

Radhika Chopra, *Amritsar 1984: A City Remembers*
(Lanham, MD: Lexington Books, 2018), 132pp.

Narrative accounts of June 1984 in Amritsar are as much an ongoing project of meaning-making as they are a retrieval of individual and collective memories of the events leading up to and encapsulating that year. This is the message articulated throughout Radhika Chopra's visually descriptive *Amritsar 1984: A City Remembers*. The text navigates two primary sites of meaning-making and memory - within the Darbar Sahib Complex and the bazaar just outside. Tracing the shifting placements of *shaheed* portraits in the Central Sikh Museum or the static placements of the said portraits in the bazaar, Chopra measures what she calls the ocular register of *raula* (auditory noise or the "noise" of extended political/religious conflict) through divergent memories kept and made of June 1984 in Amritsar. Chopra's attentive eye allows us to envision Amritsar with more intentionality than perhaps before - the ruckus of the bazaar that disappears upon crossing into the Complex becomes a one-way conversation; the placement of library alongside museum in most *gurdwaras* becomes a ritual process of moving from remembering to remembrance; and the crafting of artisan versus commonplace souvenirs is not simply a marker of capital production and accumulation, but rather an engagement with what exactly constitutes Sikhi and Sikh remembering. Given the abundance of scholarship and literature written on 1984 in Punjab, Chopra's unique visual ethnography of a small but significant (approximately 1 kilometer) radius shines in its elucidation of the details it works to bring forth.

The book starts with an introduction that details how memory, even of a particular day or event, cannot be contained within the lines neatly drawn around it. Instead, both memory and remembrance spill out through narrative discourse in community dialogue, identity construction, and even in the narratives constructed by proximate communities. Chopra thinks critically about how much calls to "Never Forget" are actually construction of what and how we must be remembering, particularly as the community who must remember migrates into new lands and political maps. Chapters 1 and 2 focus primarily on the mechanisms of remembrance that have operated within the Darbar Sahib Complex, from the contentious construction of Gurdwara Yaadgar Shaheedan to the shifting memorialization laid out within the Central Sikh Museum. Through the decisions, spoken and

silently made, of what and who shall be remembered and how, Chopra constructs a fascinating portrayal of how memory functions in Sikh discourse. Memory of 1984 *shaheeds*, specifically Sant Jarnail Singh Bhindranwale, is not solely a mechanism of political reconstruction, but also of community agency which demonstrates that resistance does not always need to be loud but can be done in the quiet corners of an oft-forgotten museum.

Chapters 3 and 4 take us out of the Complex into the bazaar, engaging with shopkeepers and their wares to understand the network of remembrance that is simultaneously being made through souvenirs, portraits, and the reconstruction of the bazaar into a “heritage street” by Chief Minister of Punjab, Parkash Singh Badal of the Akali Dal party, in October 2016. Chopra complicates the idea of Darbar Sahib as the “Sikh Vatican,” which was further solidified through the bazaar’s reconstruction into a European-style open walkway alongside the area’s various monuments. (She mentions Jallianwala Bagh, Darbar Sahib Complex, and the Partition Museum.) Instead, in Chopra’s telling, the bazaar marks inter-community dialogues around which iterations of Sikhi must be remembered and which Sikh is truly representative of this appropriate selection. In a space that has largely been remade as homogenously “Sikh” after partition, and increasingly so in the late 1900s, non-Sikh souvenirs mark their own relevance through dialogue with Guru Nanak Dev Ji, while Sikh shopkeepers navigate formulations of Sikhi through the anti-colonial, “secular” *shaheed* Bhagat Singh or the militant “terrorist” *sant-sipaahi* Bhindranwale.

Chopra’s portrayal of commemoration of June 1984 comes through clearest in the articulation of specific markers of Sikh modes of remembrance and memory-making. The end of chapter 2 closes with a poignant reflection on a visit to the Central Sikh Museum, where a visitor moves from the library to the *ajaiabghar*, housing traditional paintings of *shaheeds*, as a marker of traditional practices of *muh dekhna*, where the face of the departed is glimpsed for a final time before their memory is remade according to our own necessities to remember. Chopra articulates clearly that projects of memory, particularly those that are contested by a powerful state, take a new life postmortem - one that is equally inspired and also making significantly more meaning than the individual’s time on earth allowed them to do themselves. Remembrance of *shaheeds* becomes a practice of political reconciliation, where past tensions and erasures of harm and violence are rearticulated through contemporary commitments

to state, people, and power. Bazaar shopkeepers navigate the ongoing politics through their own processes of memory-making and keeping, like the Singh Brothers (interviewed in Chapter 4) who have kept alive their own family memory, as well as Sikh memory through the documentation of *janamsaakhi* miniatures in the Baba Atal Rai tower.

The book's narrative unravels at a few points when it relies too often on larger categorical markers of social and political life. Denoting the secular and religious or political and sacred to demarcate these memory models, Chopra does not consider Sikh models of *miri-piri* which encapsulate and resist these material binaries. While Sikh modes of memory are made into their own alternative meanings by the state, India's commitment to Hindutva is left unspoken and unresolved, as are mentions of colonial desires in building formal structures of remembrance. While Sikh practices of remembering are included, most presently in the *ardaas* as a collective oral history of *shaheedi*, the positioning of more formal sites of memory (museums, *yaadgars*, and libraries) are not further complicated in their own positions and histories of power (see Tavleen Kaur, "In What Style Should We Memorialize?" *Sikh Formations* 9:2 (2013)). Given Chopra's own account reminds us constantly, particularly through the bazaar shopkeepers' resistance to singular narratives of Sikhs and Sikhi, that memory making is as much a function of power as it is remembrance. A further discussion of these ongoing power struggles would have enhanced the already vibrant portrayal of post-1984 Amritsar today. That power operates invisibly at all levels of historical narrative production is a critical methodological underpinning to consider in memory studies (for example, see Michel-Rolph Trouillot, *Silencing the Past: Power and the Production of History*, 1995). Although this analysis occasionally falls through the cracks in Chopra's much-too-short book, the details and accounts she offers leaves the reader and future researcher with many more avenues to engage this contestation of power through narrative.

Still, the book makes a rich contribution to memory studies vis-à-vis Sikh political afterlives which continue to have incredible salience today. The anti-colonial secular martyr held up as a more reputable Sikh, contrasted with the terrorist militant Khalistani, has found its purchase again in state-sponsored narratives around the Kisaan Majdoor Ekta Morcha. Chopra's detailed and novel analysis of narrative production around Sikhs and Sikhi through moments of political contestation make clear that the state's narratives on Sikhs are often simply reproductions of

nationalist tropes. On the other hand, community-built memory narratives are a creative effort of resistance, remade and reflected in tokens as small as the stickers of Bhindranwale on rickshaws to the daily *ardaas* that echoes through loudspeakers out of Darbar Sahib into the surrounding bazaar of old Amritsar, asking to be remembered again.

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Amardeep Sandhu, *Panjab: Journey Through Fault Lines*
(Chennai: Westland Publications, 2019), 576pp.

Westland Publications should be congratulated for giving an author generous publishing space and seemingly no word limits to explore his past association with “place” and his memories of it. Amardeep Sandhu’s expansive journey into Panjab was initially inspired by recollections of his childhood. These included stories his father told him, and small domestic objects which surrounded him as he grew up including a woven covering (a *khes*), a brass utensil embossed with Gurmukhi, and a script closely identified with Panjab. Every day he saw his father carefully tying his turban and smelt the ghee his mother used for tempering food. Stories, things, practices, and smells are the pathways of Sandhu’s journey into Panjab - a place to which everyday acts suggested he belonged, but felt he did not know. No journey is ever straightforward. A personal journey impelled by past memory is even more circuitous and stumbling as it often entails hazy remembrance or stubbing its toes against events encountered here and now. Memory entangled with disparate documents provides an unconventional understanding in Sandhu’s book on Panjab as “place.”

For readers of *Panjab: Journeys Through Fault Lines*, newspaper reports about the farmers agitation at the borders of the national capital since November 2020 would be reason enough to be drawn to the book. Sandhu’s interview with Joginder Singh Ugrahan, a key figure of the farmers agitation, is an important part of the book. Sandhu meets Ugrahan, described as “mild-mannered, soft spoken” [p.39], during the course of a widespread protest against the failure of the cotton crop in Malwa and the doctored pesticides provided to farmers to deal with the devastation of their crop by white fly infestation. Ugrahan, lying prone on

a railway track, explains that the “white fly agitation” is not merely about agrarian breakdowns, but rather a political message to “those who take us for granted, that we are not theirs. It is a fight for self-confidence, for respect - to be able to look into the eyes of the leaders” [p. 39]. Sandhu leads us to Ugrahan via a discussion of Bhagat Singh [pp. 26 -28] and Banda Bahadur [pp. 28-29] who stood against the excessive, often brutal, powers of the state over its people. While Sandhu does not make this very explicit, the “journey” toward Ugarhan via eighteenth and early-twentieth century heroes positions the 2015 farmers protests against the devastation of the cotton crop and the 2020-21 protest against the three state-endorsed farm laws as a reclamation of a right to be heard, intertwined with livelihood issues of crop failure and grain prices.

The popular romanticized image of Panjab promoted by the Gurdas Mann song “*Apna Panjab Hove*” and government advertisements of Panjab as a place of prosperity and happiness were part of Sandhu’s memory of place. That remembrance of Panjab as a comfort zone is upset during the course of Sandhu’s 576 page book [including the Preface and Notes]. It’s the disruption of this image which his readers encounter in the opening line of the Preface with a quotation from a conversation with Satpal Danish, whose family have been residents of Amritsar for four generations: “If you want to understand Panjab, be ready to count its corpses” [p.xi].

The dramatic opening statement of the Preface encourages readers to be on the lookout for corpses while reading the book. The corpse as a lens through which to understand Panjab isn’t a literary deceit. Instead, Sandhu leads us straight into the period of militancy, a time when the landscape was literally habited by corpses. The emotive description of a man killed by militants whose family was prohibited from conducting a cremation or performing the rituals of mourning [pp. 457-458], introduces his encounter with militancy and how it translated into very local contexts. The recollection of that death, immediately followed by an interview with a shopkeeper in the area [p. 459], allows Sandhu to discuss militancy as a “layered” experience. Individual militants, well known to everyone by name and reputation, controlled and protected specific areas as big men, preventing other militants from extorting resources from ordinary villagers. Clearly the ambit of each “big man” militant was limited and people continued to live with an ambient sense of fear, illuminated so deftly in Gurvinder Singh film *Chauthi Koot* [2015]. Sandhu’s journey into Panjab, undertaken at a time the film was released,

unfortunately overlooks explorations of others like Gurvinder Singh, whose work might have enhanced Sandhu's own understanding of how people got through the period of fear in which they were stuck but through which they lived as best they could.

Sandhu's book transverses a myriad of issues from sacrilege to farmers suicides, the burden of loans, rituals of democracy, Operation Bluestar, Sikhism and masculinity, among many others dispersed through its sixteen chapters. Each chapter might be read through personal biographical reflections or as a reportage of disparate political events. Sandhu's framework is indeed a reflective biography but one that is quite rightly placed within a larger framework of time and social contexts.

Sandhu's book has its own fault lines. As a reader, and a reviewer, trying to make my way back and forth through the extensive book and revisit a description or an issue was challenging without an index. The chapter titles are emotive but primarily have resonance for one person. A short bibliography with inexplicably missing authors [*The Great Agrarian Conquest*, Permanent Black, 2018] and notes with online weblinks which are not always correctly referenced in the text [p.92; a footnote is numbered 0] left me stranded. The reader is not a fellow traveller, but a rather bewildered creature who is interested in participating in the remembered journey but doesn't quite understand the map. There's no doubt in my mind that *Panjab: Journeys Through Fault Lines* is a labour of love and a product of sheer hard work. As a publisher, Westland has a responsibility toward authors and to readers to translate a manuscript draft into an accessible book. Investment in editorial expertise is indispensable. To become a work with a treasured space on a shelf, a good editor understands that a book is a joint production that lives beyond the moment of its initial writing.

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Yogesh Snehi, *Spatializing Popular Sufi Shrines in Punjab: Dreams, Memories, Territoriality* (London: Routledge, 2019), 256pp.

In this wide-ranging monograph, Yogesh Snehi demonstrates that a careful and robust practice of historical anthropology can effectively disrupt dominant discourses that have plagued the understanding of

religion in India. Snehi argues that because of the commitment to secularism in the postcolonial Indian academy, a robust analysis of religion has remained outside the domain of Indian historians' investigations. Therefore, religion as an object of study has been undertheorized, and in its inattention to the variegated contours of everyday religious practices, much of Indian historiography merely replicates the overtly orientalist, essentialist modes of analysis of the "world religions" paradigm. This paradigm prioritizes canonical theological and scriptural configurations over the messiness of everyday lived experiences and seeks an "original," "true" form of the tradition. Further, that "true" form is thought to appear fully formed at the moment of its foundation and remain fundamentally unchanged over time. Thus, this "world religions" paradigm, a method and theory for studying religion that has its roots in the knowledge regimes of the colonial period, has been continually replicated in the postcolonial Indian academy. For the study of Punjab, this has meant that most "religious" phenomena are to be fitted neatly into one of the three dominant religious categories: Hindu, Muslim, or Sikh. The relationship of a particular phenomenon to these categories is then placed on the narrow spectrum of fanatic, orthodox, apostate, or, if none of those apply, secular. All of this, Snehi argues, flattens and distorts the history of the complex and vibrant religious development in Punjab and, in particular, this kind of framing inhibits the understanding of popular Sufi shrines because their development cannot be placed neatly into the clearly demarcated categories of Hindu, Muslim, or Sikh. Rather, Snehi turns to the more porous and less stringent categories of Nath, Sufi, and Bhakta, and he shows how these three movements interweave to produce the complex, ever-changing mosaics that are Sufi shrines.

Snehi first turns to the historical record and demonstrates that the inadequacy of the world religions paradigm distorts our understanding of religious activity in the late medieval and early modern periods. In the Introduction, he points to the predominant presence of the Nath *panth* in Punjab. Whether referred to as yogis, *jogis*, or *siddhas*, these ascetics who venerated various forms of Shiva were influential in the development of both Sufi and early Sikh ideologies. He details such influences through the shared texts between Sufis and Naths, and the shared discourses between Guru Nanak and Naths. Thus, the development of Nanak's ideas, and Sufi ideas as well, "emerged out of the redefinition of the wider complex of religious traditions of [their] times where borrowing and

critique went hand in hand" (p. 11). This kind of intermeshed borrowing and critiquing that was organic to the development of Punjabi religiosities is the very narrative that has been systematically denied and undermined by colonial and postcolonial historiographies in the service of seeking strict boundaries between Hindu, Muslim, and Sikh. And it is the very kind of narrative that Snehi seeks to recover in his study of the practices attached to contemporary Sufi shrines which he argues are "the most dynamic forms of religiosity in Punjab today" (p. 56).

Snehi recovers some of these dynamic forms of religiosity by constructing his own archive. His archive certainly includes historical documents (both colonial and postcolonial), but he moves beyond these texts to include first person narratives, images, banners, photographs, contemporary chapbooks, and live and recorded music. For example, in Chapter 1 "Historiography, Fieldwork, and Debates on Sacred Shrines," Snehi includes three case studies. In case study #1, a *dargah* in Malerkotla dedicated to Haider Shaikh, Snehi analyzes local hagiographical chapbooks and includes his own anthropological fieldwork in the form of interviews and photographs of contemporary practice to demonstrate that "[t]he narrative around Haider Sheikh, therefore, does not follow the dominant hagiographic tropology of miracle, conquest, or conversion. On the contrary, the narrative humanizes Haider Sheikh . . . by locating [him] in the everyday" (p. 65). In case study #2, a shrine at Nigaha in village Langiana dedicated to Hazrat Syed Ahmad Sultan (known by many names with the most popular being Baba Lakhdata Pir or Sakhi Sarwar), Snehi collects posters and other contemporary narratives to demonstrate the interweaving of multiple strands of religious thought in Punjab. In this case, Sakhi Sarwar is in dialogue with non-Muslim companions, which include Mata Manasa (a form of Sitala) and Bhairon (a form of Shiva), as well as the Sikh Jat community. In case study #3, the Mandhali Sharif shrine in Nawanshahr established by Baba Abdullah Shah Qadiri, Snehi uses an eclectic archive which includes census records, poster art, and fieldwork to tell its history. Here, Snehi finds the network of shrines to "transcend the conventional metaphors of gendered identity" (p. 75) by having women leaders, attracting eunuchs to the annual *urs* celebrations, and pointing to the "shrine's popularity among gays and transgenders" (p. 75). The shrine is also a location in which Dalits feel comfortable, and thus blurs the boundaries of caste as well.

After the Introduction, each subsequent chapter follows the same structure. Each begins with a methodological or theoretical intervention

meant to frame the understandings of the specific shrines discussed in case studies. Then case studies take up specific shrines and put the historical data into conversation with the anthropological data - a conversation that serves to support the initial methodological or theoretical intervention. It would be impossible to adequately summarize each chapter in a review such as this but, to give the reader a flavor for some of the debates and shrines to which Snehi attends, here is a very brief overview of the remaining chapters. Chapter 2, "Shrines, Wilayat, and Lived Landscapes," takes up the *dargah* at Abohar and the tradition of the Panj Pirs to demonstrate that sacred territory transcends the boundaries imposed by nation states. Here, amongst a number of interesting arguments, Snehi turns to an analysis of the very structure of the shrine itself (analyzing the layering and ages of bricks, for example) to challenge some of the colonial interpretations of its development. In Chapter 3, "Dream, Memory, Dissent," Snehi draws upon Islamic dream theory to try and understand three shrine complexes (presented as three distinct case studies): the *pirkhanas* of Southern Punjab, the Khanqah Chishtiya at Makhu, and Pir Bhikham Shah's shrine in Ghuram. In Chapter 4, "Popular Art, Circulation, and Visualization of Space," Snehi turns to audio-visual material, both in print and electronic media, to interrogate such theoretical constructs as "the gaze" and scholarly theories of possession while analyzing a variety of *babas*, *pirs*, *shaikhs*, and saints including Bullhe Shah, Waris Shah, Jhule Lal, Shaikh Farid, and Khwaja Khizr. But, Snehi also discusses how popular contemporary musicians use images and music to make connections across Punjabi shrines. The value of this fourth chapter is in Snehi's attention to the very local quality of Punjabi shrines, as many of the figures analyzed are not household names in India, but would only be known in their local context.

In conclusion, this book will be useful for a wide swath of scholars. For those interested in the method and theory of the study of religion (but not necessarily familiar with Punjab as a region), Snehi's framing of contemporary academic debates at the beginning of each chapter will be well worth the read. Throughout the book, Snehi details some standard discussions such as those on Indian history, everyday religion, sacred space and popular shrines, but he also includes fascinating applications of ideas such as dream interpretation and agonistic tolerance. He moves quickly through these debates, but they are always instructive and lively. For those who know the region of Punjab well, Snehi's granular discussion of particular shrines will open up new ways of thinking about

Punjabi religiosity. Finally, for graduate students, these discussion can be mined for new avenues of research, as Snehi has just scratched the surface of this fascinating subject.

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Gurmeet Kaur, *The Valiant Jaswant Singh Khalra. Marjivara: Jaswant Singh Khalra*. Punjabi & English editions (Pippal, 2020), 225pp.

The tales we are told as kids are often the ones that remain most etched in our memory. I grew up singing ‘*Sundar mundriye, tera kaun vichara, Dullah Bhatti wala*’ on every Lohri without knowing who Dulla Bhatti was or what he did to have a song after him. But the song remains etched in my mind till date, but now with its significance searched and understood. Since the young minds are so impressionable, it is important that the impressions created are measured and meaningful. In the same vein, it would be potent to introduce young minds to legends (men and women) from within their own culture and community.

At the very outset, this type of knowledge is an introduction to one’s communitarian lineage which may be instrumental in inculcating a sense of belonging to certain traditions within a community. Of course, one could argue the rather un-necessity of it in a globalised village. However, rooting young minds in “our own” folklore can save them the cognitive dissonance that much of my generation and the one before me went through. It comes with singing ‘rain rain go away, come again another day’ or reading of a bright-sunny-day-perfect-for-a-picnic while staying in India.

This brings me to a larger point about beginning decolonisation of minds young and early. If it does not begin early, we are doomed to attempt to decolonise through colonised spectacles. Gurmeet Kaur’s phenomenal work on the *saanjha* Punjab, Punjabi language, folktales and children’s books can be situated within the larger ambit of decolonising the young minds. Gurmeet Kaur is, undoubtedly, a skilled storyteller. With *The Valiant Jaswant Singh Khalra*, she has attempted to showcase the human rights activist almost as a folk legend. It is written in both languages in Punjabi and English in two separate editions. In its rich graphical colour illustrations, thoughtful photograph collection, and

glossy and colourful pages, it is a book made to appeal to younger readers. It would appeal adult readers too.

The book is partly fictionalised and purely coloured in the storyteller's view of all personal and political events. The writer is acutely aware of its potential readership amongst children and thus, carefully steers away from nuances and complications. For example, a non-young reader would like to know that Jarnail Singh Bhindranwala was not just "a Sikh spiritual preacher par excellence" (p. 79) or that he did not always have an "impeccable reputation" (p. 79). In a broader picture, a reader would like to understand that the ideology that moved Jaswant Singh Khalra to fight for human rights had a complicated relationship with those espousing the idea of Sikh sovereignty.

The book is divided into six sections and although the story of Jaswant Singh and Paramjit Kaur Khalra is the center stage, it also attempts to tell the story of the Punjab, Partition and the Sikh struggles. In doing so, it leaves the reader with an afterthought of futility of political struggles, considering the human cost involved. Jaswant Singh's grandfather, Harnam Singh died while fighting for Indian independence. Jaswant Singh's father, Kartar Singh, lived through the Partition but waited for the day the border would stop separating people. Jaswant Singh was killed by the state in an independent India.

The Valiant Jaswant Singh Khalra is a book for every young Punjabi, to tell them of a Punjab that once was, to narrate to them the struggles the people experienced, and to keep them aware of their legacy and its curse. It is a must read for all Punjabis, and all those who care for human rights.

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Sukhpal Singh, Lakhwinder Singh, & Kamal Vatta (Editors), *Covid-19 Pandemic and Economic Development : Emerging Public Policy Lessons for Indian Punjab* (Palgrave Macmillan, published by Springer Nature Singapore Pte Ltd.), (eBook: <https://doi.org/10.1007/978-981-16-4442-9>)

1. Introduction

This book is a product of economic shocks born by the economy of the state of Punjab, who is experiencing the shocks of Covid-19 (economic

shocks) for more than one and half years in different economic sectors. In the course of this introduction, the reader gets to see the techniques of philosophic reflection in action taken by the state vis-à-vis centre government, as they are employed to scrutinise various pertinent questions of economic shocks. This book comprises 23 chapters under five major themes.

Since the arrival of the Green Revolution in the 1960s, Punjab farming has played an unparalleled role in India's development and advancement. As evidenced by the highest levels of regular monthly pay of a producing household in Punjab, the achievement of green transformation stimulated the prospering and advancement of provincial masses (GoI, 2017). The contribution of the state horticultural area to ensuring food security, alleviating poverty, stimulating the provincial economy, and creating business is significant. These nations, fearful of the spread of infection, began early vigil on voyagers arriving in Punjab to contain the spread of Covid. With the Indian government reporting the lockdown on March 24, the Punjab government imposed a time limit in addition to the lockdown to completely prevent the population from developing.

2. Theme-wise Allocation of Chapters

As the financial activity came to an end, impoverished people and vulnerable parts of the general public were disproportionately impacted.

2.1. Agriculture and Sustainable Farming

They struggled to meet their basic needs given in chapter 1. The police's oppressiveness was recorded in the vernacular press, as were the certified petitions of the underserved elements of society. As a result, the government allowed donor organisations to serve food while also equipping them to provide some basic sorts of aid to the underserved, and police officers were asked to deliver food units to the doorsteps of the underserved sections of the general public. The lockdown was initially effective in containing the spread of Covid-19, but after the opening mechanism was implemented, the disease transmission was once again on the rise. The Covid-19 death toll is approaching 0.1 million, and the illness rate in India is rising. Since September 21, 2020, the daily revealed diseases have been straightening in Punjab, with a passing rate of 3%, which is on the higher side by all accounts. Increased sickness and a

greater death rate continue to underscore the danger and vulnerability of human existence. This also maintained a high level of vulnerability in terms of financial transactions. Even as late as mid-2021, the state, along with Maharashtra, Gujarat, and Kerala, had another wave of Covid-19 poisoning.

Sukhwinder Singh examined the supportability difficulties for the agribusiness sector in Chapter 2, titled 'Farming Sustainability in Punjab: A Way Forward.' Punjab, according to the originator, is an agriculturally important province in India. Regardless, the Punjab government should seriously consider upgrading rural agriculture, such as food handling, altering current rural marketing frameworks, and excusing the current system of appropriations to cultivate land in order to work on Punjab's overall agricultural supportability.

In Chapter 3, titled 'Effect of Covid-19 Lockdown on Punjab Agriculture,' Kamal Vatta, Shruti Bhogal, Camron A Petrie, Adam S Green, and Sandeep Dixit assessed the impact of lockdown on horticulture. The authors conducted an assessment based on 120 ranchers' telephonic/individual reviews.

2.2. Food Supply and Market System

Rita Pandey, Shailly Kedia, and Anuja Malhotra examined the situation arising from yield stubble consumption in Chapter 4 titled "Need for Innovations in Crop Residue Management in Punjab: Lessons from the COVID-19 Pandemic." The authors believe that the expansion of Covid-19 has hampered medical services, and that additional pollution has caused air quality to deteriorate as a result of stubble consumption in Punjab, which adds to the pressure multiplier. The developers have recommended short- to medium-term practical solutions, such as making food production in north India more resilient to ecological and environmental change.

In Chapter 5, titled 'Ranch Gardens: A Promising Approach to Enhance Food Security and Sustainability,' it is argued that adjacent food production, such as ranch gardens, plays an important role in addressing the issue of food instability and sustainability. Many agricultural nations' rural scenes have endured despite daily adversity.

The state and repercussions of agrarian business sector reforms for Punjab agribusiness have been broken down in Chapter 6 titled 'Changing Agricultural Markets in Punjab in the Context of Union Farm Acts for the

Post-Covid-19 Recovery.' This was evident in the way that short-lived crop ranchers suffered losses during the COVID-19 epidemic, while wheat procurement went smoothly due to the fact that it was secured by state organisations in Punjab, all things considered.

Naresh Singla examines the dairy industry in Punjab in Chapter 7, titled "Effect of Covid-19 Pandemic on Dairy Industry in Punjab: Major Concerns and Policy Options." The predisposing factors that the animals sector continue to drive provincial livelihoods and contribute significantly to Punjab's farming economy. Organizations and private dairy are seen as one of the few alternatives to improve and elevate rural wages and livelihoods in Punjab's emergency-stricken agrarian region.

2.3. Informal and Small Medium Enterprises

Chapter 8, titled 'Making Punjab's Urban Informal Sector More Resilient While Securing Livelihoods throughout Post-Covid-19 Times,' Varinder Jain claims that in urban Punjab, casual businesses operate as either Own Account Enterprises (OAEs) or Establishments. Previous work with a fairly limited scope of action and exposure to the negative impacts of low specialist utility.

Chapter 9, 'Coronavirus and MSMEs in Punjab: Challenges Ahead,' in which Swati Mehta looked at the local and global value chains, as well as the resulting disasters, starting at the lock. Punjab has about 2.3 percent of India's total MSMEs, with a large number of small businesses. Assembly of hosiery, readymade pieces of apparel, automotive parts, bikes, hand devices, machine devices, sports products, and so on are important enterprises in Punjab that contribute significantly to local and global value chains.

The benefits of the plan to MSMEs in Punjab were highlighted in Chapter 10, titled 'Execution of Emergency Credit Line Guarantee Scheme (ECLGS) in Punjab: An Assessment of Performance of Scheduled Commercial Banks.' The effect of Covid-19, according to the developer, was annihilating across all sectors of the economy. They might also be coordinated to deal with small ticket credits, in addition to increasing all of the advance offices that are available under various schemes.

This segment is divided into three parts. In their Chapter 11, titled 'Business Participation of Rural Women in Punjab: A Need for Policy Retrospect,' Ashapura Baruah and Indervir Singh have broken down the working and everyday settings of Punjab's female labour force. The

authors claimed that the overall public attitude and sex standards limit the adaptability of women's labour force and have confined them to towns. As a result, despite the availability of labour in rural areas, girls in rural Punjab face a high rate of unemployment.

In Chapter 12, titled 'Coronavirus Pandemic and Scheduled Caste Workers in Rural Punjab: A Need for Structural Transformation,' Deepak Kumar attempted to understand the plight of SC labourers in Punjab. Following an examination of the financial situation of Scheduled Caste Workers in rural Punjab, the author attempted to appreciate their predicament in the event of a pandemic.

Sukhpal Singh has provided empirical data in Chapter 13, titled 'Vocation of Agricultural Laborers in Punjab: Emerging Policy Issues,' which examines the commercial issues faced by agrarian workers in Punjab. The inventor claims that the Punjab agricultural entrepreneur development model has pushed business opportunities, displacing human labour in the ranch area. As a result, rural labourers are pushed into unemployment, under-employment, and low profit. During 2017–2018, a field survey of 180 rural work families in the state discovered that 80% of these families were obligated.

2.4. Education, Health and Poverty

Varinder Sharma has studied the historical backdrop of the pandemic and contrasted it with the current one in Chapter 14, titled 'Coronavirus and Health Care Services in Punjab: Consequences and Challenges.' During plagues and pandemics, the treatment of patients, particularly those from the poor and working classes, should be free.

In Chapter 15, titled 'Making Quality Education Accessible to All: Policy Perspective on School Education in Punjab,' the author examines the curriculum that has been hit worst by the Covid-19 pandemic. The authors claim that Punjab's school education system is at a crossroads due to four major approach and setting changes, including neoliberal monetary changes, National Education Policy 2020, the implementation of the RTE Act, and 'Coronavirus' shocks.

To resuscitate instruction in the current circumstance, it is recommended that the Covid-19 problem can be imagined as a chance to develop comprehensive training framework, between alia, by viewing the public confidence in government schools.

To resuscitate education in the current situation, it is suggested that the Covid-19 dilemma be viewed as an opportunity to establish a comprehensive training framework, among other things, by examining public trust in government schools. The effect of lockdown due to Covid-19 on the administrations sector of Punjab economy was examined in Chapter 16, titled 'Coronavirus Pandemic on the Service Sector of Punjab: An Assessment of Impact and Policies for Revival.' While highlighting the importance of the administrations sector of the Punjab economy, the creators claim that the administrations sector produces around one-fifth of the state's gross worth added which led to two-fifth completion of work. For the restoration of the Punjab economy's aid sector, the authors advised that the state abandon neoliberal tactics and increase public venture with demand-driven aims.

In Chapter 17, titled 'Essential Human Needs and Non-State Actors in Punjab: Understanding the Lives of the Poor Amid the Covid-19 Pandemic,' Baldev Singh Shergill examines local area investment to meet the basic needs of the poor and defenceless. The author has proposed significant changes in the way the state operates as well as in rural culture in order to meet the basic human needs of the poor and weak in a respectful manner.

The dilemma of the travelling labourers who rely on specific proof is highlighted in Chapter 18, titled 'Punjab's Migration Crisis under Lockdown and Beyond: Some Suggestions for Public Policy.' Lakhwinder Singh claimed that the movement and financial success are inextricably linked. Rural metropolitan relocation is triggered by the course of economic development and parts of capitalist monetary advancement. The author advocated that the state government adopt a new arrangement viewpoint in order to improve working and day-to-day settings in both normal and emergency situations.

2.5. Governance and Public Policy

The effect of Covid-19 lockdown and various measures on the diaspora is examined by Shinder Thandi in Chapter 19, titled 'Diaspora Well-Being and the Covid-19 Pandemic: Some Reflections on Public Discourses on Impacts in the United States and the United Kingdom.' Despite living in 'rich nations' and bearing the name of an usually affluent diaspora in the Covid-19 pandemic, the author believed that in the post-Covid-19 era,

there would be a political desire to develop groups that would help with the reconstruction of minority ethnic networks.

In Chapter 20, titled 'Administration Structure and Punjab Economy Under and Post-Covid-19 Lockdown,' Sucha Singh Gill examines the economic landscape of Punjab, its administration structure, the impact of the lockdown on various areas, and proposes public-sector solutions for the economy's rehabilitation. Following the declaration of the area's assessed misfortunes, the creator has made public arrangements for the area's rehabilitation and revival.

Pritam Singh has examined the overwhelming influence of the Covid-19 pandemic and public arrangement arrangements with reference to the Indian government system in Chapter 21, titled 'Punjab's Post-Covide-19 Economic Policy under Indian Federalism.' The authors emphasised that revamping Center-State ties is necessary for the Punjab economy to recover.

In Chapter 22, titled 'Ramifications of Covid-19 on the Revenue of Punjab under GST Regime,' the author examined the income losses and recommended a public arrangement solution to deal with such a drop in income. Punjab, according to the designers, has a large gap between its use and revenue receipts. Coronavirus has also worsened the situation by increasing the demand for government spending at a time when revenue is shrinking dramatically. I'm not sure why the Center is turning the other way in such circumstances, but enacting legislation related to the issue practically delegated the state subject, for example, by passing agricultural mandi' charge.

In Chapter 23, titled 'Public Policy and Governance Reforms for Post-Covid-19 Recovery and Sustainable Growth and Development in Punjab,' the authors have brought together various points of view and ideas on important aspects of the state economy such as farming, industry, administrations, well-being, education, and state economy administration. It has incorporated the state's current arrangement archives, such as the draught farming strategy from 2018, as well as the modern and business strategy. It has specifically stayed on and suggested strategy and partner activity on major consuming approach issues such as groundwater consumption, free force for water systems, stubble consumption, editing design, land renting issues, agrarian market changes, agro-industrialisation technique, innovations, and so on. In many domains, such as MGNREGS and small maker job focused arrangement tools, which are beneficial to the needy.

Punjab's economy has been in a state of emergency on multiple levels. Punjab's economy has been further weakened by the Covid-19 pandemic. The essays collected in this volume, written by researchers interested in development strategy and, more specifically, in directing exploration considers on the Punjab economy, have examined the various aspects of the economy and come up with pain alleviation suggestions. The articles are divided into six categories, ranging from rural development to public-sector challenges in the state, public, and global realms. The multifaceted nature of the financial crisis necessitates multidimensional investigation and public-policy recommendations, which this volume is expected to provide.

Despite the modest proportions of wearing facial covers, sanitation, social distance, following, testing, and recently vaccination, the Covid-19 epidemic has spread across the globe and continues to cause significant difficulties for human endurance and prosperity. As a result, the investigations presented in this volume will continue to be relevant for conducting research and suggesting public approach solutions for various places and countries. This volume is expected to initiate a conversation on improvement strategy, attracting the attention of academics, NGOs, public arrangement makers, political initiative, and public approach carrying out organisations. The book uses simple language that is free of numerical notations and sophisticated econometrics evaluations, making it accessible to the general audience. The public approach examples that emerge from this volume will be valuable not only in repairing the Punjab economy, but also in assisting other developing countries in recovering from the Covid-19 pandemic shock and continuing on the path to self-sustaining momentary turn of events.

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