipation (O'Hanlon:2002:110-113) He believed that enlightenment of the women and lower caste people was the only solution to combat the social evils. To this end and in the same year, Phule first taught reading and writing to his wife, Savitribai, and then the couple started the first indigenously run school for girls in Pune (O'Hanlon:2002:118). He also taught his sister Sagunabai Kshirsagar (his maternal aunt's daughter) to write Marathi with Savitribai. The conservative upper caste society of Pune didn't approve of his work. But many Indians and Europeans helped him generously. Conservatives in

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Pune also forced his own family and community to ostracize them. During this period, their friend Usman Sheikh and his sister Fatima Sheikh provided them with shelter. They also helped to start the school on their premises. Later, the Phules started schools for children from the then untouchable castes such as Mahar and Mang (Bhattacharya:2002:35-37). In 1852, there were three Phule schools in operation, 273 girls were pursuing education in these schools but by 1858 they had all closed. Eleanor Zelliot blames the closure on private European donations drying up due to the Indian Mutiny of 1857, withdrawal of government support, and Jyotirao resigning from the school management committee because of disagreement regarding the curriculum (Bhattacharya:2002:35-37). Anyway, the following educational work is done by Mahatma Phule:

- Poona Library was founded in 1852 by the Native Female School Sabha.
- Sadashiv Govande, Sakharam Paranjape, Vitthal Valvekar, Vaman Prabhakar Bhave, and Vinayak Bhandarkar were all quite helpful at the time.
- In September 1853, Mahatma Jyotiba Phule and several of his associates founded the 'Mandali' institution to educate Mahars, Mangs, and others. He founded the country's first adult night school in 1955.
- Mahatma Jyotiba Phule was Asia's first educationist to advocate for free, public, and obligatory primary education.
- Inspired by Miss Farrar, Jotiba established the first girls' school in India on August 3, 1948, at Tatyasaheb Bhide's mansion in Budhwar Peth, Pune. This school had eight females on the first day.
- Savitribai was educated by Mahatma Jyotiba, who made her India's first female teacher and qualified headmistress.
- In 1850, the second school for girls was created at Chiplunkar's palace on July 3, 1851, while the third school was established at Rasta Peth on September 17 1851. Following this, on March 15, 1852, another school for girls was established in Bhide's palace in Vetalpet. On May 19, 1852, Mahatma Phule established India's first school for untouchables in Vetal Peth and hired Dalit teachers Dhuraji Chambhar and Ganu Shivaji Mang.

## **Equality through education**

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As we have mentioned earlier that in 1848 Phule was invited to attend the wedding of a friend from an upper-caste Brahman family. Relatives of the bridegroom reportedly mocked Phule for his lower-caste background, prompting him to leave the ceremony. This incident is said to have helped open his eyes to the injustices of the caste system, which he argued was an alien system introduced to India by foreign powers.

## **Women's welfare**

Phule watched how Untouchables were not permitted to pollute anyone with their shadows and that they had to attach a broom to their backs to wipe the path on which they had travelled. He saw how untouchable women had been forced to dance naked. He saw young widows shaving their heads, refraining from any sort of joy in their lives. He made the decision to educate women by witnessing all these social evils that encouraged inequality. He began with his wife, every afternoon, Jyotirao sat with his wife Savitribai Phule and educated her when she went to the farms where he worked, to bring him his meal. He sent his wife to get trained at a school. The husband and wife set up India's first girls' school in Vishrambag Wada, Pune, in 1848.

He championed Widow remarriage and started a home for dominant caste pregnant widows to give birth in a safe and secure place in 1863 (O'Hanlon: 2002:135). His orphanage was established in an attempt to reduce the rate of infanticide (O'Hanlon: 2002:147).

In 1863, Pune witnessed a horrific incident. A Brahmin widow named Kashibai got pregnant and her attempts at abortion didn't succeed. She killed the baby after giving it birth and threw it in a well, but her act came to light. She had to face punishment and was sentenced to jail. This incident greatly upset Phule and hence, along with his longtime friend Sadashiv Ballal Govande and Savitribai, he started an infanticide prevention centre. Pamphlets were stuck around Pune advertising the centre in the following words: "Widows, come here and deliver your baby safely and secretly. It is up to your discretion whether you want to keep the baby in the centre or take it with you. This orphanage will take care of the children [left behind]." The Phule couple ran the infanticide prevention centre until the mid-1880s (O'Hanlon: 2002:147) Phule tried to eliminate the stigma of social untouchability surrounding the exploited castes by opening his house and the use of his water well to the members of the exploited castes.

## **Efforts Towards Women's Education**

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Jyotiba's quest for providing women and girls with the right to education was supported by his wife Savitribai Phule. One of the few literate women of the time, Savitribai was taught to read and write by her husband Jyotirao. He opened a pioneering school for lower-caste girls in Pune in 1848, a time when it was extremely rare for any girls in India to receive an education. He had educated his wife, Savitribai Phule, at home, and she became the teacher of the girls' school. Over the next few years, the Phules opened more schools for girls and a school for people of lower castes, especially the Mahars and Mangs. In 1851, Jyotiba established a girls' school and asked his wife to teach the girls in the school. Later, he opened two more schools for the girls and an indigenous school for the lower castes, especially for the Mahars and Mangs.

The Phules' work met with significant hostility from orthodox Brahmans, who blamed them for disrupting the social status quo. Nevertheless, Phule and his wife continued their work toward socioeconomic and gender equality. Phule opposed child marriage, and he supported the right of widows to remarry, which was rejected particularly by high-caste Hindus. Around his time, society was patriarchal and the position of women was especially abysmal. Female infanticide was a common occurrence and so was child marriage, with children sometimes being married to men much older. These women often became widows before they even hit puberty and were left without any family support. Jyotiba was pained by their plight and established an orphanage in 1854 to shelter these unfortunate souls from perishing at society's cruel hands. Jyotiba realised the pathetic conditions of widows and established an ashram for young widows and eventually became an advocate of the idea of Widow Remarriage. He opened a home for widows, especially Brahmans, who had become pregnant as well as an orphanage for their children. Phule and his wife later adopted one of these children.

## **Efforts Towards Elimination of Caste Discrimination**

Jyotirao attacked the orthodox Brahmans and other upper castes and termed them "hypocrites". He campaigned against the authoritarianism of the upper caste people and urged the "peasants" and "proletariat" to defy the restrictions imposed upon them. He opened his home to people from all castes and backgrounds. He was a believer in gender equality and he exemplified his beliefs by involving his wife in all his social reform activities. He believed that religious icons like Rama were implemented by the Brahmin as a means of subjugating the lower caste. The orthodox Brahmans of the society were furious at the activities of Jyotirao. They blamed him for violating

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the norms and regulations of the society. Many accused him of acting on behalf of the Christian Missionaries. But Jyotirao was firm and decided to continue the movement. Interestingly, Jyotirao was supported by some Brahmin friends who extended their support to make the movement successful.

## **Satya Shodhak Samaj**

On 24 September 1874, Phule formed a reform society called Satyashodhak Samaj (“Society of Truth Seekers”) to promote social equality, unite and uplift Shudras and other lower-caste people, and reverse the socioeconomic inequality caused by the caste system (Bhadru:2002:845-854; O’Hanlon:2002:135). Phule established Satyashodhak Samaj with the ideals of human well-being, happiness, unity, equality, and easy religious principles and rituals. A Pune-based newspaper, *Deenbandhu*, provided the voice for the views of the Samaj. Through this samaj, he opposed idolatry and denounced the caste system. Satyashodhak Samaj campaigned for the spread of rational thinking and rejected the need for priests.

He undertook a systematic deconstruction of existing beliefs and history, only to reconstruct an equality-promoting version. Jyotirao vehemently condemned the Vedas, the ancient holy scriptures of the Hindus. He traced the history of Brahmanism through several other ancient texts and held the Brahmins responsible for framing the exploitative and inhuman laws in order to maintain their social superiority by suppressing the "Shudras" and “atishudras” in society. The purpose of the Satya Shodhak Samaj was to decontaminate society from caste discrimination and liberate the oppressed lower-caste people from the stigmas inflicted by the Brahmins. Jyotirao Phule was the first person to coin the term ‘Dalits’ to apply to all people considered lower caste and untouchables by the Brahmins. Membership to the Samaj was open to all irrespective of caste and class. Some written records suggest that they even welcomed the participation of Jews as members of the Samaj and by 1876 the 'Satya Shodhak Samaj' boasted 316 members. In 1868, Jyotirao decided to construct a common bathing tank outside his house to exhibit his embracing attitude towards all human beings and wished to dine with everyone, regardless of their caste.

The society also emphasized the importance of education and encouraged people to conduct weddings without Brahman priests. Phule made clear that anyone was welcome to join Satyashodhak Samaj, regardless of social class. One of Phule’s primary intentions was to unite people who had a shared experience of oppression within the Brahman-dominated caste system. Satyashodhak Samaj predominantly consisted of people from non-Brahman castes, but members

did include Brahmans as well as people from various religious traditions. Therefore, the membership of the samaj included Muslims, Brahmans and government officials. Phule's own Mali caste provided the leading members and financial supporters for the organization (Bhadru:2002:845-854). Phule also opened his personal water well for all people to use, which symbolized his welcoming attitude, and he invited people from all social classes into his home.

## **Phule's Occupation**

Jyotiba Phule spent his entire life working to free the untouchables from Brahmans' oppression. He was not just a social reformer and activist, but also a successful businessman. Hence, apart from his role as a social activist, Phule was a businessman too. In 1882 he styled himself as a merchant, cultivator and municipal contractor (Keer: 1974:172). He owned 60 acres (24 ha) of farmland at Manjri, near Pune (Gavaskar:1999:45). For period of time, he worked as a contractor for the government and supplied building materials required for the construction of a dam on the Mula-Mutha river near Pune in the 1870s.[50] He also received contracts to provide labour for the construction of the Katraj Tunnel and the Yerawda Jail near Pune (Bhadru:2002:845-854). One of Phule's businesses, established in 1863, was to supply metal-casting equipment (O'Hanlon:2002:135). Phule was appointed commissioner (municipal council member) to the then Poona municipality in 1876 and served in this unelected position until 1883 (Keer: 1974:143).

## **Representation To Hunter's Commission**

A Commission headed by Sir William Hunter was established by the government in 1882 to investigate the issue of education in India. Hunter visited the country to meet major public figures in pursuit of its goal of educating many. To support the Commission, a committee was constituted in each province of British India. The Committee examined specialists in order to solve problems with education in the provinces. Some experts, including Jotirao, sent written feedback to the Commission. At an education commission hearing in 1882, Phule called for help in providing education for lower castes. To implement it, he advocated making primary education compulsory in villages. He also asked for special incentives to get more lower-caste people into high schools and colleges. Jotirao characterised himself as a trader, farmer, and municipal corporator in his October 19, 1882, representation. He provided a full overview of the schools he built and his

work in the field of education, including the number of years he worked as a teacher and his educational experience.

## **Recognition and Legacy of Jyotirao Phule**

Jyotiba Phule devoted his entire life to the liberation of untouchables from the exploitation of Brahmins. Apart from being a social activist and reformer, he was also a businessman. He was also a cultivator and contractor for the Municipal Corporation. He served as Commissioner of the Poona Municipality between 1876 and 1883. In 1888 Phule was given the title Mahatma, which means “Great Soul” in Sanskrit. Jyotiba suffered a stroke that same year in 1888 and was rendered paralyzed. On 28 November 1890, the great social reformer, Mahatma Jyotirao Phule, passed away in Pune.

In 1888, he was honoured and the title of 'Mahatma' was bestowed upon him by the people of Bombay. Putting farmers' and Bahun communities' challenges at the forefront, he developed progressive ideas and laid the groundwork for women's education in Maharashtra. Rao Bahadur Wadekar bestowed the title of "Mahatma" to Phule on behalf of the people of Mumbai on May 11, 1888, in a ceremony at Koliwada (Mandvi) in Mumbai. In their remarks, Lokhande and Vandekar discussed how fitting it is to honour Phule as a Mahatma. Thomas Paine's work *The Right of Man, Justice and Humanity, Common Sense in the Age of Reason* impacted Mahatma Phule.

The Architect of the Indian Constitution, Dr B.R. Ambedkar acknowledged that Mahatma Phule was one of 3 masters or Guru. There is an Indian Marathi-language biographical film named *Mahatma Phule*. It was released in 1954. This movie was about the social reformer Jyotirao Phule. There are statues, educational institutions, museums, and large markets named after the Mahatma Phule.

A biography of Jyotiba was penned by Dhananjay Keer in 1974 titled, ‘Mahatma Jyotibha Phule: Father of Our Social Revolution’. The Mahatma Phule Museum in Pune was set up in honour of the great reformer. The Government of Maharashtra introduced the Mahatma Jyotiba Phule Jeevandayeeni Yojana which is a cashless treatment scheme for the poor. A number of statues of the Mahatma have been erected as well as several street names and educational institutes have

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been rechristened with his name – eg. Crawford Market in Mumbai is rechristened as Mahatma Jyotiba Phule Mandai and the Maharashtra Krishi Vidyapeeth at Rahuri, Maharashtra was renamed Mahatma Phule Krishi Vidyapeeth.

Perhaps the biggest legacy of Mahatma Jyotirao Phule is the thought behind his perpetual fight against social stigma which is enormously relevant today. In the nineteenth century, people were used to accepting these discriminatory practices as social norms that needed to be enforced without question but Jyotiba sought to change this discrimination based on caste, class and colour. He was the harbinger of unheard ideas for social reforms. He started awareness campaigns that ultimately inspired the likes of Dr. B.R. Ambedkar and Mahatma Gandhi, stalwarts who undertook major initiatives against caste discrimination later.

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## **MISSIONARIES, WOMEN'S HOSPITALS, AND THE REDEFINITION OF *PURDAH* IN COLONIAL DELHI, 1860-1920.**

by

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### **ABSTRACT**

*In the social history of medicine, the subject of women's health, pertaining to the bigger presidencies of Calcutta, Bombay and Madras during the colonial period, has been significantly dealt with. However, the same for the district of Delhi is considerably lacking. Though short write-ups do exist, this, in no way, can bridge such a hole in academia. The current article, therefore, uses empirical data to focus on the inception of female healthcare in the region. In doing so, it highlights the role of missionaries and their medical mission, which became an indispensable element in the colonial healthcare structure. With the proliferation of various female hospitals in the given period, a gradual repositioning of medical spaces from home to medical institutions is subsequently evident.*

### **KEYWORDS**

Women's Health; Delhi Female Medical Mission; St. Stephen's Hospital; Victoria Zenana Hospital; Lady Hardinge Medical College and Hospital.

### **INTRODUCTION**

Delhi, formerly a district within the Punjab province (1858-1911), later transformed into the heart of British colonial rule in 1911. While there is a substantial body of existing research on the development and planning of urban spaces, especially regarding their significance during events like the 1857 mutiny, partition, post-partition memories, and migration studies, the potential of this locale within the

context of 'colonialism and medicine' remains underexplored.

Classic works by Harrison (1994), Arnold (1993), Ramasubban (1982), Pati (2008), and others have extensively deliberated over the role of Western medicine as a 'tool of empire.' Since 1980s, they have deeply analyzed state medicine and public health developments in the Indian colony during the nineteenth and early twentieth centuries. Many have incorporated such studies into the local context, focusing on bigger presidencies of Bengal, Bombay and Madras, addressing exhaustive themes around diseases and colonial measures, medical institutions, western and indigenous medicine, female healthcare, concepts of race, class, sex, gender, etc. (Kumar, Ramanna, Chakraborty, Forbes, Mukherjee, Levine, Kavadi, Blake, Hardiman, Kaminsky, Legg).

Under the rubric of 'gender and empire,' the role of missionaries, writings surrounding the '*zenana*,' and the formation of the Dufferin's Fund has been vital in shaping the politics of women and medicine (Nair, 1990; Baru, 1999; Chawla, 2005; Lal, 1994; Burton, 1996). Like other parts, Delhi too experienced the pioneering efforts of women medical missionaries in founding specialized healthcare and medical institutions dedicated to women. In this respect, the paper distinguishes itself from the prevailing historiography by not only examining missionary accounts to investigate the genesis of women's health and its institutions, but also various government files, gazettes, annual reports, biographies, memoirs, and journals from the Delhi State Archive, National Archive of India, Nehru Memorial Museum and Library and other sources, to argue that these missions had outright casteist and classist agendas, evident in the way dispensaries and hospitals were constructed, and in the selective choice of medical professionals including other staffs for 'certain' women.

## **THE GENESIS: THE DELHI MEDICAL MISSION AND ST. STEPHEN'S**

## HOSPITAL

During the late nineteenth century, three missions functioned in Delhi. The Baptist Mission, led by Johnson Chamberlain and J.T. Thompson successively, was the first Christian mission (Pascoe, 1901). Subsequently, the Society for the Propagation of Gospel (SPG) and the Cambridge Mission joined forces to carry out what became towards the second half of the century as the 'Delhi Mission' (Punjab District Gazetteers, 1912, pp. 81-83). While these societies operated concurrently, the former didn't garner as much appeal as the latter two.

Amidst the 1857 revolt, a number of missionaries in Delhi lost their lives. Eventually, Thomas Skelton, a Cambridge missionary, collaborated with Ram Chandra (one of the first Delhi converts who happened to be a professor) to reinstate their primary endeavours. The arrival of Robert Winter as head of the SPG in 1860 further fueled their efforts. Assimilation of the Cambridge mission with the SPG however happened with the coming of scholars, Bickersteth, Allnut and Lefroy in 1877 (Bickersteth, 1899; Martin, 1922). With Robert's death, Allnut led the mission, expanding it significantly, covering pastoral, evangelical, educational, and medical projects. Preaching extended to rural and suburban areas outside Delhi. Christian converts mainly came from the '*Chamar*' community initially, low-caste leatherworkers residing in the Daryaganj area, and other pockets in Rohtak, Gurgaon, Karnal, and Rewari. Also, educational efforts excelled, particularly for boys, leading to the establishment of esteemed institutions like the St. Stephen's High School and St. Stephen's College. While St. Mary's home, Victoria Boarding and Industrial schools for girls and women existed, apparently, they 'turned out a few teachers, but, pre-eminently, wives (Winter, 1888).'

At the beginning, missionary works in colonial India were mostly confined to boys/men. Perhaps, this was a deliberate choice on their part to not concentrate on ventures that wouldn't gain quick recognition, since indigenous customs restricted

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women's presence in the public, let alone expressing their grievances. Also, since most early missionaries were of the opposite sex, they couldn't enter the women's compartments. This didn't mean that initiatives for female were altogether absent. In fact, the introduction of '*zenana*,' mission, mainly, medical and dispensary work, created a huge impact.

The Delhi Female Medical Mission of the SPG and Cambridge Mission was the first of its kind in British India (The Religious Tract Society, 1889), the credit for its inception being attributed to Priscilla Winter, wife of Robert. The idea originated when the 1863-64 cholera epidemics provided her the chance to tend sick *purdah* women at homes and distribute medicine to all classes of women by the banks of the river Yamuna (Connor, 2000). To notice women missionaries in these medical missions possessing diverse and uncertain skills was not uncommon, since formal medical training was primarily reserved for men at the time. Priscilla, for instance, relied on common sense and wisdom gained from her experiences rather than being a formally trained medical professional (Bickers, 1996). Moreover, women missionaries were mostly wives or daughters who supported their husbands and families in their missionary vocation. It was only after 1869 that qualified foreign female doctors came to India.

The flourishing little dispensary work motivated her to press upon the Ladies' Association (Ladies' Association for the Promotion of Female Education in India and other Heathen Countries, in Connection with the Missions of the SPG , 1889, p. 193) of the SPG during her furlough to England, the vitality of funding and delivering female staffs for her *zenana* mission. Upon return, the medical mission officially materialized. It consisted of outdoor dispensary work at Delhi and Karnal districts, the one at Rewari being attached afterwards. Additional services for training nurses and midwives were soon introduced. Home visits were also provided to patients (including Europeans), with male relatives or partners often

seeking the doctors' assistance at any moment. Consequently, after operating briefly in a rented space in Chandni Chowk, the government acknowledging the potential such medical centres carried, allocated a suitable location in 1880. Four years later, the foundation stone of the hospital building was laid by the Duchess of Connaught, followed by its inauguration in 1885 by Lady Dufferin as 'St. Stephen's Hospital for Women and Children,' with a focus on diseases exclusively affecting women and children. Despite its noble mission, the hospital faced growing challenges encompassing hygiene concerns, odors, disruptive noises, increased patients, and the need for better facilities, prompting its relocation to Tis Hazari in 1908.

Apart from Miss Engelmann, a missionary who initially took charge, the hospital had qualified professionals like Dr. Jenny Muller, Dr. Mayo, Dr. Sorabji, Dr. Scott, Dr. Hayes, and others at different points. Indigenous nurses, dispensers, and assistants, trained internally and via other missions, also contributed to the hospital's operations, but as subordinates. Religious teachings interestingly combined with medical relief to care for patients of various faiths and ages, including elderly women and young infants (Delhi State Archive (DSA), 1902, File.106). Though, Hindu and Mohammedan *purdah-nashins* (women observing *purdah*) received outdoor treatment, they hesitated and preferred medical care at home over hospitalization. The Times of India documented, 'the low-castes are always anxious to be admitted as in-patients but it is not easy to get a high-caste woman to take up her abode (The Times Of India, 1895, p. 5).' For the very few that stayed, a privacy screen was thoughtfully arranged to facilitate visits by husbands. During these occasions, fellow patients also discreetly covered themselves, ensuring separation (Hayes, 1909). Similar considerations were extended when male missionaries visited.

## **EXPANDING FEMALE MEDICAL CARE: WOMEN'S HOSPITALS AND**

## **THEIR REDEFINITION**

During the late nineteenth and early twentieth centuries, women's healthcare became a significant concern for the state. As an exotic sphere of upper caste/ class female Indian household, 'in need' of rescue, the zenana emerged as the epicentre of colonial medical discourse (Metcalf, 1994). A detailed discussion might be redundant given the extensive coverage this topic has received. However, it is safe to underscore Nair's argument, that the mysterious and impenetrable nature of the zenana was a seat of sedition and intrigues, whose increased visibility was made possible through a variety of Englishwomen's writings (Nair, 1990). Foreign missionaries, bureaucrats, and doctors working within the colony played a pivotal role in this (Stanton, 1908; Scharlieb, 1925; Balfour & Young, 1929). Next to the missionaries were the Vicereines who quickly joined the medical bandwagon.

Against this backdrop, the establishment of the Dufferin's Fund (DF) in 1885 was a critical step in institutionalizing Western medical care for 'Indian women from the better classes (Countess of Dufferin's Fund, 1892, p. 17). This initiative not only funded and deployed foreign-trained female doctors to manage women-exclusive hospitals in India, but also engaged in instructing and equipping local women to qualify as proficient doctors, nurses, and midwives, preparing them for service in similar institutions or private residences. By the turn of the century, subsequent developments on these lines heightened people's trust in incorporating female/maternity services into general hospitals, like the Hindu Rao and Civil hospital (National Archive of India, 1920, File. 51-52; DSA, 1920, File. 27 Pt. B). Moreover, alongside the St. Stephen's, healthcare facilities dedicated to women, such as the Victoria Zenana Hospital and Lady Hardinge Medical College and Hospital ensued shortly.

Established in 1906, the Victoria Zenana Hospital was founded to honor late Queen Victoria's commitment to women's health (DSA, 1901, File. 104 Vol. 1 Pt. 1). It was initially aimed at providing medical and surgical care to women of all backgrounds, regardless of caste or class. However, its focus gradually shifted, evolving into an institution catering exclusively to purdahnashin/purdahdar women

of Delhi, thereby deviating from its original goal of inclusivity. This transformation resulted in several consequences.

Creating such medical facilities required careful consideration, including aspects of location, layout and structure of institutions, interior spaces, staffing, patient preferences, and more. For instance, the hospital drew inspiration from zenana hospitals in Cawnpore and Lucknow, such as St. Catherin's, Lady Dufferin, and Lady Kinnaird, renowned for their elevated enclosing walls. The construction work, initiated following extensive discussions and site inspections, involving various stakeholders, had to stop midway, because 'respectable women had great objection in going into that part, i.e., the south-western side of Jama Masjid (DSA, 1901, File. 104 Pt. II).' Similarly, having an all-female staff, especially doctors with London degree, were preferred. However, this required substantial financial resources at their disposal, making it a rather costly endeavour. On the other hand, nurses and compounders of Brahmin background, possessing some education, were regarded as effective and capable assistants. 'They were apparently very much acceptable to the high caste Hindu patients who came to the hospital for treatment (Ibid, 1908). To ensure privacy within the hospital, enclosure walls similar to those seen in St. Stephen's, were incorporated, preserving women's seclusion. Simple curtains were used to create separate cubicles around each bed, allowing free movement (DSA, 1901, File. 104 Vol. V). Separate wards and kitchens for Hindu and Muslim patients were also present. To prevent any contact with men, stringent rules were enforced. Staff members were strictly prohibited from introducing or allowing males into the hospital, except under specific conditions set by the lady doctor. For male relatives visiting family wards, different entrance was provided to ensure minimal disruption to other patients. Violation of these rules meant immediate discharge without compensation.



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The arrangements in the Lady Hardinge Medical College and Hospital were no different. Conceived by Lady Hardinge in 1912 and opened in 1916, it functioned as both a medical college and a hospital, uniquely staffed by women, and dedicated to women's care (DSA, 1913, File. 92). Back then, societal taboo associated with pursuing medicine in co-educational settings, with male teachers, deterred women from the 'right class' to take up a career in the same field (DSA, 1924, File. 3-54). To address these concerns, lady doctors from the Women's Medical Service (DF), predominantly consisting of white physicians, taught and administered the college. Students from diverse religious backgrounds were allocated separate hostel accommodation, with boarding facilities according to caste and other considerations (DSA, 1916, File. 43). Moreover, like St. Stephen's and Victoria Zenana, the wards were also designed to enable patients to 'retain their *purdah* and caste customs,' as depicted in fig. 4 (The British Medical Journal, 1919, p. 614). Therefore, a deliberate attempt was carefully made to facilitate the access of upper-class *purdahnashins* to medical facilities. In other words, the *zenana* environment transitioned from its traditional home-bound confinement to being situated within hospital premises. But, offering free treatment to the wealthy went against established relief norms, risking misuse of public funds. Col. Cunningham, Delhi's Chief surgeon, instead proposed redirecting the same funds to improve the female section of the Delhi Civil hospital, with the option to isolate it for strict *purdah* if needed (Salam, 2019). As anticipated, his concerns materialized in practice. These healthcare facilities, despite their charitable and private-aided nature, encountered financial difficulties, even with public subscriptions and contributions from the state, local governments, and DF. Surprisingly, 'private-aided' hospitals and dispensaries amassed the largest share of private income in the entire Delhi region (In 1935, subscriptions from European and Natives in the 'Local Fund,' 'Private

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Fund' and 'State Public' medical institutions were Rs. 130, Rs. 66,925 and 0 respectively). Clearly, even this was insufficient.

## CONCLUSION

In retrospect, women's healthcare in colonial Delhi flourished with the support of missionary activities, bolstered by the Vicereine's efforts to expand trained female staff and medical institutions. Over time, the need for elite *purdah* women overshadowed those from lower social classes and castes who did not observe seclusion. While numerous scholars have explored the "why," this paper stresses on the costs incurred. Hence, in the quest to emancipate secluded women and offer medical access, the zenanas paradoxically shifted to colonial medical settings, resembling elite urban residences, as seen in St. Stephen's, Victoria Zenana, and Lady Hardinge Medical College and Hospital. Moreover, financial challenges also pushed them to the brink of dysfunction at different junctures.

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## Agriculture Development And its Socio-economic Impact : A study of Rural Punjab

by

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### Abstract

The study of 360 farmers from three districts conducted to assess the changing scenario of agriculture and its impact revealed that materialism in rural life is increasing as most of the farmers have been adopting new housing patterns coupled with all the facilities previously found in urban areas only. Areas under wheat and paddy crops have shown significant increase while other crops like groundnut, sugarcane, grams and oilseeds indicated declining trend over time. Visiting times to the fields by farmers has changed substantially. Modern machinery, automation in the tube wells and use of chemicals have significantly decreased the longer working hours in the fields. Most farmers availed credit in between Rs 1 lakh to 2.5 lakh taken from institutional as well as non-institutional sources largely for purchase of farm inputs, repayment of old debt, spending on socio-religious ceremonies etc. Farmers have been spending heavy amount in agricultural inputs and in numerous cases for social prestige also. Local labour is highly replaced by migratory labour due to various reasons. Arrival of new technology and use of agrochemicals turned out to be the major factors for bringing changes in agriculture. Social relations have also been changing in villages largely due changes occurring in agriculture sector. Jajmani system no more works in the rural areas. Majority of the farmers preferred nuclear family and cited materialism and urge to live independently as the main reasons.

Key Words: Agriculture , Technology, Farmers, Rural, Change

### Introduction

The state of Punjab has been associated with several slogans like 'prosperous', 'progressive', 'forward' and above of all the 'granary of India'. All these catchy labels were given due to

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emergence to green revolution in mid sixties which resulted in high yields of crops particularly wheat and paddy which benefitted economically to most sections of society along with occurrence of social and cultural changes in rural life of the state. However after adoption of new economic policies (NEP) by Indian state in 1991-92, widely known as start of era of globalization, privatization, liberalization agriculture sector experienced many new changes which largely produced negative consequences for farmers due to withdrawal of subsidies and minimum support price of the crops. Many surveys, reports, evaluation works and other writings concerning to agriculture has reported a few positive but more ill effects of changes for the farmers due to new economic policies and lot of negative consequences are visible in the forms of stagnation of crops yield, farmer's distress and rising suicides among them ( Singh et al 2020, Jan Breman 2016, Gill 2015 Reddy & Mishra 2010, Sidhu et al : 2003, Shetty :2004, Gupta :2005, Suri :2006, Sharma :2006, Chaudhary : 2006 Mahajan: 2007, Mathur et al: 2007). Regarding agriculture crisis Suri 2006 observed that reasons for agrarian distress in India lies in the conjunction of the changing nature of agriculture and democratic politics with cultivation becoming an unrewarding occupation, the growing disparities of wealth between the rural and urban areas, the inability of farmers to unite and bring pressure on the governments and a disjuncture between the interest of the farmers and those of the political representatives, have all led to the neglect of agriculture and determination in the conditions of farmers. Similarly Jodkha :2006, Gill :2007, Gill: 2003, Ghuman :2002, have highlighted the various positive and negative aspects of privatization for various aspects of life of rural people. Sidhu et al (2004) concluded that Indian agriculture has been facing a big-challenge in the globalized era because production and productivity growth rates of food grains and other principal crops has declined in the post-reform period compared to pre-reform decade. To know the ground realities with regards to the changes in agriculture the present study was undertaken with the following specific objectives:

To pin point the changes occurring in agriculture.

To assess the factors responsible for bringing changes in agriculture.

To study the effect of agricultural changes on social life of people.

## METHOD AND DATA

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This paper is based on the study conducted in three districts i.e. Amritsar, Jalandhar and Sangrur representing each of the three broad socio-cultural zones of the state and having high agricultural production of major crops. Two blocks were chosen from all the selected districts. Two villages which were at least 15 Kms away from the periphery of the main town were taken for data collection. A sample of 10 small, 10 medium and 10 large farmers from each village was selected randomly, making a total of thirty farmers from each village. Thus, in all 360 respondents were selected for the present study. Data were collected personally with the help of the structured and pre-tested interview schedule and suitable statistical tools were also applied to arrived at the conclusions. In this study effort is made to make comparative analysis i.e present scenario and ,n 15 years back because agriculture in Punjab started experience of privatization after 1990s. Some of the tables were avoided for sake of brevity of the paper.

## Socio-economic profile of the respondents

So far as socio-economic characteristics of the sampled respondents were concerned, majority of the respondents (92.78 per cent) were Sikhs and from higher caste group (95.28 per cent) and largely in the age group of 50-70 years. More than half of the respondents (55.56 per cent) lived in nuclear families and 44.44 per cent in the joint families. Majority of them (64.45 per cent) were educated upto middle level and one tenth of them were matriculates while 13.05 per cent were graduate and remaining 11.67 per cent of them were illiterate. A large number (46.67 per cent) of the respondents had their annual income in between Rs. 1, 00,000-5, 00,000 while one third of them had annual income upto Rs. 1, 00,000.

## FINDINGS OF THE STUDY

### i) Ownership of material possessions

The first query of the study pertained to the material possession with the respondent farmers and change occurring over time. Data in this regard (Table.1) indicated that 15 years back maximum number of the respondents owned Cycle, Radio, Television set, refrigerator and small percentage of the respondents possessed Scooter/Motorcycle and VCD/VCR/DVD players. But at the time of study data showing increasing trend as most of the respondents possessed all household items as 97 per cent owned T.V sets, 83 per cent refrigerator, 78 per cent were having VCD/VCR/DVD players, 75 per cent possessed motorcycle/scooter, 60 per cent owned



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washing machines, 54 per cent had A.C/coolers and 68 per cent were having even mobile phones of various types while one third of the respondents owned car/jeep also. The major attributes turned out for this were the increasing connectivity with urban and even outer world, the influence of mass media and increasing materialism etc. Medium and large farmers comparatively possessed more material and durable items at the time of study. The whole data is indicative that materialism is increasing among the farmers overtime. Statistically data also proved a significant change over times.

Table 1 Change in material possession owned

Material possession	Multiple Response)		
	15 years back	At present	Z-value
Refrigerator	164 (45.56)	300(83.33)	10.59**
Cycle	344 (95.56)	360 (100.00)	4.05**
Scooter/Motorcycle	68 (18.89)	272 (75.56)	15.23**
Car/Jeep	-	112 (31.11)	11.52**
Radio	268 (74.44)	260 (72.22)	0.67**
Television set	200 (55.56)	348 (96.67)	12.94**
Mobile phone	-	240 (66.67)	18.97**
A.C/Cooler	-	196 (54.44)	16.41**
Washing Machine	-	216 (60.00)	17.57**
Food Processor	-	104 (28.89)	11.03**
VCD/VCR/DVD players	40(11.11)	280 (77.78)	18.00**

Figures in parentheses indicate percentage, \*\* Significant at 1 percent level,\* Significant at 5 percent level, NS = Non- significant

## ii) Changes in cropping pattern

One of the important aim of the present study has been to see the shift in cropping pattern overtime in the areas under study and data relating to this is presented in table 2. As regards the Kharif season, data indicated that 52.22 per cent of the respondents were growing paddy over 15 years and it has increased to 71.67 per cent at present. Similarly the Maize crop grown by 42.78 per cent of the respondents and it has increased to 55.00 per cent during the time of study. Cotton

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has also been marginally increased in last 15 years. On the other side crops like sugarcane and groundnut has shown the declining trend i.e. 8.61 per cent of the respondents raised groundnut 15 years back and it has decreased to 2.78 per cent during the time of study while sugarcane was grown by 32.22 per cent of the respondents over 15 years and it has decreased to 15.28 per cent at present. It was concluded from the discussion with farmers during data collection that major reasons to adopt paddy crop are less prone to diseases, less risky and assured Minimum Support Price.

Table 2

Changes in cropping pattern over the 15 years among total farmers in Punjab

(Multiple Response)

Crops	15 years Back		At present		z-value
	Number	Percentage	Number	Percentage	
<b>A. Kharif</b>					
Paddy	188	52.22	258	71.67	5.37**
Maize	154	42.78	198	55.00	3.28**
Cotton	156	43.33	175	48.61	1.42 NS
Kharif Fodder	360	100.00	360	100.00	--
Groundnut	31	8.61	10	2.78	3.38**
Vegetables	145	40.28	190	52.78	3.36**
Pulses	163	45.28	221	61.39	4.33**
Sugarcane	116	32.22	55	15.28	5.34**
Oilseeds	213	59.17	212	58.89	0.08 NS
Potato	108	30.00	139	38.61	2.43*
<b>B. Rabi</b>					
Wheat	360	100.00	360	100.00	--
Barley	73	20.28	86	23.89	1.17 NS
Grams	89	24.72	40	11.11	4.76**
Vegetables	118	32.78	156	43.33	2.92**
Pulses	158	43.89	198	55.00	2.98**
Oilseeds	167	46.39	141	39.17	1.96*

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Rabi Fodder	360	100.00	360	100.00	--
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\*Significant at 5% level, \*\*Significant at 1% level, \*\*\*Significant at 10% level, NS Non-Significant

Regarding the Rabi season, table further shows that wheat dominated the agriculture throughout the period of the study. No change is seen in wheat crop. However other crops of Rabi season like Pulses and oilseeds witnessed a declining trend. Overall results shows that Paddy, Maize and Cotton shows upward trend while other crops like Groundnut, Sugarcane, Grams and oilseeds shows declining trend. The declining trend in pulses may be attributed to the risk in growing of these crops and fluctuations in the market. There is no significant change in wheat crop. Data indicate that there is clear shift in cropping pattern over 15 years. Sidhu and Johl (2002) in their study have also derived almost similar type of results. Gill (2002) in his work writes ‘ the wheat-paddy crop rotation has led and dominated agricultural development of Punjab. In recent years this crop combination has become more dominant withering away of other crops’.

### iii) Visiting time to the Fields

During the course of study an effort was made to know the changes in the visiting times to their fields over a period of time and data in this regard presented in table 3 which showed that over time there is shift in the visiting times. Previously little more than half of the respondents visited their fields at early morning which has declined to 32.22 percent at the time of study while 35.55 per cent of the respondents visited fields in the morning time 15 years back which has decreased to 25.00 per cent in the study period. About 3.88 per cent of the respondents used to visit their fields in the afternoon over 15 years which has increased to 4.44 at the time of study while 4.16 per cent of the respondents visited their fields at any time may be in the evening over 15 years and now it shows increasing trend i.e.11.66 per cent. It was observed that now farmers preferred to go their fields on scooters, tractors and they complete their field work in less time. Gone are the days when Punjabi females used to go to field to supply the meals to Punjabi ‘Haali’ (cultivator), This is a visible change in rural life of people over time. It was observed that there is shift in the visiting time to the fields. Modern machinery and automation in the Tube wells has decreased the longer working hours to the shorter one.

Table 3: Visiting time to the fields

(Multiple Response)

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Timings	15 years back	At present
Early Morning	188 (52.22)	116 (32.22)
Morning Time	128 (35.55)	90 (25.00)
Afternoon	14 (3.88)	16 (4.44)
Any other	15 (4.16)	42 (11.66)

Figures in parentheses indicate percentages

#### iv) Indebtedness among farmers

It was tried to know about indebtedness of respondent farmers and data is given in table 4 which revealed that only 5.28 per cent of the respondents had not taken the credit while 39.72 percent of the respondents who had taken credit in between Rs.1, 00,000 to 2, 50,000 whereas more than one third 35.00 per cent of the respondents availed the credit upto Rs.100000. Further, 15 per cent of the respondents had taken credit Rs.2, 50,000 to 5, 00,000 while 5.00 per cent borrowed the more than Rs.5, 00,000. During field work it was observed that medium and large farmers had taken large amount of loan while percentage of small farmers is less. While discussing with farmers it came out that most of small farmers borrowed credit from moneylenders because it is quiet easy and without involvement of any paperwork. It was also noted that many farmers availed credit for non-productive purposes from moneylenders. Table further revealed that 49.17 per cent of the respondents took loan from institutional sources which include commercial banks and cooperatives while half (50.83%) of the respondents took loan from non-institutional sources, from while 38.33 per cent acquired credit from commission agents whereas 7.50 per cent took loan from relatives/friends.

Table 4: Amount and Sources of Credit taken

Amount	Farmer's categories			
	Small	Medium	Large	Overall
NIL	4 (3.33)	6 (5.00)	9 (7.50)	19 (5.28)
Upto 100000	68 (56.67)	32 (26.67)	26 (21.66)	126 (35.00)
100000-250000	44 (36.67)	64 (53.33)	35 (29.17)	143 (39.72)
250000-500000	4 (3.33)	12 (10.00)	38 (31.67)	54 (15.00)
500000 and above	-	6 (5.00)	12 (10.00)	18 (5.00)

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Sources of loan				
<b>A. Institutional</b>				
Commercial	25 (20.83)	34 (28.33)	37 (30.83)	96
Banks	18 (15.00)	28 (23.33)	35 (29.17)	(26.67)
Cooperatives				81 (67.5)
Total Institutional	43 (35.83)	62 (51.67)	72 (60.00)	177 (49.17)
<b>B.Non- Institutional</b>				
	58 (48.33)	42 (35.00)	38 (31.67)	138 (38.33)
Commission	5 (4.17)	3 (2.50)	1 (0.83)	9 (2.50)
Agents	8 (6.67)	11 (9.17)	8 (6.67)	27 (7.50)
Landlords	6 (5.00)	2 (1.67)	1 (0.83)	9 (2.50)
Relatives/ Friends				
Village- Shopkeepers etc.	77 (64.17)	58 (48.33)	48 (40.00)	183 (50.83)
Total Non Institutional	120(100.00)	120 (100.00)	120 (100.00)	120 (100.00)
<b>Grand Total</b>				

Figures in parentheses indicate percentages

During data collection it was observed that all farm size categories were not restricted to one source of borrowing which further proves to be a major cause for their indebtedness and commission agents was still proving to be an important source of credit to the farmers. An effort was made to know the purpose of borrowing, it was observed that farmers borrowed loan from different sources for the purchase of agriculture inputs like fertilizers, dairy and agricultural implements and machinery etc. Although a majority has utilized the borrowed loan for specific purpose but a few had not utilized the loan taken for the purpose it was taken. It was also found that some people gave more importance to their social status than their economic capacity due to which they borrowed money. Gill and Singh (2006) in their work have also yielded by & large similar types of results.

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## v) Change in nature of human labour

Table 6 contains the information about the change in nature of human labour used by different farm size categories. Data indicated that majority (66.19 %) of the respondents depended on migratory labour in the last one & half decades which has increased to 97.30 per cent at the time of study while 74.33 per cent of the respondents depended on local labour 15 years back and now it shows decreasing trend i.e. 52.03 per cent. Statistically, the results show significant change from local to migratory labour in the last one and half decades. During field work it was observed that local laborers move outside the village either for the same type of job opportunities or better wages. Majority of the small, medium and large farmers used to employ local labour for farm operations 15 years back whereas the trend of employing local labour is declining overtime. This may be attributed to changes coming to the social fabric in villages and reluctance of local labour to work in the farm of village peasants. Perhaps due to this reason the employability of migratory labour is increasing in all the categories.

Table 5: Change in nature of human labour used by the farmers

(Multiple response)

Nature of human labour	15 years back	At present	z-value
Small farmers			
Local	28 (68.29)	19 (33.93)	3.35**
Migratory	22 (53.65)	48 (85.71)	3.48**
Medium farmers			
Local	94 (78.33)	54 (45.00)	5.21**
Migratory	76 (63.33)	120 (100.00)	7.34**
Large farmers			
Local	88 (73.33)	81 (67.50)	0.99NS
Migratory	88 (73.33)	120 (100.00)	6.08**
Overall			
Local	210 (74.73)	154 (52.03)	5.65**
Migratory	186 (66.19)	288 (97.30)	9.76**

Figures in parenthesis indicate percentages, \*\* Significant at 1% level, NS = Non-Significant

## vii) Agricultural Inputs owned

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Agricultural inputs play very crucial role in development of agriculture. However in Punjab agricultural inputs are reported to be more with the farmers than the required number. Table 6 shows that more than half of the respondents (53.33 %) had tractors in the last one and half decade which has increased to 68.61 per cent at the time of study while half of the respondents had cultivator/plough 15 years back which has increased to 72.22 per cent during the time of study whereas little less than half (47.78%) of the respondents had trolley in the last one and half decade and 62.22 per cent of the respondents had it at the time of study. Table further revealed that all farm size categories showing positive significant change overtime. During fieldwork it was observed that people purchase machinery (especially tractors) not only as per their requirement but also out of their ego and for their social prestige. Also none of the respondent farmers was found to plough the fields with oxen, which was a major source of cultivation in last 50 years back. It was also noted that medium and small farmers were having high cost machinery like tractor, trolley and other agricultural appliances largely taken on loan. Singh 200, Chandrashekhar et al 2004, Kaur (2001) in their works also derived similar types of results.

Table 6: Change in agricultural inputs owned

(Multiple Response)

Farm inventory	15 years back	At present	Z-value
Small Farmers			
Tractor	4 (3.33)	11 (9.17)	1.87**
Trolley	-	-	-
Bullock cart	40 (33.33)	44 (36.67)	0.54NS
Thresher	4 (3.33)	4 (3.33)	-
Cultivator/plough	24 (20.00)	40 (33.33)	2.34**
Cane crusher	-	4 (3.33)	2.02*
Seed cum Fertilizer drill	-	28 (23.33)	5.63**
Medium Farmers			
Tractor	76 (63.33)	116 (96.67)	6.46**
Trolley	68 (56.67)	108 (90.00)	5.84**
Bullock cart	8 (6.67)	60 (50.00)	7.45**

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Thresher	16 (13.33)	56 (46.67)	5.63**
Cultivator/plough	48 (40.00)	104 (86.67)	7.50**
Cane crusher	-	-	-
Seed cum Fertilizer drill	16 (13.33)	60 (50.00)	6.11**
Large Farmers			
Tractor	112 (93.33)	120 (100.00)	2.88**
Trolley	104 (86.67)	116 (96.67)	2.80**
Bullock cart	78 (65.00)	108 (90.00)	4.64**
Thresher	66 (55.00)	106 (88.33)	5.73**
Cultivator/plough	108 (90.00)	116 (96.67)	2.07*
Cane crusher	-	28 (23.33)	5.63**
Seed cum Fertilizer drill	36 (30.00)	80 (66.67)	5.68**
Overall			
Tractor	192 (53.33)	247 (68.61)	4.20**
Trolley	172 (47.78)	224 (62.22)	3.90**
Bullock cart	126 (35.00)	212 (58.89)	6.42**
Thresher	86 (23.89)	166 (46.11)	6.25**
Cultivator/plough	180 (50.00)	260 (72.22)	6.12**
Cane crusher	-	32 (8.89)	5.79**
Seed cum Fertilizer drill	52 (14.44)	168 (46.67)	9.39**

Figure in parentheses indicates percentage,\*Significant at 5 percent level,\*\* Significant at 1 percent level

\*\*\* Significant at 10 percent level, NS = Non – Significant

## vii) Irrigation System

Is there any shift in irrigation system over time? This query was put to the respondent and the response in this regard is presented in table 7 shows that in the last one and a half decades 62.50 per cent of the respondents used to irrigate their fields with canal water and it has decreased to 38.89 per cent at the time of study as most of the farmers told that it is not a very reliable source of irrigation at present due to scarcity of water in the canals while 87.50 per cent of the respondents used tube wells (shallow) as a source of irrigation 15 years back and it has decreased



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to 58.89 per cent during the study period whereas 17.50 per cent of the respondents had submersible pump in the last one and half decade but during study period it shows increasing trend. Now, 74.17 per cent of the respondents had submersible pump as a source of irrigation to the fields. Table further revealed category wise distribution of the respondents which showed that all farm size categories showing decreasing trend of canal water and tube well (shallow) overtime whereas submersible pumps are showing increase in all the farm categories. Many small farmers held that installation of submersible pump is beyond their capacity and they were forced to borrow. Also high capacity electric motor is required to draw water from deeper level.

Table: 7 Shift in irrigation System over time

(Multiple Response)

Sources of irrigation	15 years back	At present
Canal only	225 (62.50)	140 (38.89)
Tube well (Shallow)	315 (87.50)	212 (58.89)
Submersible pump	63 (17.50)	267 (74.17)

Figure in parentheses indicates percentage

## viii) Factors for bringing change in agriculture

What turned agriculture in Punjab from traditional to modern one. To this query (81.67 %) of the respondents expressed arrival of new technology as a major factor for this change (which include use of chemical fertilizers, high yielding varieties and greater mechanization) while 85.27 per cent of the farmers reported assured MSP specially wheat and rice as a factor for agriculture change whereas three fourth of the respondents expressed impact of mass media, role of institutions, urban impact and population pressure as the major factors for agriculture change. During fieldwork it was observed that farmers giving more importance to wheat paddy rotation because these crops, they felt, have assured MSP and less risky. Further respondents were found in the demonstration effects also mean they usually say 'others' following the same cropping rotation and hence they are adopting. Attitudes towards growing traditional pulses in the field was found very negative. Farmers felt that traditional crops are vanishing due to climatic changes also. Category wise distribution of the respondents also expressed the same factors for agricultural change. So, it can be concluded that these factors has not only transformed the traditional agriculture but also influenced the rural economy and socio-cultural set up.

Table :8 Factors responsible for change in agriculture

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(Multiple Response)

Farmer's Categories					
S. No.	Factors responsible for bringing change in agriculture	Small	Medium	Large	Overall
1.	Arrival of new technology	98 (81.67)	94 (78.34)	102 (85.00)	294 (81.67)
2.	Mass media	84 (70.00)	97 (80.83)	95 (79.17)	276 (76.67)
3.	Role of Institutions	82 (68.33)	89 (74.17)	92 (76.67)	263 (73.05)
4.	Urban impact	78 (65.00)	83 (69.17)	108 (90.00)	269 (74.72)
5.	Population Pressure	92 (76.67)	94 (78.34)	84 (70.00)	270 (75.00)
6.	Due to assured prices	93 (77.50)	103 (85.83)	111 (92.50)	307 (85.27)

Figure in parentheses indicates percentages

## ix) Agriculture and changing social relations

With mechanization and economic development the nature of relationships like caste system, old kinship, jajmani system has undergone changes and its rituals aspects have visibly weakened. During the course of study an effort was made to know the changing social relations over time and data related to it has been arranged in table 9 which revealed that half of the respondents opined that inter caste relations changed due to modern agriculture and development while little more than half of the respondents told that food-exchange relationships between different castes has increased over time. It was observed that traditional severe difference used to be observed by non Scheduled Castes from the Scheduled castes has shrunken. At present there is hardly any problem to Scheduled Caste to enter in the houses of Non Scheduled caste, to sit with them and many cases Non- S.Cs attend the social ceremonies of the scheduled castes. This may be attributed to the changes coming in socio-economic structure of villages. Most farmers felt that social fabrics is changing overtime because now lower castes people changing their occupations and all the farmers told that jajmani and barter system is not working in the villages. Gill 2003, Kaur 2001 have also arrived at by and large similar result in this regard in their works. Gill reports that the nature and extent of jajmani relationship has changed from its social and ritual aspect to a more economic one. About 57.78 per cent of the respondents told that

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visit to their relatives and neighbours lessened due to mechanization of agriculture because now a day everyone is busy in their own family and job. About 59.72 per cent of the respondents expressed that the dressing pattern has changed over time because now people are more fashion oriented. About 25.56 per cent of the respondents told that awareness regarding right to vote, politics, education has increased over time. During study it was noted that now most farmers tend to send their children in private English speaking schools largely as a prestige issue or due to the attractive adds of the private schools. Most of the farmers felt that due to the development and mechanization people expose themselves to the outside world from where they get the knowledge which helped them moving from conservative to more rational behavior.

Table: 9 Changing social relations

(Multiple Response)

Farmer's Categories				
Changing social relations	Small	Medium	Large	Overall
Inter caste relations	48 (40.00)	61 (50.83)	72 (60.00)	181 (50.27)
Dressing Pattern	54 (45.00)	77 (64.17)	84 (70.00)	215 (59.72)
Lessen the visit of relatives	63 (52.50)	69 (57.50)	76 (63.33)	208 (57.78)
Food exchange relationship between different castes	56 (46.67)	65 (54.17)	68 (56.67)	189 (52.50)
Any other (awareness regarding right to vote etc.)	27 (22.50)	31 (25.83)	34 (28.33)	92 (25.56)

Figures in parenthesis indicate percentages

## x) Change in the social status over time

How do the farmers feel about their social status? To this question (T 10) shows that 36.67 per cent of the respondents experienced improvement in their social status now a days than 15 years back while 21.94 per cent of the respondents felt that their social status improved 'somewhat' and 22.22 per cent said that their social status 'remained the same' in the last one and half decade.

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Regarding the constitution of improvement respondents from medium and large categories opined that now they live in good houses with all the facilities, have more earning, send their children to English speaking schools etc. On the other hand 48% respondents from small farmers category held that their status has decreased. They attributed decreased in status to the high input cost, less return, and burden of debt etc.

Table 10 Change in the social status

Farmer's Categories				
Extent of improvement	Small	Medium	Large	Overall
Improved a lot	-	23 (19.17)	109 (90.83)	132 (36.67)
Improved somewhat	28 (23.33)	40 (33.33)	11 (9.17)	79 (21.94)
Remained the same	34 (28.33)	46 (38.33)	-	80 (22.22)
Lowered down	58 (48.33)	11 (9.17)	-	69 (19.17)
Mean score of improvement	-0.25	0.63	1.91	0.76
Percentage score of improvement	-12.50	31.50	95.50	38.00

Figures in parentheses indicate percentages.

## Changes in Joint family system

Have the changes occurring in agriculture affected the traditional joint family system prevalent in almost in whole India? This query was put to the respondents and the response is presented in table 11 which shows that 30.56 per cent of the respondents liked joint family system while 69.44 per cent liked nuclear family system. The data further revealed that majority of small, medium and large farmers liked nuclear family system as compared to joint family system. Impact of materialism, role of T.V, urge of the younger generation to live independently mostly to educate their own children, declining respect for the olds were some major attribute emerged during the study. On the whole, a clear shift is there from joint to nuclear family system in the countryside of Punjab.

Table 11 Changes in joint family system

Farmer's Categories				
Like joint family system	Small	Medium	Large	Overall

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Yes	40 (33.33)	45 (37.50)	25 (20.83)	110 (30.56)
No	80 (66.67)	75 (62.50)	95 (79.17)	250 (69.44)

Figures in parentheses indicate percentages

\*Multiple Responses

## Conclusion

The study led to the conclusions that materialism has been increasing among the farmers which is visible in terms of new housing patterns with almost all the facilities of urban areas. By and large all the respondents possessed all household items like refrigerator, cycle, scooter/motorcycle, car/jeep, radio, Television set, mobile phone, A.C/Cooler, washing machine, food processor and VCD/VCR/DVD players and possession of material has been showing upward tendency. Wheat and paddy crops were found more preferred by the farmers largely due to less diseases prone, less risky and assured MSP. Many traditional agricultural crops/species have shown severe declining trend indicating towards clear shift in cropping patterns. Mechanization and automation has severely changes the timing schedule of traditional agriculture. Indebtedness was found prevalent among all categories of farmers and they were not restricted to one source of borrowing only which quite often proves to be a major cause for their indebtedness. Major reasons for borrowing were purchase of agricultural inputs, repayment of old debt and spending on socio-religious ceremonies. Now majority of the respondents depended on migratory labour. All farm size categories showing positive change in agricultural inputs over time and farmers purchase machinery not only for their requirement but for their prestige issue. Submersible tube wells have highly replaced the traditional canal and shallow tube well irrigation system. Arrival of new technology ( which included use of chemical fertilizers, high yielding varieties and greater mechanization) and assured MSP specially wheat and rice were the major factors bringing changes in agriculture. Social relation have been changing in the rural areas which is visible from changing patterns of acceptance of foods from Scheduled castes by the non scheduled castes. Jajmani system is not working in the villages now. About one third of the respondents, largely from medium and large farms expressed betterment in their status in villages over time while half of the sampled small farmers experienced decline in their status. Respondents from all the categories preferred nuclear family system as compared to joint family system. In a nutshell, it can be concluded that profound changes are occurring in the old

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agriculture structure and these changes have been altering the socio-economic aspects of the rural society to a great extent.

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DRAFT



## **INFLOW OF MIGRANTS AND THEIR CONTRIBUTION IN THE ECONOMY OF HARYANA: A SOCIOLOGICAL ANALYSIS**

by

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### **Abstract**

*Migration is not a new phenomenon, since migration in search of food, shelter and other basic needs were found in ancient history of human beings. People are forced to move as a result of conflict, human rights violations, violence and extreme weather. Demographic changes, economic development, urbanization, better employment and educational opportunities, improvement in communication and transportation also influence the mobility of population. Labour emigration is a major factor in the development of Haryana and has contributed to social and economic change in the State. The present paper deals with the inflow of migrants and their contribution in the economy of Haryana since partition of India. The present paper is based on secondary sources of information.*

**Key words:** *Migration, Economy, Traditional Economy, Refugee Community, Liberalization, Globalization, Land Acquisition, Green Revolution and Sanskritisation*

### **Introduction**

The word 'migration' derives from the Latin verb 'Migrare', "Meaning to move one place to another" literally, the term 'Migration' means settlement or shifting of an individual or group of individuals from one culture area or physical space to another, more or less permanently. The term has been defined in the new Webster's dictionary (1996) as the act or instance of moving from one country, or region or place to settle in another and for searching for work

andemployment. So, different scholars have understood the term migration in different ways. Paterson (1958) defines migration as movement motivated by the individual willingness to risk the unknown of a new home and breaking from a familiar social universe for the state of

adventures, achievement of ideals or to escape a social system from which he has become alienated. Chauhan (1996) defines migration as change of residence from one geographical area to another for a certain specified period of time (one year or more). According to Lee (1966) migration broadly as a permanent or semi-permanent change of residence. No destination is placed upon distance of the move or upon the voluntary and involuntary nature of act and no distinction is made between external and internal migration. International Labour Office (I.L.O.) the statistics of temporary migration should cover that person who passes from country to another country or one place to another place more than a month not more than a year and for permanent migration is more than a year.

According to Lee's (1966) there is one theory which has two factors one is pull and other one is push factor, the pull factor is that which factor attracted the people to go to destination place, second one is push factor that is which factor forced the people to leave their native place.

As we know that Haryana is a fast growing state and being very near to Delhi, rapid industrialization, urbanization is taking place and people are moving from other states to Haryana at large scale. Therefore, it became a matter of concern for the social scientist to know the inflow of migrants and their contribution in the economy of Haryana since partition of India. Although there are various studies available on migration pattern and factors of migration but rare studies are available on the theme of the present paper. The present paper is based on the secondary sources of information. In this paper the researcher is going to analyze the major objective of the present paper i.e. inflow of migrants and their contribution in the economy of Haryana with the support of some classical research work done by the eminent scholars.

## **Inflow of Migrants after partition of India**

The major flow of migration took place in 1947 at the time of independence when large scale

of population shifted from India to Pakistan and from Pakistan to India. A large number of Muslims migrated to Pakistan and similarly a vast section of Hindus migrated to India. At the time of settlement of Hindu Punjabis, a large section of them were settled in the than Punjab including Haryana. The entire process of formation of refugee communities and groups has been viewed in the light of various theories of migration. Trimble (1980) says that forced migration is stressful

for stable, indigenous and traditional communities because in any cases they have to cope with change at short notice and often without their informed consent with little preparation and few resources. It also results in the destruction of traditional economic patterns. As the native population who were forced to migrate, did not possess the psychology skill or economic techniques necessary for adapting to the new environment. Trimble in his discussion of the consequences of forced migration refers to the disruptive changes that occur in the family structure and in the social organization. He points out that forced migration may lead to a redefinition of social responsibilities inherent in traditional mechanism of social control. Alteration in the production and consumption pattern may follow signifying disruptive organizational changes. At the psychological level too, routine behavior attitudes, motivation emotive and cognitive – perceptual styles are disrupted. Consequently radical structural change occurs in the migrants' communities- a change which the migrants cannot resist. Therefore, the hall mark of a migrant is his migration experience.

One such attempt is made by Stephen Keller (1975), who compares the success of Punjabi migrants after its partition in 1947. He argues that the experience of the migrants as they get uprooted and go through the ordeal is likely to make them invulnerable. Invulnerability, according to Keller is a psychological trait which makes a man feels that he belongs to a chosen few and nothing can cause any great harm. This feeling of invulnerability, he explains, is the result of the harrowing ordeals and threats to life migrants' experience in spite of which they managed to survive. Invulnerability, he hold migrants the need for power which makes them take to business, commerce and large- scale agriculture because the doors to conventional careers such as the military, the government and politics are usually blocked off.

Keller is of the view that invulnerability made the Punjabi migrants enterprising and adventurous because circumstances were also conducive in channelizing their energies into

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agriculture and industry. The Punjabis could be settled on land provide by the government. Further goes onto point out that the initial migrants experience in the case of Punjabis got converted into synergy as they began settling down in their new environment. As the Punjabi refugees entered the fields of industries and agriculture and became successful they became the target of aggression of competition between the migrants and non migrants which legitimized and institutionalized synergy is the socially shared word view that sees competition as legitimate. Each individual in a synergistic situation created by the influx of migrants contributed to the overall result of synergy which is gradually transmitted from migrants to non- migrants makes for greater participation in economic development and that the values of the society does not become concentrated in the hands of a few. Thus, Keller sees in migrants experience the potential for economic development and social change in the host society under certain specific conditions. It is important to keep in mind that Keller also highlights the role of particular circumstances surrounding the interaction of the migrants with the host society in accounting for their successful resettlement.

Furthermore, in the adaptive mechanism, the proper adjustment and integration of any migrants community into the receiving society depends on three important factors. The first point which refers to pre-emigrational characteristics and conditions meaning thereby social structural and economic set up of the migrants before migration. This would not only reflect the worldview and a way of life of the migrants but would also indicate their predisposition toward change or preservation. In juxtaposition the first point in the receiving society refer to degree of industrialization and urbanization and demographic composition of the society, which are referred to as situational determinants. The interplay between migrants' pre-migration characteristics and the situational determinants in the host society would determine the extent of adjustment and adaptation process. The second point refers to the ethnic identity of migrants as well as that of the members of the host society. This point is important since it can either make the adaptation process of any immigrant community. The third point refer to the kind of political system to which immigrant community was used to and come from to the one prevailing in the receiving society. Since this aspect can have political bearings on international relations, the very acceptance of the migrants and immigrants depends a great deal on the kind of foreign relations existing between the migrant country and the receiving society.

In order to observe the successful adaptation of Punjabi migrants in the contiguous and non-

contiguous areas, it becomes imperative to look into socio-cultural parameters of the Punjabis before migration so as to identify those crucial variables which have acted as catalyst in the post migration rehabilitation phase. Hence we turn now to the socio-cultural profile of Punjabis before migration. It is now a well documented fact that the Punjabi migrants have on the whole successfully adapted themselves in India that they have not only merged into the mainstream of Indian society but they have attained upward mobility and spectacular success. This success is invariably attributed to the government's rehabilitation policy, which gave the Punjabi migrant's ample finances to settle down in India. This is a native interpretation of the success of Punjabi refugees because economic resources alone do not guarantee upward mobility. There have been cases of several communities within India who have acquired windfall gains but have only frittered away their newfound wealth in drinking and gambling. Hence, Keller's argument of the sense of invulnerability of the Punjabi migrants seems to provide a convincing explanation of the successful adaptation of the Punjabi migrants (Awasthi, 2002).

## **Inflow of migrants after statehood of Haryana**

At the time of statehood (1<sup>st</sup> November 1966) of Haryana state, the Green Revolution i.e. use of high yielding varieties of seed, chemical fertilizers, pesticides and new machines raised productivity of land by several folds and nearly solved India's national problem of food scarcity in a rather short time. From the simple concerns of elementary economics, such as who benefited from the new technology and who did not, to the complex questions of social and cultural change in the Indian countryside, all were examined empirically and debated with passion. The famous mode of production debate among economists and anthropologists of Marxist persuasion of the nature of emerging social relations of production in Indian agriculture was a direct outcome of this growing new interest of social science scholars in the changing rural scenario in the wake of the Green Revolution. Relationship with attached labourers had also become completely formalized. Most of the needs of the farmers were fulfilled by casual and contractual labour, mostly on a fixed cash rate (Jodhka, 2014). Local agricultural labourers, mostly rural dalits, have already diversified to different non-agricultural occupations such as vegetable vending, rickshaw pulling, brick moulding and other forms of casual labour. The only savior is migrant labour who is no more ready to work as distressed labour for paltry

wages. Instead of waiting in vain for migrant labour the farmers of Punjab as well as Haryana have to be ready to further enhance wages, also perhaps the quantum of employment, to ensure their steady supply. However, despite such acute labour deficit the farmers would not hesitate to impose immediate social boycott if the local agricultural labour demands higher wages (Singh, 2012). Since the period of Green Revolution, agriculture sector needed more labour for plantation of Paddy which was a new crop for the peasantry of Haryana. Therefore, out state migrant labour from Uttar Pradesh and Bihar fulfils these needs, because they were well familiar with plantation of Paddy crop.

Green revolution has affected especially those areas which was adjoining with Punjab like Kurukshetra, Ambala, Karnal, Kaithal etc. because these areas has better water supply from both river and Tube wells. Some areas like Punjab, Haryana and western U.P. were benefited due to Green Revolution and became prosperous. Initial policies towards balanced development like setting up of big and propulsive industries in backward region did not help because these industries usually had forward and backward linkages outside that region. Moreover the natural advantage of resource rich regions of erstwhile Bihar (including Jharkhand) and M.P. (including Chhattisgarh) were minimized due to introduction of telescopic freight rates.

After liberalization, the inequalities among regions got accentuated. Industries naturally shifted and got concentrated in the regions which had a head start in industrialization or were prosperous and had better infrastructure facilities. This can be seen from the F.D.I. inflows. Haryana attracts largest F.D.I. and also able to provide better policy environment and incentives to attract investment (Kulharia, 2013). Government also provided all facilities to urban sector as compare to rural areas such as industrialization, health, transport, education, drinking water, entertainment etc. therefore rural people migrate to urban areas for better facilities and livelihood. As wage rate in Haryana state were very high as compare to neighboring states like Bihar, Uttar Pradesh, Uttarakhand, Rajasthan, So, in the beginning, migration started from neighboring states mainly into industrial works in cities like Panipat, Gurgaon, Faridabad and Bahadurgarh etc.

It is also noticeable that push and pull factors both play an important role in migration. Services, small land holding, barren land or landlessness, family tensions, social dispute, sense of

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insecurity among widow, fear of Khaps panchayats towards love and inter-caste marriages, Poor facilities like education, health and jobs etc. are responsible for migration from the place of origin to the place of destination. The pull factors at the place of destination like services, cash wages, social and economic security and enough jobs, better facilities of education, health, transport etc. helps in attracting the rural people at the place of destination i.e. urban areas (Yudhvir and Sangwan, 2011). Government also begin to acquire land in across the state for various kinds of project therefore, local people begin to invest their money (land compensation) in urban areas because they think investment in urban areas is more fruitful as compare to investment in rural areas. In current scenario, in rural areas people have small land holding or landlessness because of nuclearization of families and Government also acquired a huge acres of land for different projects, therefore, migration from other states begin decreasing in rural areas and increasing in urban areas.

The process of 'Sanskritization' also plays an important role in encouraging migration from other states. The process of 'Sanskritisation' is more common in urban areas because urban areas have diversity of occupational activities and more liberal to choose their occupations as compare to rural areas where occupation is decided by birth in a particular caste. So the lower castes people leave their traditional occupations and follow the upper caste's people's occupations, customs and belief to improve their lower social and economic status. Therefore, local people who belonging to lower castes leave their traditional occupations because these occupations are stigmatized and not much fruitful. So, departing from stigmatized occupations has created an occupational vacuum in the society, because nobody wants to do these inferior occupations. So, lower castes people's occupations has not much competition, therefore, migrants can entered in these occupations easily without investing much amount (Yudhvir, 2014). Secondly, they entered in those work where demand is more and supply is not enough. Majority of the migrants entered only those works which demand less investment. They (migrants) fulfill the vacuum of lower caste people's occupations especially in urban areas. That is why majority of the migrants in Haryana are engaged in construction, bricks kilns, dairies, factories, godowns, vegetable and fruits markets, restaurants or dhabas, banquets halls etc.

## Conclusion

In current scenario, people of Haryana in rural areas have small land holding or landlessness because of nuclearization of families and Government also acquired a huge acres of land for different projects, therefore, migration from other states begin decreasing in rural areas and increasing in urban areas. Moreover, after liberalization Haryana attracts largest F.D.I. As wage rate in Haryana state were very high as compare to neighboring states like Bihar, Uttar Pradesh, Uttrakhand, Rajasthan. So, migration started from neighboring states mainly into industrial works in cities like Panipat, Gurgaon, Faridabad and Bahadurgarh etc.

The process of 'Sanskritisation' also plays an important role in encouraging migration from other states, because in urban areas also, local people who belonging to lower castes leave their traditional occupations because these occupations are stigmatized and not much fruitful. So, from stigmatized occupations has created an occupational vacuum in the society of Haryana, because nobody local people wants to do these inferior occupations. So, lower castes people's occupation has not much competition, therefore, migrants (who are from another states) can entered in these occupations easily without investing much amount.

Secondly, they (migrants from another states) entered in those work where demand is more and supply is not enough. Majority of the migrants entered only those works which demand less investment. They (migrants) fulfill the vacuum of local lower caste people's occupations especially in urban areas.

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## Involuntary Bachelorhood and shortage of brides in Rural Haryana, India

by

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### ABSTRACT

This study aims to observe the pattern of in-volunteer male bachelorhood and female marriage migration in the rural areas of Haryana from the rural areas of different states of Country using the census, 2011 data. The C series for marital status and the D series for migration have been used in the analysis. The study found that in Haryana, the proportion of never-married men at age 30+ and 40+ accounted for 6.5 percent and 2.5 percent, whereas Rohtak (10.2%), Jhajjar (8.4%) and Jind (8.8%) are at the top within the state. Around 8.6 lakh females are migrants from different states in the rural Haryana. Rajasthan, Uttar Pradesh, Punjab, Delhi and Himachal Pradesh, are the states from where most of the female migrants belong. The condition of females should be focussed, especially for those who are coming from other states because they are more vulnerable.

**Keywords:** Cross region, Marriage, involuntary bachelorhood, Sex ratio, Haryana

### INTRODUCTION

Neglect of girls and women is very common in Asia (Guilmoto 2009). To deprive girls of their fair access to share in household resources, they face discrimination and negligence of their legitimate right to access to health, education and economic opportunities (Pande 2003; Lee 2008; Connelly and Zheng 2003; Mishra et al., 2004). This bias results in a low sex ratio among girls

that is still pronounced in China and Northwest India and directly affects juvenile sex ratios. Many Factors that contribute for excess of female mortality are related to postnatal care, proper clothing, parental surveillance, breastfeeding, food allocation, recourse to health facilities, immunization, and so on. The most common explanation for gender discrimination is the economic argument that girls are not as “cost-efficient” as boys. Raising a girl is mainly seen as a source of additional expenses related only to daughters. In South Asian countries, for instance, girls are perceived to be especially vulnerable, as family honour rests to a large part on women’s behavior rather than on men’s. Costs arising during and after their marriage cause daughters to appear especially “expensive” compared to sons (Guilmoto,2009). The most important cultural reason for favoring a son over a daughter is the belief among Hindus that, a son needs to perform rituals at his parent’s cremation and every death anniversary thereafter (Ramaiah et al; 2011). A strong desire for sons is attached to the kinship family systems existing in these societies (Bijaylaxmi et al., 2019). Preference for a boy child has a long history in a country like India. As per the figures of the 1991 census, the sex ratio was 972 females per 1000 males which has become 940 in 2011. In case of the child sex ratio, 945 in 1991 has decreased to 914 in 2011.

The most prosperous states like Punjab, Haryana have high per capita income, high literacy rates as well as better access to health facilities instead of this, they have the worst sex ratio in India. Haryana with a vast network of roads, extensive urbanization has led to the penetration of modern technology to some of the remotest villages. Accessibility to this technology, along with other factors such as economic surplus and small-family (two children) norm, has resulted in the materially advanced regions of Haryana showing the most adverse sex ratio. Despite this, the land is a prominent good and can only be handled between males, this results in a shift in the position of local men and women in the marriage market. Parents of women in Haryana are being successful in marrying their daughters in the outlying areas of Delhi where property prices are on the rise, to ensure their future prosperity, while men who are forced bachelors bring lower-ranked women from the east (Kaur, 2004).

The male favored sex ratio, means less or no suitable mate for a large number of men in the society (Hudson and den Boer, 2004; Kaur, 2013). This phenomenon of excess of bachelors or shortage of brides is known as marriage squeeze. Which is impacting society in various ways. This situation results, because girls are raised in a culture where they are second choice and minority throughout their lives, and always feel less worthy. In competition or conflict eruption, girls are the easiest group to exclude or victimize (Bossen, 2007). From the past census estimates,

any unmarried women in the North of India are rarely shown while a certain percentage of men always remained unmarried (Das,1995;). As a consequence, men of marriageable age are facing a crisis in finding local brides. Those men who attain 30-40 years of age are not considered eligible for marriage locally (Kaur, 2013; Ahlawat, 2009). The lack of marriageable women may encourage their trafficking for marriage purposes. North India has century-long low sex ratio data shows that ‘across region ‘marriages are not entirely a new concept.

Many men opt to bring brides from across the region to meet the potential local brides (Kaur, 2004; Chaudhry and Mohan, 2011). Bachelors of Haryana are trying for brides mostly from the Eastern (Bihar, Assam, West Bengal, Tripura) and Southern region (Kerala, Andhra Pradesh, Tamil Nadu and Maharashtra) of India but recently in a desperate attempt they are seeking wherever they can find (Kaur, 2008).

From the 1980s onwards, the ooze of women which can be recognized from the eastern states of Assam and Bengal has turned into a flood as the marriage squeeze becomes tougher. At present, the number of men seeking brides from various parts of the country and the number of women migrating into Haryana for marriage has intensified enormously. The spousal age gap was large and most couples were illiterate or semi-literate. (Kaur, 2004). These migrant brides are from impoverished rural families. They are married off to these men for the sake of money by middlemen or, in some cases, by parents also. Therefore, the negotiating capacity of these women is meager. The distance between her paternal home and her marital home is so vast that even if the migrant bride wants to go back to her home, she has no choice but to stay in their husband’s house (Mukherjee, 2013). Recently, the couples are closer in age, the men are younger, couples are more educated and for many males, this is their first marriage (rather than a widower in case or earlier cases) (Kaur, 2015).

The study is more focused on the marriage squeeze and involuntary bachelorhood in Haryana. The review of the literature suggests a need for the study to understand the pattern of in-migration of brides from different states in Haryana. Therefore, the present study attempted to fill the research gap, using the Census data, 2011. Especially in a society with a culture of universal marriage, the conflict between the strong demand for marriage and the shortage of marriageable women is likely to spark a series of social problems that should be studied. These uncommon marriages are a consequence of a combination of factors: adverse sex- ratio, acute poverty and the desire of parents to escape dowry, etc. Since the study is focused on Haryana where the agricultural prosperity is almost inversely proportional to good figures of child sex ratios, with a

population density of 573 persons per sq. Km (Census, 2011), TFR, 2.2 (SRS, 2018), literacy rate 75.6% (Census, 2011). it would be meaningful to note the pattern in the state in the last century as Haryana ranks 29<sup>th</sup> in terms of sex ratio as per the recent census, 2011.

**Table 1: Sex ratio of Haryana**

Year	1901	1911	1921	1931	1941	1951	1961	1971	1981	1991	2001	2011
Sex Ratio	867	835	844	844	869	871	868	867	870	865	861	877

Source: Registrar General of India, Census Division

## Data and Method:

The data for this study is taken from the Census of India C-Series and D Series Tables of 2011. The C series is used for the estimation of the prevalence of bachelorhood in the study area whereas the D Series data (2011) is used for examining the pattern of migration in rural Haryana from the rural areas of other states in India. The D5 table is used for the calculation of stream-wise migration that gives the information about the place of the last residence along with reason, age and sex. Further D3 has similar information to D5, with additional knowledge of the State of the last residence. D13 table (Census 2011) is used to analyse the age-wise migration of migrants from different states to Haryana as it gives information related to age wise migration at district level with the place of the last residence (0-9 years).

Marriage is the biggest reason for migration among women in India. Around half of the total migration is due to marriage only (Census, 2011). The same pattern is followed in Haryana with 49.7 percent of females migrating because of marriage. As a whole, 70 percent of the females as compared to only 2.7 males migrate for marriage. Further, when we see among 49.7 percent person, 98 percent are female and only 2 percent are male counterparts (Census, 2011). Here, only rural to rural migration of both males and females is computed of the age group 15-54, in the present study as rural to rural migration is highest among all streams for marriage migration (Fig:1).

## Results:

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6.5% of males are unmarried compared to 1% of females in the age group of 30-39 in Haryana as shown in table 2. Further, there is no rural-urban difference in unmarried males whereas, among females, urban unmarried females are almost double of their rural counterparts. In rural Haryana, for the age group 30-39, the result found that Rohtak (11.8%), Jhajjar (9.5%) and Jind(9.5%) are the top districts where more males are unmarried, on the other hand, Mewat (1.9%) and Panchkula (2.6%) are the districts where least males are unmarried. In urban Haryana for the same age group, Ambala (9.2%), Yamunanagar (8%) and Kurukshetra (7.5%) have more percentage of unmarried males. In the overall state, 2.5 % male and 0.5 % female are unmarried in the 40-49 age category. Rohtak (5%), Jhajjar(4.2%) and Jind(3.6%) again maintained the top position of having the highest percentage of unmarried males in rural areas for the 40-49 age group. Similarly Ambala (3%), Yamunanagar (2.6%) Kurukshetra(2.7%) again lead in urban areas.

**Table 2:** Percentage of Never married in Haryana, 2011

Distt/State	Age group	Rural		Urban		Total	
		Male	Female	Male	Female	Male	Female
Haryana	30-39	6.8	0.6	6.2	1.9	6.5	1.1
	40-49	2.8	0.3	2.0	0.8	2.5	0.5
Panchkula	30-39	2.6	1.3	2.5	3.3	2.5	2.5
	40-49	1.6	0.5	0.8	1.3	1.1	1.0
Ambala	30-39	6.0	1.1	9.2	3.3	7.5	2.1
	40-49	2.5	0.5	3.0	1.2	2.7	0.8
Yamunanagar	30-39	5.5	0.9	8.0	2.5	6.5	1.5
	40-49	1.9	0.3	2.6	0.8	2.2	0.5
Kurukshetra	30-39	5.4	0.8	7.5	2.1	6.0	1.2
	40-49	2.3	0.4	2.7	0.8	2.4	0.5
Kaithal	30-39	8.9	0.5	6.1	1.0	8.3	0.6
	40-49	3.7	0.2	2.4	0.5	3.4	0.3
Karnal	30-39	5.7	0.8	6.8	2.1	6.1	1.2
	40-49	2.2	0.4	2.2	0.9	2.2	0.5

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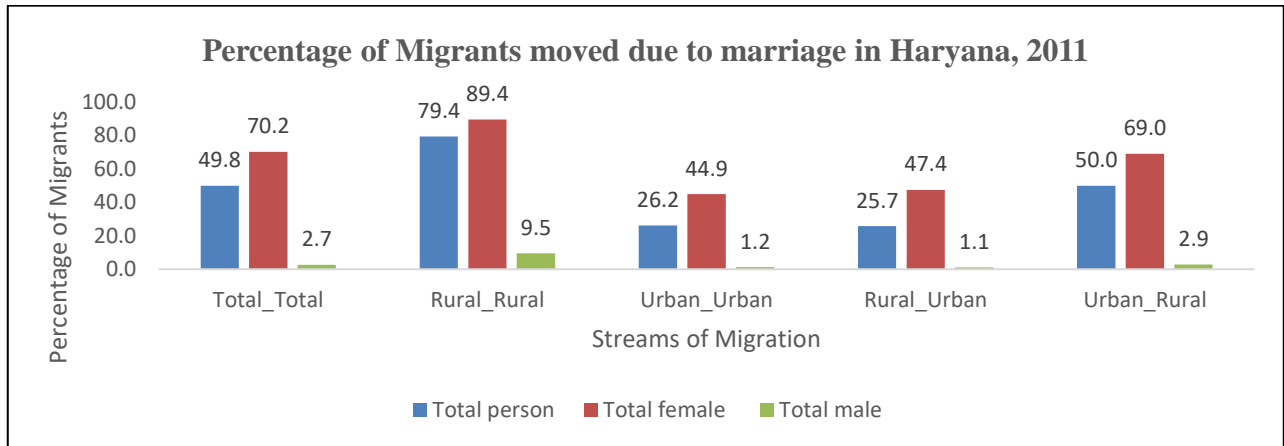
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Panipat	30-39	6.4	0.5	5.1	1.3	5.8	0.9
	40-49	3.1	0.3	1.7	0.6	2.4	0.4
Sonipat	30-39	9.0	0.6	5.7	1.4	7.9	0.9
	40-49	3.7	0.3	1.9	0.6	3.1	0.4
Jind	30-39	9.5	0.5	6.4	1.0	8.8	0.6
	40-49	3.6	0.2	2.1	0.5	3.2	0.3
Fatehabad	30-39	6.2	0.7	6.2	1.4	6.2	0.9
	40-49	2.4	0.3	2.1	0.6	2.3	0.3
Sirsa	30-39	5.8	1.0	6.3	1.7	5.9	1.2
	40-49	2.5	0.4	2.1	0.6	2.4	0.4
Hisar	30-39	8.0	0.6	6.2	1.7	7.4	1.0
	40-49	2.6	0.3	2.1	0.6	2.4	0.4
Bhiwani	30-39	7.5	0.4	6.8	1.2	7.4	0.6
	40-49	2.9	0.2	2.2	0.4	2.8	0.3
Rohtak	30-39	11.8	0.7	7.9	1.8	10.2	1.2
	40-49	5.0	0.3	2.9	0.8	4.1	0.5
Jhajjar	30-39	9.5	0.7	6.2	1.4	8.6	0.9
	40-49	4.2	0.3	1.8	0.6	3.5	0.4
Mahendragarh	30-39	6.3	0.3	5.8	1.0	6.2	0.4
	40-49	3.5	0.1	1.9	0.4	3.3	0.2
Rewari	30-39	4.9	0.3	5.1	0.9	5.0	0.5
	40-49	2.8	0.1	1.9	0.4	2.5	0.2
Gurgaon	30-39	3.7	0.5	5.2	2.6	4.8	2.1
	40-49	1.9	0.3	1.6	1.2	1.7	0.9
Mewat	30-39	1.9	0.5	3.4	0.6	2.1	0.5
	40-49	0.9	0.2	1.3	0.4	1.0	0.3
Faridabad	30-39	3.7	0.6	5.3	2.1	5.0	1.8
	40-49	1.7	0.4	1.5	1.0	1.5	0.9
Palwal	30-39	3.8	0.4	4.9	1.2	4.1	0.6
	40-49	2.1	0.2	1.8	0.4	2.0	0.2

Source: Author calculation from C2 Table of Census, 2011



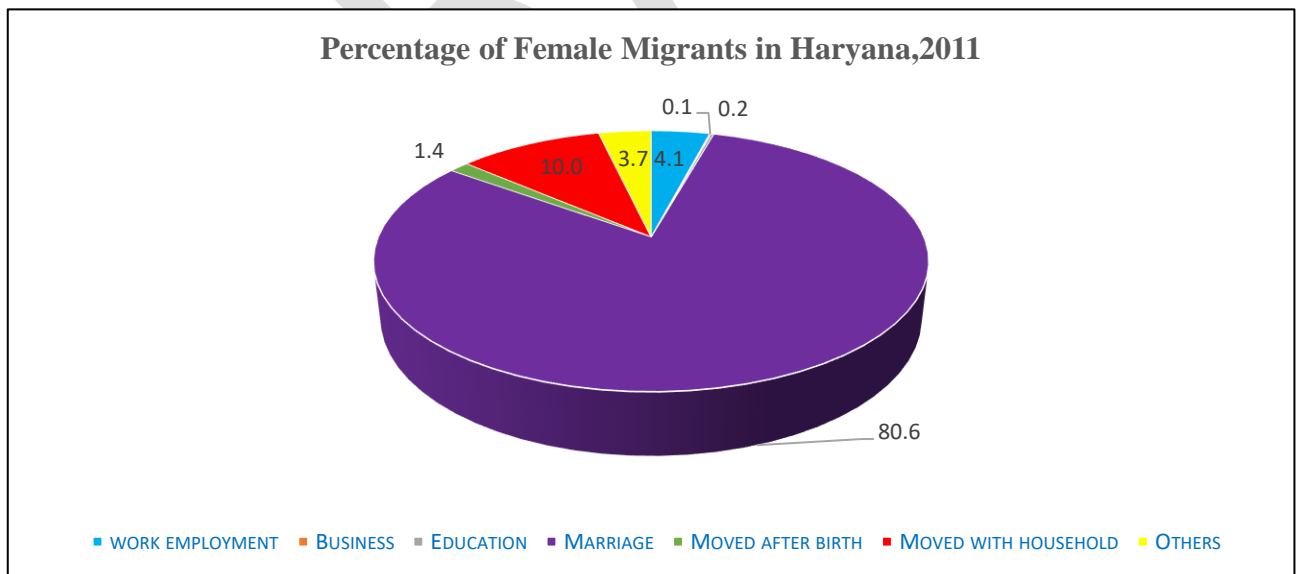
**Fig 1: Stream-wise marriage migration in Haryana, 2011**



**Note: Data computed by author from D series, Migration tables, D5 Census of India, 2011**

Stream of migration is calculated for immigration of migrates in Haryana from the place of the last residence and the same is depicted in figure 1. The results show that overall 49.3 percent give marriage as a reason for migration among them 70 percent are females and only 2.7 percent are males. Rural to rural migration is maximum to other migrations, where 89.4 % of females migrate from rural to rural as compared to 9.5% of males (rural to rural). Inversely it is also found that urban to urban marriage migration is lowest among all streams for both males and females.

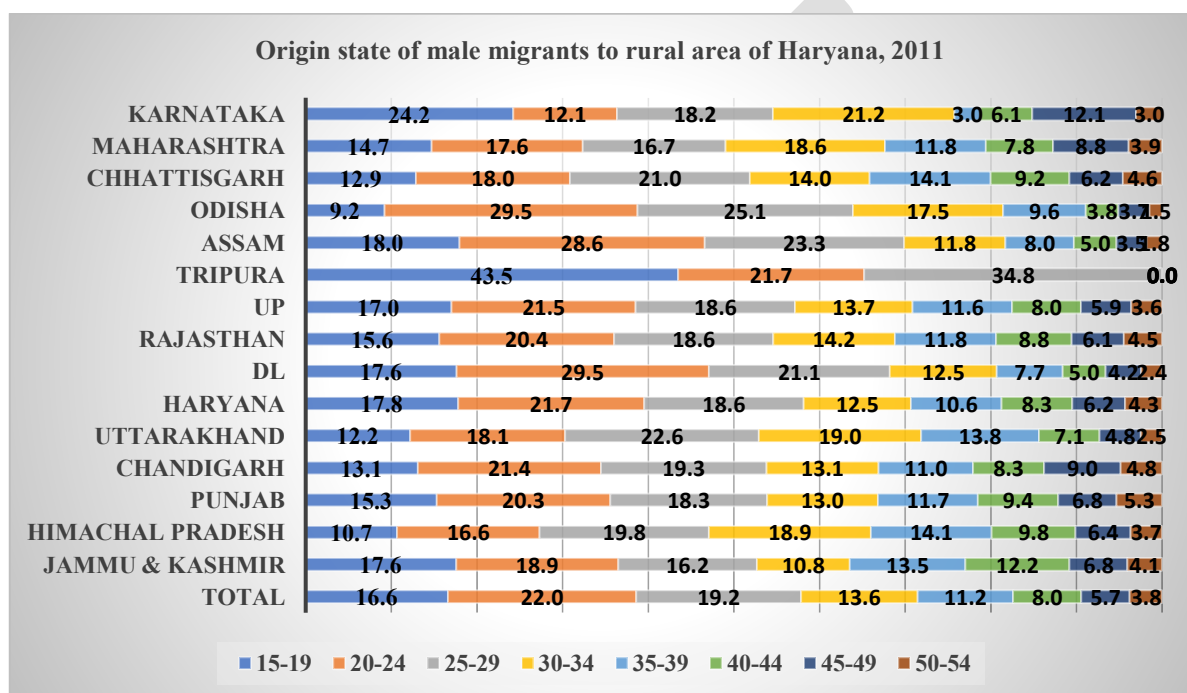
**Fig 2: Reasons of female migration in Haryana from other states of India, 2011**



**Source: Census of India, D3 Table, 2011 Computed from census table, D3 rural to rural migration.**

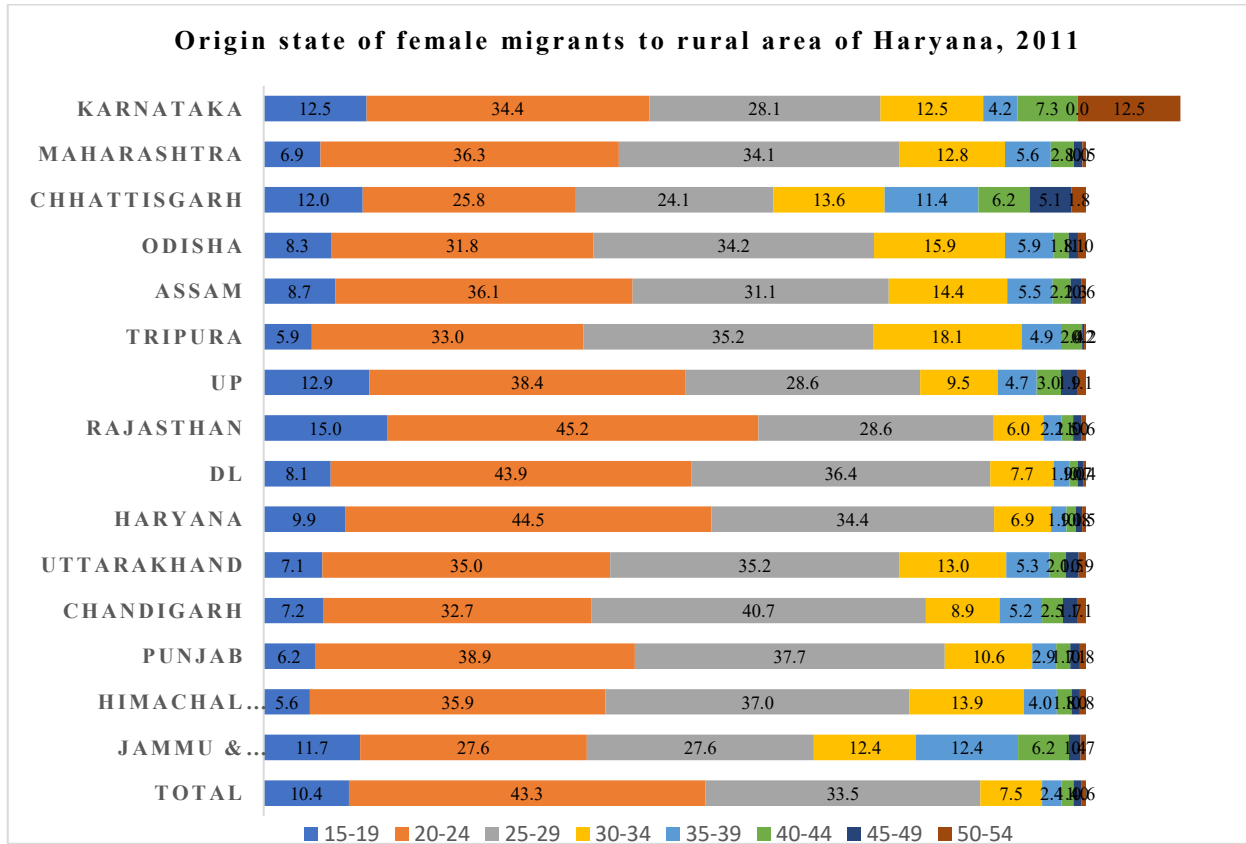
Figure 2 is showing the reasons for female migration in rural Haryana from rural areas of other states. The pie chart shows; 8 females are migrated out of 10 due to marriage. Only 4 percent migrated for work employment purposes in the rural area of Haryana and 10 % of females migrated with household.

**Figure 3: The percentage of male immigrants in rural Haryana from rural areas of different states by age group.**



Source: Census of India, D13 Table, 2011

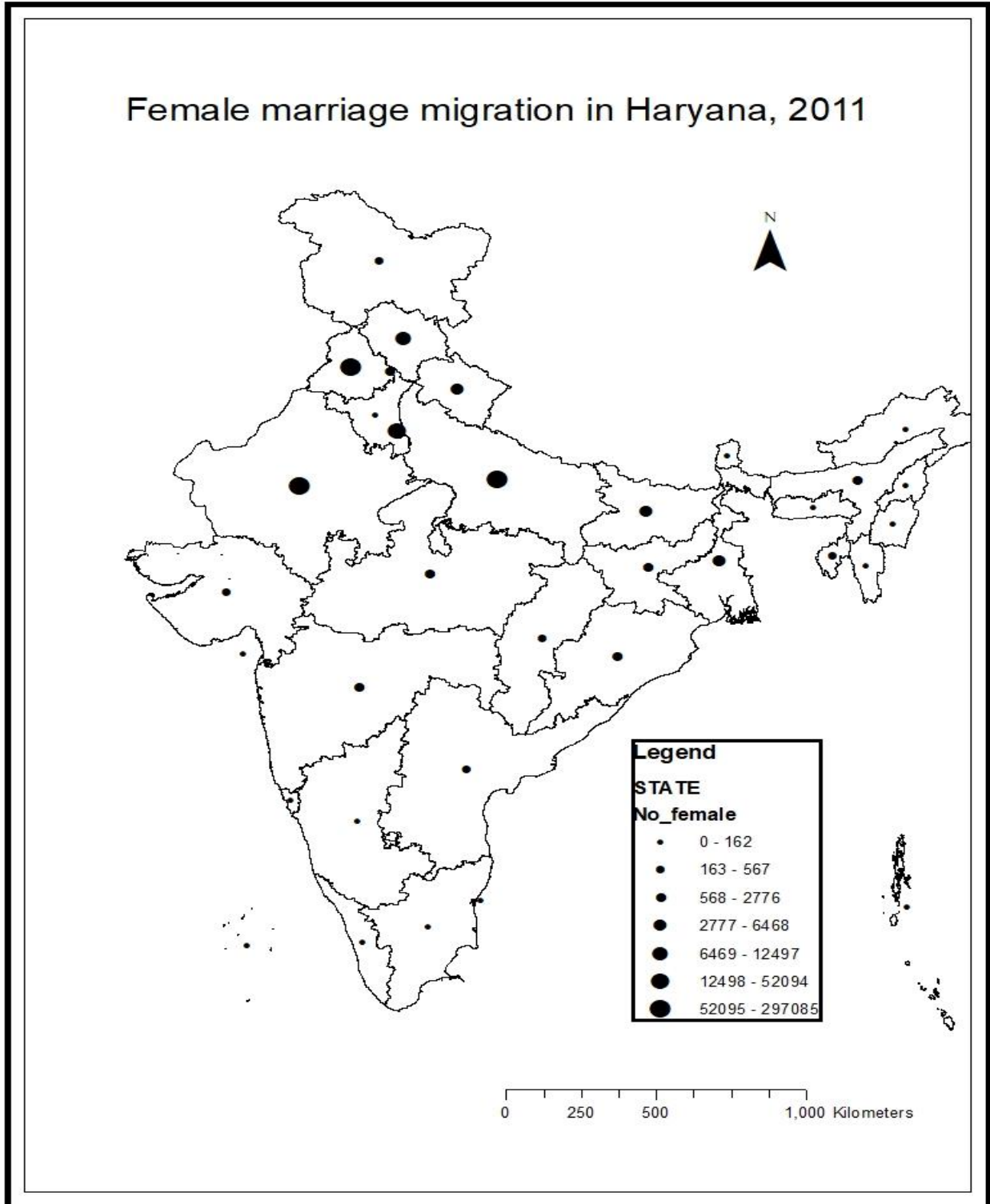
**Figure 4: The percentage of Female immigrants in rural Haryana from rural areas of different states by age group.**



Source: Census of India, D13 Table, 2011

Mostly younger males and females migrate from rural areas of different states to rural areas of Haryana as shown in figure 3 and figure 4. We found that male or female migrants of the 20-24 age group has the highest percent (22% and 43.3%) to all age groups. Migration of Women in an elder age group is showing a decline, that clearly shows that females are not migrated to Haryana in a considerable percentage throughout their life for example, in the 50-54 age group, females are only 0.6%, and males are 4% migrated. Further, we found that in the age-group 15-19, male migration (16.6%) is more than female migration (10.4%) whereas, in the 20-29 age group where the female is more migrated, their percentage is almost double than male migrants, clearly showing that females migrated mainly for marriage purposes.

**Fig 5: Rural to rural female migrants due to marriage from the Place of last residence in Haryana, 2011**



Source: Census of India, D3 Table, 2011

The number of rural female migrants in Haryana from other states due to marriage is shown in figure 5. Haryana state is constantly a girl's deficit state receiving female migrants for marriage purposes not only from the bordering state such as Rajasthan, Uttar Pradesh, Punjab, Delhi and Himachal Pradesh but the states far from Haryana such as Assam, Maharashtra, Odisha, Tripura, West Bengal, Madhya Pradesh, Bihar and Jharkhand also sending their daughters to this state for marriage purposes. Assam, Maharashtra, Odisha, Tripura, West Bengal, Madhya Pradesh, Bihar and Jharkhand.

**Table 3: Pattern of female in-migration in rural Haryana, 2011**

State	Total female migration	In migration for marriage purpose							
		Intra-State							
		Total	Intra-district		Inter-district		Inter-state		
Number	Number	%	Number	%	Number	%	Number	%	
Haryana	40,54,986	36,33,236	90	13,65,552	34	15,73,308	39	6,94,376	17

**Note: Computed by author from D series, Migration tables, Census of India, D3, 2011.**

Total female in-migrants in rural areas of Haryana is around 4 million from the rural area of the last residence is shown in table 3. Marriage remained the predominant reason for 90 percent of female in-migrants in Haryana. Here around 34 percent of marriage migration occurred within the same district and 39 percent from other districts of the same state. The remaining 17 percent of the marriage migrants were from other states.

**Discussion and conclusion:** Haryana is the state with a highly skewed sex ratio of 877 females per 1000 males. Taking the situation of this state into consideration, the present study aimed to explore the prevalence of nuptial patterns in a paradoxical situation where males are disproportionately more than females, and at the same time, marriage is considered compulsory for social status, community recognition, reproductive needs, and continuity of family lineage. The imbalance between the number of marriageable males and female's entails that some males would not be able to choose their spouse according to the set social norms (Jiang, et al., 2014).

A smaller percentage of never-married women than never-married men results in a male marriage squeeze, where the number of potential grooms is much higher than potential brides. The proportion of never-married men at age 30+ and 40+ accounted for 6.5 percent and 2.5 percent. The situation is worse in the districts, Rohtak, Jhajjar and Jind with 10.2, 8.4 and 8.8 percent of 30+ bachelor males. Further, when we see the urban-rural difference we found that in the rural area of Rohtak (12.1%), Jhajjar (9.6%) and Jind (9.5%) highest males at age 30+ are unmarried in comparison to their urban counterparts.

Based on the previous literature it is realized that cultural factors (dowry practice and marriage expenditure, girls Honour) are the root causes of son preference and a lower proportion of girls in the community, resulting in a shortage of potential brides. Other factors, such as low income in the agricultural sector and poor geographical conditions also play an important role in squeezing the marriage market in the rural area of Haryana. Men with sustainable sources of income either from successful business or government jobs and those who own a house in an urban area are preferred in the marriage market. Even large agricultural land holdings in villages nowadays do not that much attract parents of girls for a marriage proposal for their daughters because of uncertain income associated with working in the agricultural sector.

Data on the female in-migration from other states show that the rural areas of Haryana gained in total 8,61,994 migrants. Among them, 81 percent of females are migrated to rural areas only for marriage purposes that too rural to rural migration. Further, when we see age-wise we found that males migrated in Haryana from other states throughout their whole life but females mainly migrated in the 20-29 age group. In Haryana, 6,94,376 females migrated for marriage from other states. When we see state wise, we found that most of the female migrants are from Rajasthan, Uttar Pradesh, Punjab, Delhi and Himachal Pradesh, because of their neighboring status and on the other hand, the states far from Haryana also send their daughters to Haryana for marriage like Assam, Maharashtra, Odisha, Tripura, West Bengal, Madhya Pradesh, Bihar and Jharkhand. Studies by Ahlawat, N. (2009) and Archana et al., (2018) found cross-cultural marriage migration linked to the shortage of brides and the migration of brides in Haryana from the far-flung states with different socio-cultural backgrounds for marriage.

In a study of 41 Brides by **Parihar (2018)** who come from other states for marriage, he found most of the brides coming from West Bengal followed by Assam, Jharkhand and Bihar. Similarly, **Kukreja (2018)** in her study of 75 villages of Haryana and Rajasthan found that Brides are

coming from the state of West Bengal, Bihar, Andhra Pradesh and Assam. In another study of 177 cases of brides by **Reshma (2020)**, she found that majority of females who married in Haryana came from Bihar, West Bengal and Orissa. Some studies (Kaur, 2013; Mishra, 2018; Srinivasan, 2017) have also revealed that men without regular income or permanent jobs are less preferred in the marriage market. However, more quantitative as well as qualitative studies, need to be conducted at the micro-level for further exploration of this phenomenon.

Haryana government have a lot of schemes related to girl's empowerment specifically to women rights and protection in this One-Stop Center "Sakhi" provide integrated support and assistance to women affected by violence, both in private and public space under one roof and to facilitate immediate emergency and non-emergency access to a range of services including medical, legal, psychological and counseling. Other than this State Government to curb the problem of declining sex ratio and to change the mindset of the community towards girl children, launched a scheme in 2015, Aapki Beti -Hamari Beti, where ` 21,000 will be deposited in the account of the firstborn girl child of SC and BPL families and ` 21,000 will be deposited on the birth of 2nd girl child of all families. At the time of maturity i.e. 18 years, this amount shall become ` 1 lakh approximately and will be available for utilization by the matured girl child.

Haryana Kanya Kosh has been constituted for the welfare and development of girls and women of Haryana in March 2015. The funds will be administered by the Women & Child Development Department. A sum of ` 69.88 lakh has been deposited in the Bank Account of Haryana Kanya Kosh. Sukanya Smariddhi Scheme was launched in 2015 to address the gender imbalance in society and by creating a positive mindset in favour of the girl child. Under this scheme, an account can be opened from the birth of the girl child till she attains the age of 10 years. Similarly, in 2015, Beti Bachao Beti Padhao was launched by Hon'ble Prime Minister at Panipat to prevent gender-biased sex selective elimination, ensure survival, education & empowerment of the girl child. 12 districts of Haryana which have sex ratio imbalance were selected for the implementation of the programme. The programme was extended in the remaining 8 districts in the year 2016 and Mewat in March 2018. The State Government has taken various steps to bring all communities, social organizations & Non-Govt. organizations on a common platform for successful implementation of the programme. The sex ratio at birth in Haryana which was 830 as per the 2011 census has gone up to 923 in the year 2019. There is an improvement in the sex ratio over the years in Haryana. Census 2022 will reveal the real picture of improvement still we can say that there is a positive sign of sex ratio increase in Haryana. Despite this, a recent study found

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that there is an increasing trend in females who are coming from other states for marriage purposes. Therefore, there should be a need for the policy and programme for the rights of women. However, more quantitative and qualitative studies need to be conducted at the micro-level for further exploration of this phenomenon.

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## Appendix

Table 4: Reason of female migration in Haryana, 2011

States	Total					Moved	Moved	Others
	female migrants	work employment	Business	Education	Marriage	after birth	with household	
Jammu &								
Kashmir	533	2.1	0.2	2.1	62.1	1.9	18.4	13.3
Himachal Pradesh	14,573	1.2	0.1	0.3	85.8	1.3	7.7	3.7
Punjab	1,76,947	1.3	0.1	0.1	85.0	3.7	6.2	3.6
Chandigarh	1,873	1.5	0.1	0.1	78.1	4.3	11.0	5.0
Uttarakhand	5,770	3.4	0.1	1.5	70.4	0.5	20.4	3.6
NCT of Delhi	55,223	0.5	0.1	0.2	94.3	0.2	1.5	3.1
Rajasthan	3,32,652	1.7	0.1	0.1	89.3	1.2	3.9	3.7
Uttar Pradesh	2,10,139	5.6	0.1	0.3	74.7	0.3	15.4	3.6
Bihar	38,770	25.8	0.1	0.1	16.7	0.6	52.6	4.1
Sikkim	9	33.3	0.0	0.0	44.4	0.0	11.1	11.1
Arunachal Pradesh	34	5.9	0.0	0.0	58.8	0.0	29.4	5.9
Nagaland	21	0.0	0.0	19.0	28.6	9.5	38.1	4.8
Manipur	26	3.8	3.8	7.7	65.4	0.0	15.4	3.8
Mizoram	8	0.0	0.0	37.5	37.5	0.0	12.5	12.5
Tripura	596	0.7	0.0	0.3	95.1	0.0	1.5	2.3
Meghalaya	15	0.0	0.0	20.0	53.3	0.0	20.0	6.7
Assam	3,394	7.0	0.2	0.2	81.8	0.4	7.6	2.9
West Bengal	6,763	22.2	0.1	0.1	50.1	0.4	23.9	3.1
Jharkhand	2,315	11.4	0.3	0.3	59.8	0.5	24.0	3.7
Odisha	1,340	4.6	0.2	1.2	71.2	0.3	18.7	3.7
Chhattisgarh	2,598	41.5	0.3	0.1	17.1	0.3	36.3	4.3
Madhya Pradesh	5,328	25.8	0.1	0.3	27.4	0.6	40.8	5.1

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Gujarat	478	2.3	0.0	0.2	51.9	2.3	28.7	14.6
Daman & Diu	0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Dadra & Nagar								
Haveli	0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
Maharashtra	1,565	1.9	0.1	1.2	76.2	0.9	16.6	3.1
Andhra Pradesh	397	2.5	0.3	7.1	55.4	1.0	30.2	3.5
Karnataka	211	2.8	0.5	0.5	76.8	0.5	15.2	3.8
Goa	5	0.0	0.0	0.0	100.0	0.0	0.0	0.0
Lakshadweep	8	0.0	0.0	0.0	50.0	12.5	0.0	37.5
Kerala	184	15.8	0.0	5.4	41.3	2.2	21.7	13.6
Tamil Nadu	164	12.2	0.0	2.4	38.4	3.0	37.8	6.1
Puducherry	48	4.2	0.0	0.0	89.6	4.2	2.1	0.0
Andaman &								
Nicobar Islands	7	0.0	0.0	0.0	85.7	0.0	14.3	0.0
Haryana	8,61,994	4.07	0.098	0.20	81	1	10	4

Source: Census of India, D3 Table, 2011

## Navigating the Complexities: Obstacles in Commerce Education in the India

by

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### Abstract:

One of the primary factors in India's economic growth is frequently attributed to the country's educational system. India's higher education sector is worth roughly \$40 billion annually. In India, the study of business, often known as business education, is a crucial component of education. It is the branch of education that produces the necessary information, attitudes, and abilities for managing trade, commerce, and industry successfully. All human endeavours carried out with the intention of making a living are referred to as economic pursuits, as commerce teaches.

Employment, businesses, and professions are examples of economic activity. Economic activity includes business. "The regular production or purchase and sale of goods undertaken with the object of earning profits" is one definition of business. Additionally, the faculty of commerce imparts education on profitable company practices. People's desire to offer the world their best is closely correlated with business improvement. The real objectives of company nowadays are to maximise profits while maintaining customer pleasure. In order to increase the efficacy of commerce education, we attempted to highlight in this article the opportunities and difficulties faced by postgraduates and graduates of commerce programmes in India. We also provided some solutions to these difficulties. Regular faculty development activities are necessary to keep the faculty up to date. IIM faculty and professors from prestigious business institutions should train the faculty, and professional education should include commerce education. In commerce educational institutions, good professors should be appointed to positions as directors and principals.

Key Words: Business, Commerce, Education.

### Introduction:

The focus of schooling nowadays is on globalisation. The world is ruled by knowledge and information nowadays. In this context, commerce education has great potential as a living discipline of education that cultivates the information, abilities, and mindset necessary for managing trade, commerce, and industry successfully. Regulations by the World Bank, IMF, and WTO have an impact on Indian commerce education that is both favourable and detrimental. Corporate business entities are expanding their operations globally in response to economic integration. In addition to offering a plethora of work opportunities worldwide, modern business also presents risks and problems.

Education in commerce has been one of the most promising careers in the post-independence

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era following industrialization. A classroom's supportive and inhibitive environments can both have a directed impact on students' learning outcomes, which is sometimes referred to as the learning environment. However, it has been observed that India's commerce education system has a great deal of problems. Many obstacles face commerce education in India, including a dearth of top-notch business and management schools, poor professors, a lack of resources for learning, and a lack of suitable facilities.

Objectives:

- a) To examine the current situation of commerce education in India
- b) To examine the issues with commerce education in India
- c) To make recommendations for improving commerce education's practicality and job-orientedness
- d) To outline the field's prospects for the future

Current scenario of commerce education in India:

Some Indian Central Universities and business schools, with the exception of the IIMs, are not among the country's top academic institutions. The old chalk-and-talk teaching methods still used in commerce and management schools produce bureaucratic management abilities but fall short of producing entrepreneurial management skills. Once more, the curricula and instruction centre on exams. Only academic courses are offered by commerce and management institutes in India, with the exception of IIMs and certain business schools. The curricula of C & M universities do not reflect global trends at this time. Institutions and the industry are unrelated.

India experienced a booming demand for commerce education in the twenty-first century. It is somewhat regrettable to report that, despite the fact that commerce students have excellent employment prospects, students from other fields and those with an arts background who lacked a foundation in business and commerce are enrolling in B.Com., B.B.M., and MBA programmes. Businesses today operate across cultural and political boundaries, and they all require personnel with advanced managerial abilities. Commerce education has been professionalised and offers professional courses in western and developed nations. There are a lot of issues with commerce education.

Issues grappling Commerce Education in India:

The growth of liberal commerce education, or rather its uncontrolled spread in its aftermath, has also resulted in a number of issues. There is little doubt that quality degradation has resulted from the quantitative expansion. Because of this, a graduate in business today has little advantage over his peers when it comes to getting hired for tasks like these that were formerly thought to be within his purview. Additionally, the current courses do not adequately prepare

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the students for competitive exams. The current system of commerce education does not prepare students for careers demanding comprehensive topic knowledge or for careers needing specialised or technical expertise.

Many States have begun the practice, particularly in rural areas. The following are the causes of commerce education's unpopularity and shortcomings:

- i. Craze for IT, management, engineering, and medical courses.
- ii. The unpopularity of commerce in competitive exams: Even the most deserving students are not drawn to the commerce syllabi in competitive exams.
- iii. In many States, graduates of commerce programmes are ineligible for teacher preparation programmes such the B.Ed.
- iv. Lack of information about business in the classroom, as many states do not implement commerce education in the classroom.
- v. Graduates in commerce are not given any preference or reservation when it comes to jobs or admission to professional programmes like C.A., CWA, CS, M.B.A., etc.
- vii. Inadequate infrastructure: It's been said that many universities are really academic slums.
- viii. Reading material in regional media is either nonexistent or insufficient, and instruction in these media is provided.
- ix. Inadequate instructional aids like business lab, CTV-Video films.
- x. Teachers who lack training and resources.
- xi. In several States, including Gujarat, graduates of commerce programmes are ineligible for teacher training programmes like the B.Ed. since pupils who major in the arts and sciences are given preference.
- xii. Teachers' and visiting faculty's contributions to knowledge must be made continuously. Insufficient hands-on experience with the instructor and instructional strategies. I suggest that the only practical subject that is taught theoretically without any hands-on experience might be commerce.

As a result, there are a lot of issues affecting commerce education nowadays. The goals, subject matter, and behaviour of the course are all directly impacted by these issues. These issues require careful consideration and investigation. It is time to reflect and seek an unbiased evaluation that will serve as the foundation for developing a new plan to improve commerce education in the years to come. Consequently, there is a pressing need to completely rethink and reorient business education so that it remains relevant for both the present and the future.

Suggestions to solve the pertaining issues:

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Large corporate entities, which require a diverse set of talents to operate, dominate the modern business landscape. Global corporations operate in many nations with varying social, political, and cultural contexts, necessitating the need for individuals with a wide range of talents. Corporate organisations are looking for students with strong information technology, creative and innovative capabilities, human resource development, services management, entrepreneurial abilities, stress management, and strategic skills. They also seek students who can make judgements in a fast-paced setting. The following ideas can be implemented to restructure commerce education and prepare students for corporate employment:

- i. Academically oriented courses to provide a liberal education in commerce, to foster initiative, logical thinking, a positive outlook on life, and a general understanding of business.
- ii. Courses focused on self-employment or vocational fields, such as cost accounting, management accounting, taxation, and financial analysis.
- iii. Job-oriented courses for small businesses, such as those in computer accounting, sales, advertising, and secretarial practice.
- iv. Courses with a management focus The nation's institutes of management are meeting the needs of the upper class managers in business. To meet the needs of small and tiny industries, we require a second level of workers. Small and micro industrial units abound in India, especially in the country's rural areas. These units require managerial orientation and a healthy dose of management culture. Just like in engineering and medical, we should work to develop a new class of LICENTIATE MANAGERS for them who are entirely biased towards practical experience. Even five years of integrated courses with a commerce laboratory and workshop may be offered.
- v. Regular parent-guardian meetings should be arranged in order to raise awareness in the community about commerce education.
- vi. Working together with a social service organisation to disseminate employment opportunities for recent graduates in commerce and self-employment.
- vii. Considering the needs of their capacity development in the fields of accounting and designing, computer education should be similarly supplied to commerce students. Education in the arts, sciences, and commerce should be offered equally by feeder institutions. The district's secondary educational institutions ought to expand the commerce wing on their own campuses.

## The Prospects for Commerce Education:

If commerce education establishes a university industry hub and cultivates relationships with trade, commerce, and industry, it could have a bright future. Determine the demands and requirements of the industry. Since 92% of undergrad courses end here, they need to be given greater significance. P.G. courses (M.Com) emphasise accounting and finance and are more demanding in terms of material, skill, and practice. Computers and commerce go hand in hand.

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Even at the UG level, computer papers must exist. The curriculum must include practice, knowledge, and skill components since business operations require a greater level of expertise.

## Conclusion:

Education in commerce functions as a mechanism to convert people into human resources in accordance with global demands. The task of indigenizing technology-based extracurricular and curricular activities, libraries with internet access, efficient teacher training programmes, teachers' initiative towards technology-based teaching, etc., is a challenge that most technology transfer agreements face. These and other initiatives can prove to be significant measures to address the difficult problems in India's commerce education system. With the support of AICTE, UGC, and other professional associations like ICAI, ICWA, and ICS in India & Universities, the GOI is working quickly to address these issues through a number of initiatives. Practical, career-focused, and student-centered curricula will take the place of the conventional theory-based, exam-focused commerce school curricula. Higher education institutions should provide a decent academic environment and provide training for their teaching faculty. Institutions and industry partnerships should be promoted to provide hands-on experience in business.

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