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Threads of Thought, Ties of Unity

Dear Readers,

India, often described as a subcontinent, is in fact a civilization of civilizations—a complex yet cohesive mosaic of languages, cultures, faiths, and philosophies. From the snowy landscapes of Kashmir to the coastal shores of Kanyakumari, from Gujarat's deserts to the eastern hills of Arunachal Pradesh, the country is a testament to the power of **unity in diversity**.

This editorial endeavors to foreground the values that underlie our collective identity—**national integration, intellectual inquiry, and inclusive progress**—and the essential role that research plays in advancing them.

In a nation characterized by its pluralism, **diversity is not merely managed—it is celebrated**. This rich multiplicity, when harmonized by mutual respect and shared civic goals, transforms diversity from a challenge into a unique strength. National integration is not the pursuit of sameness, but the cultivation of unity through **justice, equality, and fraternity**. It is the democratic foundation that enables over a billion citizens to share a single political process while preserving their distinct identities.

Academic research has a critical role to play in nurturing this integration. In a world increasingly fragmented by misinformation, polarization, and ideological silos, research must stand as a **quiet yet resilient force for clarity, connection, and correction**. Through rigorous inquiry, interdisciplinary collaboration, and evidence-based discourse, research does more than inform policy—it **shapes collective consciousness**.

As scholars, educators, and engaged citizens, our responsibility extends beyond the generation of knowledge. We are called to **fortify the intellectual and moral fabric of the republic**, advancing ideas that reconcile, insights that empower, and innovations that include.

This edition of the *Research Reinforcement Journal* reflects that commitment. The contributions herein span disciplines and geographies, yet each represents a thread in the national tapestry of scholarship. Collectively, they echo a deeper truth about what

India represents in its highest form—a unity not of uniformity, but of purpose and principle.

Let our research serve not only the pursuit of knowledge but the sustenance of **nationhood**.

Let our diversity be not just acknowledged, but profoundly understood.

Let us dedicate our intellectual endeavors to building an India that is ever diverse, yet ever united.

Warm Regards,

A handwritten signature in black ink, appearing to read 'Pankaj Gupta', written in a cursive style.

Prof. (Dr.) Pankaj Gupta

The Editor in chief



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Community Model Livelihood based on Buddhist Shang with the Identity of Ang Temba Sherpa



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Abstract

Contemporary socio-economic structures are increasingly focused on uplifting the status of all people, emphasizing equitable development as a crucial imperative in the modern age. Government-led economic programs, shaped by visionary leadership, continue to drive national progress with people-centric goals. Historically, economic management has evolved from informal community-based systems to more structured models, notably since the era of Adam Smith and King Prithvi Narayan Shah. A significant turning point came with the Bretton Woods Conference of 1944, leading to the establishment of the International Monetary Fund and other global institutions that began influencing the economies of member nations. The ideological divide between capitalism and socialism has further complicated global economic systems, prompting the search for alternative, harmonious models. This paper proposes a framework grounded in Buddhist Economics, integrating the principles of the Ashtanga Marga (Eightfold Path) with the traditional Nepali concept of Asta Ja (Eight Ja) resources. This model advocates for the establishment of "Model Villages" where livelihood, resource distribution, and community well-being are managed without discrimination. The case of Ka-Nying Shedrup Ling Monastery and the life of Ang Temba Sherpa of Nepal are presented as exemplary models of spiritual, economic, and community leadership. The study urges a rethinking of resource management and economic structures, emphasizing discipline, ethical living, and inclusivity to achieve economic harmony. This holistic approach seeks to balance material development with spiritual and social values for the creation of a peaceful and equitable global society.

Keywords: Model Village, Buddhist Economics, Asta Ja, Ashtanga Marga, Economic Harmony

Introduction

The current chaotic socio-economic landscape demands urgent rethinking and reform. Global societies face rising inequality, environmental degradation, and a deepening disconnect between economic systems and human values. Historically, economic systems evolved organically alongside human settlement. Early communities, often formed near rivers and fertile lands, gradually developed specialized roles such as security, resource management, and trade, laying the

foundation of socio-economic structures. Over time, as population growth surged and needs diversified, human societies began formalizing economic practices to manage resource allocation and ensure survival.

A pivotal moment in this evolution came with the emergence of economic thought in the 18th century. Adam Smith, born in 1723, authored *An Inquiry into the Nature and Causes of the Wealth of Nations* (1776), which laid the foundation of modern economics. Smith advocated for the mar-

Democratic Dependencies: Analyzing the Influence of Coastal Neighbors on Landlocked Developing Democracies



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Abstract

Landlocked developing countries are mostly in the Global South and their development status is often associated with their dependency on their coastal neighbors for trade and transit. In this context, realizing the gap of knowledge in democratic dynamics in their relations, this paper focuses on democracy rather than on development. Thus, to explore patterns of their relations in democracy, it adopts an exploratory research design based on the democracy ranking data of International Institute for Democracy and Electoral Assistance with the quantitative method of regression analysis. The results of the analyses imply that in majority of the cases the quality of democracy in the landlocked developing countries is positively associated with the quality of democracy in their coastal neighbors in all the four aspects of representation, participation, rights, and rule of law for democracy. However, the presence of inverse relation in the quality of democracy between these groups is also statistically observed, however, the status of positive pattern of relations is higher than the negative. With this, the paper contributes to expand the knowledge that not only in development but also in the quality of democracy, landlocked developing countries are closely associated with their coastal neighbors.

Keywords: Democracy, Democracy in Landlocked Developing Countries, Representation, Participation,

Introduction

From the side of international relations of countries, there are different issues for the underdeveloped situation of landlocked countries. Such as International Telecommunication Union (April 2024) and the resolution of the United Nations General Assembly adopted in the 79th session acknowledge the geographical and structural constraints faced by 32 Landlocked Developing Countries (LDCs) across the world having challenges in their transport, trade and connectivity with dependency on their neighbors. From development perspective, it is arguably related to the dynamics in democracy via modernization, freedom of choice, opportunities of creating entitlements and capitalization of such skills.

Chowdhury and Erdenebileg (2006) state that due to constraints in transport, trade and technology diffusion, not simply economic growth is affected but also the expenditure in basic social services such as health and education is marred affecting overall human development in the landlocked countries. Then, as most of these LDCs are in the Asian and African regions, the regions which are usually kept in the status of low human and economic development status need to get global attention.

While most of the studies between the relations of landlocked countries and their coastal neighbors are found to have based on economic terms such as transport, trade, and transit and analysis focusing on the democratic relations between

Yogakshema in Smriti and Niti Tradition: A Study of Manu Smriti, Yagyavalka Smriti, Shuka Niti, and Kamandaka Nitisar



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Abstract

The paper presents a clear overview of the evolution and thematic scope of ancient Indian political thought, particularly focusing on Smriti and Niti literature. The methodology of the paper would be analytical, comparative and explorative. By citing the examples from the niti and smriti tradition texts, the authors would try to delineate the trajectory of these texts with special reference to the yogakshema concept. Smriti literatures forms a foundational pillar of ancient Indian legal and political thought. Among these texts, the Manu Smriti stands out as the oldest and most authoritative. It not only addresses socio-religious norms but also offers a comprehensive outlook on statecraft, politics, and Rajadharma. Further development in political thought is seen in treatises like Kamandaka's Nitisara, which presents a detailed and practical approach to governance. Though rooted in the Arthashastra-Smriti tradition, works such as Nitisara and Shukraniti display notable independence and originality in their treatment of political ideas. These texts, alongside the seminal works of Kautilya, Bhishma, and Manu, are considered crucial in understanding ancient Indian polity. While Rajadharma and Rajyasastra often had a religious or ethical orientation, Arthashastra and Dandaniti were more pragmatic. Shukraniti, building upon Nitisara, functions as a practical manual for rulers, emphasizing real-world governance over theoretical discourse. Together, these texts reflect the sophisticated and multifaceted nature of political thought in ancient India. Through this paper, we will be able to trace the yogakshema principle being repeatedly underlined in the broader scheme of these important political treatises while comparing and contrasting the broader themes such as, functions of a King, Rajadharma, Dandaniti, branches of knowledge, the Seven Limbs of the State, Saptang, qualities of a ruler, revenue collection, taxation, and the core concept of the paper, Yogakshema.

Keywords: Rajadharma, Yogakshema, Danda, Arthashastra, Nitisara

Introduction

Yogakshema, as a concept, broadly can be understood as the overall well-being of the people or the welfare measures being established by the state for the people. But if we get to the deeper meaning of the term, it would encompass a broader array of the spectrum of welfare; it would include physical, mental, emotional, materialistic, financial, social and spiritual elements

of the existence of human beings. The smriti literature is in verse form and regarded as divine. Of all the smritis, Manu Smriti is the oldest and the most important. Narada Smriti informs that Manu Smriti was composed by Sumati, the son of Bhrigu. It accepts Manu Smriti as the final authority on the law, while Brihaspati Smriti mentions that Manu Smriti contains the gift of Vedas and, therefore, Smriti, contrary to Manu's, does not