

# XXXI INDIAN SOCIAL SCIENCE CONGRESS

## A NOTE ON PEOPLES' STRUGGLES AND MOVEMENTS FOR EQUITABLE SOCIETY

### 01 PREAMBLE

Indian Academy of Social Sciences (ISSA) has resolved to devote the 31st session of Indian Social Science Congress (XXXI ISSC) on '**Peoples' Struggles And Movements For Equitable Society**' with a view to discovering, developing and disseminating a new scientific knowledge relevant to creating a new democratic global society free from hunger, poverty, literacy, unemployment and violence of any sort and where all men, women and children would be able to enjoy equally higher quality of life and live in tranquility and harmony with Nature and Society.

### 02 CONTEXT

The 30th Indian Social Science Congress held in December 27-31, 2006 at Alagappa University, Karaikudi spent a considerable amount of time on discussing the nature of the contemporary world order, which has emerged in the recent years in the context of some of the most cherished values such as democracy, justice and equality.\* At the end, a broad consensus on the following three issues, among others, emerged.

First, the already highly unequal societies are becoming even more unequal under the new global order. There are several ways in which this process is taking place. By and large, economic inequalities are increasing within nations as well as among them. In many instances, the greater economic inequalities are getting interwoven with other kinds of inequalities, particularly social inequalities of historical nature. Also, the character of some of these inequalities is getting transformed. In this context, it is important to note that although from a conceptual point of view there is a difference between inequality and inequity, they are at times closely connected. Quite often, it is the inequalities of one kind, like inequalities of opportunities, which give rise to inequalities of other kinds, like exclusions. The merging of the two notions of inequality and inequity takes place as a consequence of exclusions erroneously being perceived as actuated by some notion of deservingness rather than being correctly perceived as caused by the inequalities existing in a different domain.

Second, the newly emerging socio-economic order is inimical to the existence of individual rights in any meaningful sense. This is evident in the case of economic and social rights; as it is difficult to see what meaning and significance can be attached to rights like the right to food, the right to education, and the right to health when the state has withdrawn or is in the process of withdrawing from most welfare activities relating to the realization of these rights. Even the civil and political rights are under assault the world over; partly because of so-called 'war on terror', and partly because of the overwhelming dominance of *market*. It is also a moot point as to what meaning is to be ascribed to the collective right of self-determination under an international order where countries can be invaded and occupied at will. In this context, it is important to note that individual as well as the collective rights is necessary for the very existence of a democratic society. The same is true with respect to the goal of establishing an equitable society. In this context it is also important to highlight that the new socio-economic structures, dominated by free and global markets, as also by the multilateral treaties are intrinsically inconsistent with the democratic ideals of autonomy and decentralization.

Lastly, there was a consensus that in the present circumstances, only alternative to the regressive process of accentuation of inequalities is to create a countervailing power in the form of struggles and movements of the peoples. The significance of peoples' movements is manifold. The first and foremost, the very act of launching a movement indicates rejection of a situation which is found wanting in some crucial respects. The articulation of the reason for the rejection of a situation, if taken to its logical end, would inevitably result in affirmation of a social principle. Thus, regardless of the final outcome of a people's movement, 'success' or 'failure', it is likely to change, to some degree, the contours, and possibly, the framework of the social discourse, as for the participants in such movements and struggles, often the changes are rather radical. This seeks to affect one's social consciousness which, in turn may have deep impact on one's ideas and

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\* '*Toward A New Global Society*' was the focal theme of the 30<sup>th</sup> session of Indian Social Science Congress which was held from December 27 to 31, at Alagappa University, Karaikudi.

actions in future. Therefore, even a short-lived people's movement may have powerful long-run implications. Seen in this perspective, a genuine people's movement is never a complete failure.

As discussed above, while every genuine people's movement has transformative implications for both the social consciousness of the participants and the contours of social discourse, whether a movement would be able to bring about changes in the social institutions depends on a complex set of factors; the most important of them being the appropriateness of the immediate goals in relation to the existing institutional structure. Of course, this point is relevant mainly with respect to non-revolutionary movements carried out through peaceful parliamentary means.

If one accepts the viewpoint that the present socio-economic order is inconsistent with the ideals of democracy, justice and equality, then the importance of the movements cannot be overemphasized. It is for this reason that it has been decided to have 'Peoples' Struggles and Movements for Equitable Society' as the focal theme for the 31st Indian Social Science Congress. It is hoped that apart from analyzing the contemporary peoples' movements from the correct perspectives, the Congress would also help initiate a long-term study of the peoples' movements from both theoretical and empirical perspectives.

### **03 PEOPLES' MOVEMENTS: SOME FUNDAMENTAL CONCEPTUAL QUESTIONS**

To begin with, one has to address the question as to which movements can be classed as peoples' movements. It is obvious that not every movement can be called a people's movement. It would be ideal if one could identify a set of characteristics, which would define a people's movement. In any case, for correct analysis of movements, the following issues appear relevant.

- (i) Purpose of the movement
- (ii) Articulation of social principles during the course of the movement
- (iii) Organization of the movement
- (iv) Programmes and strategy of the movements/struggles.
- (v) The impact of the movement on the society in terms of realization of its objectives.

The character of a movement is partly determined by its goals, and partly by the social principles underlying these goals, the commitment of the participants of the movement; and the state, by being the main repository of coercive power. The characteristics relating to the organizational aspects of movements are particularly likely to be affected by the way the state responds to movements.

### **04 OBJECTIVES**

The XXXI Indian Social Science Congress, therefore, proposes to deliberate upon the following issues:

1. To appraise the Peoples' current struggles and movements in India in particular, and in other parts of the world.
2. To determine democratic strengths and weaknesses of peoples' struggles and movements across the world
3. To identify the features of an ideal democratic society for the future as the targeted objective of the on-going Peoples' struggles and movements.
4. To determine the short-term and long-term concerns for equitable society as reflected in the on- going peoples' struggles and movements
5. To explore and develop theoretical insights and praxis of Peoples' struggles and movements for equitable society

### **05 SCOPE**

There is a very wide scope for scientific study of peoples' struggles and movements within and outside the country. All local, regional, national and international peoples' struggles and movements for the realization of various goals could be studied for the realization of various goals prior to, during and after 31<sup>st</sup> Indian Social Science Congress. Since the historical and social processes play a vital role in peoples movements and struggles, the same need to b studied in depth. It is quite likely that contemporary people's struggles and movements may not be found strong enough to help create an equitable society. If this is the case, then how to make them strong and effective? This too needs be addressed.

## 06 THE PROPOSED STRUCTURE OF THE CONGRESS AND OTHER PROGRAMMES

It is proposed to discuss the focal theme in the Congress comprehensively. For this, the presentations, discussions and deliberations during the Congress are proposed to be organized under the following five categories:

1. Plenary Sessions
2. Sessions of Intra-Disciplinary Research Committees
3. Sessions of Multidisciplinary Thematic Research Committees
4. Symposia/Seminars/Colloquia
5. Public Lectures

### 1. PLENARY SESSIONS

The Plenary sessions shall be mainly devoted to discussing the important economic, social, political and ecological issues in the context of the peoples' struggles and movements for an equitable society. It should, however, be noted that papers dealing with important economic, social, political and ecological issues, but not necessarily in the context of peoples' movements, would also be welcome.

1. **Peoples' Struggles and Movements For Economic Equality**
2. **Peoples' Struggles and Movements For Democracy and full Civil Liberties / Human Rights.**
3. **Peoples' Science & Technology Movements for Alternate / New Paradigm of Science & Technology for Equitable Society.**
4. **Peoples' Struggles and Movements for Gender/ Racial/ Caste-discrimination-free Equitable Society.**
5. **Peoples' Struggles and Movements for Pollution – Free Harmonious Ecological Society / Ecological Social System/Environmental Equity.**
6. **Peoples' Struggles and Movements for a New Democratic and Scientific System of Education for All/Common School/Non-Commercial Education..**
7. **Peoples' Struggles and Movements for Health Education and Health Care for All.**
8. **Peoples' Struggles and Movements for Mass Destruction Weapon-Free and Violence – Free Equitable Society.**
9. **Redefining the Peoples' Struggles and Movements for Equitable Society/Novel Ideas & Models of Movements Equitable Society.**

### 2. INTRADISCIPLINARY RESEARCH COMMITTEES

There are 26 Intradisciplinary Research Committees in the Indian Social Science Congress. Each Committee has a chairperson, a co-chairperson, a convener, a co-convener and 15-25 members from all over India. (see page 13-18) Each Research Committee is expected (a) to undertake appraisal and integration of current research and theory within it; (b) to strive to discover, develop and disseminate new theory and method; (c) to evolve new methods and theory for improving teaching and research in universities, colleges and research institutes and (d) to undertake preparation and publication of good monographs and books in all Indian languages for improving the quality of science education and research through Indian languages. The Committee functions through correspondence and meets once in a year during the Indian Social Science Congress.

Each Research Committee has two kinds of academic programmes during the Indian Social Science Congress. These are: one, symposia/seminars/colloquia/special lectures on some aspects of the focal theme or on the theme chosen by the given RC. Two, research papers received from the research scientists. All the research scientists doing research on issues and areas of their concern are welcome to present their papers at the ISSC. The details of all the 26 RCs and proposed sub-themes of the focal theme, 'Peoples' Struggles And Movements For Equitable Society' are given below:

01. **Agricultural Science Research Committee:** Peoples' Agrarian Struggles and Movements For Equitable Agrarian Relations and Policies/Movements Against Special Economic Zones/Terminator Gene Seeds/Agribusiness/Organic Farming, Cooperative Farming
02. **Anthropology Research Committee:** Peoples' Struggles And Movements for Unity of Man-Society-Nature/Peoples' Struggles And Movements For Preservation And Flowering of Their Identities and Culture/Tribal Peoples' Struggles And Movements For Equitable Society/Indigenous peoples' struggles and movements.

03. **Biomedical Science, Social Medicine and Community Health Research Committee:** Peoples' Struggles and Movements for a New Market Free Health Science Education and Health Care for All/Rational and Low Cost Drugs/Medical Ethics.
04. **Biotechnology Research Committee:** Social Applications And Ethics of Biotechnology. Peoples'-Friendly Biotechnology/Market-free Biotechnology.
05. **Commerce Research Committee:** Peoples' Struggles and Movements against unfair trade and commercial practices including WTO, IPR etc.
06. **Communication and Journalism Research Committee:** Peoples' Struggles and Movements For Corporate Control-free science-based mass media-communication. Peoples Media For Equitable Society.
07. **Computer Science and Information Technology Research Committee:** Peoples' Struggles and Movements against Digital Divide and for free hardware and software Information Technology.
08. **Defence and Strategic Studies Research Committee:** Peoples' Struggles And Movements for A Violence-free Democratic Defence Strategy/Pugwash/Disarmament/ Mass Weapon Destruction Free World. Toward A New Theory of Defence of the Equitable Society.
09. **Ecology And Environmental Science Research Committee:** Peoples' Struggles and Movements for Ecological and Environmental Equality Protection/Chipko/Silent Valley/Green House Movements. New Ecosystem of the Equitable Society.
10. **Economics Research Committee:** Peoples' Struggles and Movements For Economic Equality/Full Employment, Reduction of Disparity, Removal of Poverty, Privatization of Peoples' Property and Public Production System. New Political Economy of the Equitable Society.
11. **Education Research Committee:** Peoples' Struggles and Movements For Democratic Scientific Education for All/Common School/Free Education.
12. **Geography Research Committee:** Spatial Pattern & Analysis of Peoples' Struggles and Movements for an Equitable Social Order in the World in General and in India in Particular. Peoples' Struggles And Movements for Community Management of Land, Forest and Mines.
13. **History, Archaeology and Culture Research Committee:** History of Peoples' Struggles and Movements for a Equitable and Just Society/History of Indian Peoples Struggle And Movements since 1957. Comprehending the Contemporary Historical Processes of Peoples Struggles And Movements For Equitable Society.
14. **Home Science Research Committee:** Peoples's Struggles and Movements for Nutrition, Health and Quality of Life, Family In the Equitable Society. The concept of happy home Peoples' movements for protection of children.
15. **International Relations Research Committee:** Peoples' Struggles and Movements for Domination-free Democratic International Relations. Peoples' Struggles And Movements Against Imperialism/Colonialism. Peoples' Struggles & Movements for House.
16. **Juridical Science (Law):** Peoples' Struggles and Movements for Justice to All. New Democratic Jurisprudence of the Equitable Society.
17. **Linguistics Research Committee:** Peoples' Struggles And Movements for flowering of their languages/Equal Opportunities for Growth of All Languages.
18. **Management Science Research Committee:** Peoples' Struggles and Movements for Equitable Share in Production and Distribution/A New Paradigm of People-Oriented or Peoples'- Management Science of the Equitable Society.
19. **Philosophy Research Committee:** Philosophy of Peoples' Struggles and Movements For Equitable Society/Peoples' Movements against increasing Immorality and Unethical practices in the Society.
20. **Political Science Research Committee:** Peoples' Struggles and Movements For Their Sovereignty; Peoples' Struggles And Movements For Civil Liberties And Human Rights; Peoples' Struggles and Movements for a Democratic Society. Nature And role of State in Formation of Equitable Society. Nature of State in The Equitable Society.
21. **Population Science Research Committee:** Peoples' Struggles And Movements for Higher Quality of Life/Peoples' Movements Against Infant Mortality and Morbidity.
22. **Psychology Research Committee:** Psychology of Peoples' Struggles and Movements For Equitable Society: From Psychology of Domination/Competition to Psychology of Co-operation/Psychology of Democratic Needs and Aspirations of Peoples' Struggles And Movements, Psychology Equality.
23. **Science & Technology Policy Research Committee:** Peoples' Science Movements For A New Democratic Science Policy: From Market-oriented Science & Technology to Peoples'- oriented Science/Science of Global Warming/The Planet Earth, Peoples, Society and Science..
24. **Social Works Research Committee:** Social Work For The Equitable Society/Principles of Non-Governmental Organisations' – led Peoples' Movements/Redefining The Roles of Social Work In Peoples Struggles And Movements For Equitable Society. Social Engineering of Equitable Society.
25. **Sociology Research Committee:** Sociology of Peoples' Struggles and Movements For Equitable Society.

26. **Statistics & Mathematics Research Committee:** Quantifying And Measuring the Peoples' Struggles and Movements/underlying pattern in Peoples'. Movements For Equitable Society. Making Mathematics Popular.

### 3. MULTIDISCIPLINARY THEMATIC RESEARCH COMMITTEES

There are 34 Multidisciplinary Thematic Research Committee in the Indian Social science Congress. Each of these have a chairperson or Convener and 10-15 members. Scientists of different disciplines doing research on the common theme are encouraged to engage in interactive exchanges and communication with a view to discovering common language, common method and common theory (see pp 19-23). The details of all the 34 Multidisciplinary Thematic Research Committees are as follows:

CODE	MULTIDISCIPLINARY THEMATIC RESEARCH COMMITTEES
1.	The Political Economy of India
2.	Peasants, Agriculture, Technology & Market Forces
3.	Survival and Growth of Small Industries and Small Producers
4.	Global Capital, Multinational Corporation And Industrial Development
5.	Democracy And Human Rights in Today's Global World
6.	State, Society And Peoples
7.	Democratic Politics, Political Parties and Democratic Political Institutions
8.	Ecological And Environmental Protection Studies And Movements
9.	Global Market Forces, Social Policies, Welfare Programmes And Social Justice
10.	Education, Skill Formation And Utilization
11.	Creativity, Innovations And Discoveries
12.	Social Processes And Social Structures In Globalised World
13.	Peoples' Health and Quality of Life in Globalised World
14.	Peoples' Liberation Struggles And Movements For New Democratic Discrimination –Free World Order (Dalits, Tribals, Women, Peasants, etc.)
15.	Socio-Economic-Linguistics, Communal Conflicts And Violence
16.	Information Technology, Mass Media And Culture
17.	Social Alienation of Modern Man
18.	Development of Indian Languages, Linguistic Unity And Diversity
19.	Cultural Heritage: Archaeological Excavations and Preservation of Historical Monuments
20.	Population, Poverty And Migration In Global World
21.	Labour In Organized And Unorganized Sectors of Global Economy
22.	Diffusion, Propagation And Communication of Science
23.	Natural Resources, Bio-diversity And Geographic Information System
24.	Patent Laws And Intellectual Property Rights
25.	World Organizations, World Trade and Commerce (UNO, UNDP, UNESCO, UNICEF, WHO, G-8, G-15, Regional Groups, WTO etc)
26.	Conflicts, War, Peace And Social Security In Globalised World
27.	Science, Technology And Peoples Development
28.	Nation-States And Emerging Challenges
29.	Imperialism, Colonialism, Neo-colonialism And Uni-polar World
30.	Unity of Knowledge (Science of Man-Society-Nature)
31.	Social Theory of Change And Development
32.	Evolution of Man And Society
33.	Rural Technology, Social Organisation And Rural Development
34.	Problematique of Democratic Governance in Globalised World

### 4. SPECIAL SEMINARS/SYMPOSIA/AD HOC GROUP DISCUSSIONS

It is proposed to hold national/international seminars/symposia/ colloquia as following issues:

#### (a) National Seminars/Symposia Themes:

1. Indian Peoples' Struggles And Movements For Equitable Society

2. Dalit Peoples' Struggles And Movements For Equitable Society.
3. Women's Struggles And Movements for Gender-Discrimination-Free Equitable Society.
4. Peoples' Struggles and Movements for Secular Society.
5. Peoples' Science Movements For Equitable Society.
6. Peasants' Struggles And Movements for Equitable Society.
7. Youths' Movements And Struggles For Equitable Society (Second All India Young Scientists Convention).
8. Peoples' Struggles And Movements For Rights For Information.

**(b) International Seminars/Symposia Themes:**

1. Peoples' Liberation Struggles and Movements Across the World (Asia, Africa and Latin America) for Equitable Society.
2. International Working Peoples/Trade Union Struggles And Movements For Equitable Society.
3. International Peoples Movements for Protection of Rights of Children.

**(c) Special Symposia/Colloquia:**

Special Symposia/Colloquia will be held on following issues during the ISSC.

1. The Planet Earth: Peoples, Society And Science.
2. The Science of Global Warming.
3. From The Paradigm of Mal-Development To The Paradigm of Peoples' Development.
4. The Socio-economic Implications of Special Economic Zones.

(see pp 25-28 for details)

Besides, research scientists/social activists/policy planners desirous of organizing small group discussions on themes of their concern are welcome to send their proposals under 'Ad Hoc Group Discussions'. Time is allotted for such discussions during post-dinner session between 2100 and 2330 hours. The proposer shall undertake the responsibility of planning and organizing such discussions. There ought to be atleast 5 participants.

## 5. PUBLIC LECTURES

The Indian Academy of Social Sciences organizes public lectures by eminent scientists, social activists, policy planners and educationists prior to, during and after the Indian Social Science Congress within a view to communicating science to the people. Such lectures are held in the evening hour during the Indian Social Science Congress.

## PLENARY PAPERS

### PLENARY I: PEOPLES' STRUGGLES AND MOVEMENTS FOR ECONOMIC EQUALITY

0110001 JAIN, SATISH K (Centre for Economic Studies and Planning, School of Social Sciences, Jawaharlal Nehru University, New Delhi 110 067). ECONOMIC, SOCIAL AND CULTURAL RIGHTS: THE CONCEPTUAL ISSUES.

Possibly the most significant conceptual issue relating to economic, social and cultural rights is whether they belong to the ensemble of human rights or not. While there is a general consensus on the desirability of realization of economic, social and cultural rights for everyone in the society, the matter of status of these rights as human rights is not without controversy; although the dominant contemporary view regards economic, social and cultural rights to be as much human rights as the fundamental freedoms, normally included among civil and political rights and almost universally acknowledged to be human rights. According to this dominant thinking all human rights are interrelated and indivisible.

The dominant contemporary view deals with the question of the status of economic, social and cultural rights axiomatically. It simply takes these rights to be human rights. Another possible approach, taken in this paper, is to analyze the idea of human rights with a view to determine the constitutive elements of the idea and then see whether economic, social and cultural rights satisfy the elements which together make up the conception of human rights. With this in mind the idea of human rights is analyzed in detail in the paper.

The analysis focuses on three constitutive elements of the conception of human rights, namely, state-centricity, inviolability and inalienability, which together define the notion of human rights. In the context of state-centricity, it is argued that as in the contemporary world the state is not the only source of rules, regulations and laws which have relevance from the perspective of human rights, the idea of human rights being defined only in relation to the state needs reformulation so as to include the relevant international organizations and transnational corporations among those with the power and capacity to violate human rights. In a part of the human rights literature a distinction is made between those rights fulfilment of which requires action by the state (positive rights) and those for the fulfilment of which the state has to merely refrain from doing anything which would be violative of them (negative rights). It is generally thought that economic, social and cultural rights belong to the former category and civil and political rights to the latter one. The reason for the importance of this positive rights-negative rights distinction lies in the fact that while for the realization of rights in the former category a welfare state might turn out to be necessary; the realization of the latter category of rights is consistent even with a minimal role for the state. It is contended in the paper that this way of classifying rights is fundamentally problematic and that analytically the correct position is that every right has both positive and negative aspects; positive aspects requiring action by the state for their realization and the negative aspects requiring merely refraining by the state from doing anything against those aspects for their realization. Consequently, a welfare state might turn out to be essential for the protection of even those rights which are normally considered as negative rights if the positive aspects of them are such as to require substantial action on the part of the state.

An important implication of the inviolability attribute of the conception of human rights is that normative considerations, no matter how persuasive, cannot be invoked to scuttle human rights. The respect for human rights must be treated as a prior constraint for the purpose of determining the domain of application of normative considerations other than those relating to human rights. In particular, normative criteria of an aggregative character, like maximization of general welfare or social wealth, cannot be invoked over domains where their application might result in violations of human rights.

In the contemporary context of globalization, the state-centricity and inviolability attributes of human rights together have some important implications from the perspective of economic, social and cultural rights. From the conception of human rights it follows that if actions of some individuals have negative externalities for some other individuals impinging on their human or basic rights then it entails a duty on the part of the state or the international order to take steps to prevent occurrence of these negative externalities or at the very least nullify their effects. In particular, existence of negative externalities in economic domain entails a duty on the part of the state or the international order as the case may be to at least regulate economic activity when it is in conflict with fundamental human rights. We use the term externality in the same sense as in economics. If an action by a person has negative consequences for another person and these negative consequences are not a cost to the former, a negative externality is said to exist.

The most significant aspect of the contemporary international order is the predominance in it of the complex of economic rules having extraordinary reach. The proclaimed purpose or rationale of most of these economic rules is to increase wealth or enhance economic efficiency. The notion or rather notions of economic efficiency, though deceptively simple to state, are in fact exceedingly intricate. It is not easy to see their negative implications; and consequently as normative values they seldom raise controversy. Considering the nature and scale of economic processes in the contemporary context, involving massive negative externalities, particularly through the degradation of the environment, it should be clear that the deterioration in the living conditions of large numbers of people must inevitably result. This of course implies that, in the absence of action by the state or some other agency nullifying these negative effects, basic rights of anyone with a subsistence or marginal existence whose living conditions deteriorate as a consequence of negative effects would be violated. The efficiency considerations, however, in general do not favour undertaking of actions by the state which would either prevent such violations or nullify their effects. Thus, in the contemporary context the conflict between economic processes and human rights appears to be not an incidental one but an inherent one.

One crucial attribute of negative externalities of modern economic processes is their generally diffuse and widespread character, partly due to their operating through the degradation of the environment. Given that in the contemporary world a very large number of people live a marginal existence, the diffuse and widespread character of negative externalities ensures that in the absence of countervailing action to nullify the effects of these negative externalities there would be some whose fundamental rights would be violated. By fundamental rights here one means rights like the right to life, on whose being a human right there are no two opinions, and not economic, social and cultural rights. The diffuse and widespread character of the negative externalities of modern economic processes also implies that in any

specific case of violation of right to life of someone who through the instrumentality of environmental deterioration slips below the subsistence level it would be well-nigh impossible to pinpoint the exact causation.

Thus, it is clear that in the contemporary context the only way that human rights, and again one is talking of only those rights on which there is complete unanimity like the right to life, can be respected is by creating a welfare state. The existence of welfare state would of course ensure that most of economic, social and cultural rights would be realized.

While the question whether economic, social and cultural rights are human rights or merely ordinary rights is very important from a theoretical perspective, from the line of reasoning outlined above and elaborated in the paper it follows that the contemporary context is such that the state or the international order must provide for realization of most of what are usually included among economic, social and cultural rights merely to ensure that most fundamental rights like the right to life are not violated.

The paper is divided into 6 sections. Section 1 contains an analysis of the conception of human rights into its constitutive and defining elements of state-centricity, inviolability and inalienability. In section 2 we discuss the philosophical and legal basis for human rights. In national constitutional law as well as in international law the status of laws and rules guaranteeing human rights is preeminent. In most countries, laws inconsistent with basic rights are treated as void. The situation in international law is analogous. Thus, both national constitutional law and international law are in harmony with the inviolability element of the conception of human rights. From a philosophical point of view it appears that the ideas of autonomy and equality of individuals are crucial for deriving human rights. In some philosophical systems, like Rawls' theory of justice, basic rights like liberty are derived from the core idea of individual rationality. These systems, it is argued, do not provide a firm basis for human rights because of possible realization problem. It is contended that in the absence of internalization of the values of basic rights or of more fundamental values from which they could be deduced there in general would be no guarantee that the ideal of basic rights would be realized.

Section 3 discusses economic, social and cultural rights in international law and in Indian constitutional law. Section 4 contains a detailed analysis of the efficiency criteria, particularly from the perspective of their possible incompatibility with basic rights. Efficiency criteria provide the basis for assertions of the general desirability of free markets, of private ownership of resources over other forms of ownership and of avoidance of governmental controls and regulations. Although there are several efficiency criteria, all of them are at least partly aggregative in character; and some are wholly so. Consequently they can easily conflict with basic rights if the domain of their application is not suitably restricted. An aggregative normative criterion would declare sacrificing the interests of one group of individuals for benefiting another group of individuals ethically desirable if by doing so the latter group can benefit to a greater extent than the extent of loss suffered by the former group. It is not that human rights cannot coexist with aggregative normative criteria; but they certainly cannot exist if normative criteria of aggregative character are allowed to override all other normative criteria. In other words, human rights cannot coexist with aggregative normative criteria if the domain of application of the aggregative criteria is so extensive as to include alternatives which might make the satisfaction of basic rights contingent on whether such satisfaction is in harmony with the aggregative criteria or not; as indeed is the case with the process of globalization. Exclusive reliance on aggregative normative criteria or accordance of preeminent position to a normative criterion of an aggregate character is inconsistent with any conception of human rights.

The penultimate section of the paper is devoted to a consideration of the market ideology. An attempt is made to show that the market ideology, as it has developed, together with the expansion of ideas underlying the ideology to non-market institutions and systems like law, is fundamentally destructive of the values for the preservation, advancement and realization of which these institutions were designed in the first place. We conclude with few remarks on the wide divergence between the theory and practice of human rights.

0120002 SHARMA, K. S (Indian Institute of Marxist Theory & Practice, **Hubli**). STRUGGLE FOR JUSTICE: THE HISTORY OF THE DAILY WAGE WORKERS MOVEMENT IN KARNATAKA.

This is a specific study of the historic struggle of the highly exploited government daily wage employees in Karnataka from a Marxist perspective. This is a struggle by a class within the working class, more exploited than the working class and sometimes paradoxically by the working class. Therefore the movement points to one major source of revolutionary possibility in India. What marks out this struggle is its unique strategy in combining the legal and extra - legal paths to squeeze the best out of the existing exploitative system for the exploited class, but also fight against the exploitative system for establishing structural change. It is a living example of revolutionary praxis setting a new agenda for Indian Revolution.



## PLENARY II: PEOPLES' STRUGGLES AND MOVEMENTS FOR DEMOCRACY AND FULL CIVIL LIBERTIES/HUMAN RIGHTS.

0220003 ALAM JAVEED (102, Sai Saraswati Residency, Ravindra Nagar, Sitaphal Mandi, **Hyderabad** 500061, A. P.).  
DEMOCRACY IN INDIA AND THE QUEST FOR EQUALITY.

The course of the development of democracy in India in the last two decades can best be understood in relation to the way communitarianism has taken shape in India. There has been a pronounced expansion of democracy, seen as the enfranchisement of Dalits, the empowerment of oppressed castes, the assertion of women and the deepening of the popular commitments for the ideas and potentialities of democracy. Together with this, various infirmities have also crept into it like the denials of rights of individual person who disregard community injunctions, retaliatory politics in relation to those below you in ritual status, the humiliation of Dalits and women who defy community norms, lack of decorum and so on. These two developments have gone together and make up a package of contradictory features. We can say that the wide-spread and sweeping changes in Indian democracy are taking place in a pronouncedly *untidy manner*, this is so in the sense that there is a pronounced rule-deficit in the structuring of the political process. This contradictory nature is the crux that needs to be unravelled. The rest of the paper is an attempt at that.

What can, methodologically speaking, be the best way to study the consequences of the contact of democracy with the specificities of Indian communitarian consolidation? I would like to suggest here that rather than look at the evolution of Indian democracy,<sup>i</sup> as has been the case, it would be more revealing if we were to look at the manner in which the *democratic universals* are getting *transcribed* in their engagement with the Indian *particularities*. Among many others, there are two types of values that are important in this regard. There are, one, those like liberty, equality, dignity, etc. which translate into policies in the course of being actualised. For instance, equality as a value requires, among other things, policies directed towards income distribution for becoming a feature of society. And, two, there are the other type of values, like those of universal franchise, representation, rule of law, etc. which get embodied as institutions when these are given a workable shape. For instance, rule of law requires legal institution like courts to be effectual. The effective difference between these two types of values is in the way these take concrete shape. Particularities which are specifically Indian like *jatis*, various ritualistic practices, structures of family sentiments which entails (something akin to) obligations, regional cultural practices, forms of religious commitment, and so on impact on and interpenetrate the democratic universal as these go on to take roots in Indian society, this is what I imply by: getting transcribed.

This is a process quite dissimilar to the one in which democracy alters the articulation of the social structure. The structure may continue to exist, like caste for instance, but the entire mode of its expression in the political sphere may so change that it may look something entirely different than what it may have been 20 years ago. It is a rather interesting but different story what democracy has done to the Indian social structure or Indian society in general.<sup>ii</sup> What I am referring to here is rather how this social structure under alteration is shaping the actualisation of the values pointed to above. What does **equality** come to mean to certain communities in India. It can change its meaning as it crosses the different community boundaries.

Let us take the case of **equality**, something for which entire communities left behind in relation to others are clamouring insistently. Its prime focus may not be making all the individuals of comparable capabilities in using opportunities for well-being and, say, pursuit of individual worth. The way the backward communities are fighting for equality may seem curious to some one in Europe where individualism has become the feature of the society. Equality is being measured rather in terms of how many graduates or gainfully employed people are there, for instance, among the Yadavs or Thevars as against Kurmis or Vaaniyars, other spatially adjacent backward communities. It does matter very little if there is a large number of unemployed (and therefore lacking in well-being) persons within one's own community so long as the numbers of those on measures the community is interested in tallies with that of the other community one likes to compare with. So the struggle is to seek community based profiles of equality in comparison to other communities. Individuals per se do not count for much. Such also is the case with other forms of representations in politics and social life. This is where the entire battle for "empowerment" or "social equity", two main self-identified areas of concern for backward communities, is focused on. One can go on and take other values like liberty and disentangle the exciting (!) new connotations and nuance the word can come to have, unsurprising for us here but something that can baffle the uninitiated from the west where these words with their modern meaning first made the appearance.

The struggle for equality of the oppressed communities leads invariably to struggle for affirmative action and the main form this takes in India is the demand for reservations or the fixation of quotas in jobs and admissions. In a stagnant job market, the established middle classes largely belonging to the upper castes feel threatened and vehemently oppose this demand. The society is therefore also a warring camp of different caste formations and alliances. But the point here is that words like equality would mean something quite different to the established middle classes. It would mean something like individual right to equal opportunity and equal juristic standing, etc. something that the constitution already guarantees. Everybody must compete, they insist, on these conditions in terms of merit.

Coming from where it does, merit itself becomes a contentious word. The meaning of *merit* also like the other words changes as it crosses the community boundaries. It becomes the weapon of the strong in India. The weak avoid using it but are compelled to say something about it. They just about fumble and create a political din, a justifiable act in face of their verbal inadequacies. To the established middle classes or upper castes merit is not an inherent advantage but the worth that the individual by sheer hard work acquires, an accomplishment. Merit is something of an established fact, incontestably identifiable and measurable, as if it comes with the growth of our bodies. What never crosses their mind is that accomplishment requires a background and a long period of tending to the potential; it is not like the faculty of speech which one picks up even in conditions of extreme deprivation.

What is suppressed is the fact that in a society of wide spread community centered deprivations, the insistence on merit abstracted from its context, is a route to the establishment of an *oligarchy of the privileged*. In a situation like ours, blind folded application of merit not only weeds out deeply dormant potential that is with everyone but more specifically also talent, which is struggling upwards through great effort among the deprived. Merit as abstraction is the means of keeping the door shut for those not being able to compete in favour of our progeny.

When words change meaning as they cross the community boundaries, it makes communication across the society that much more difficult. When meanings become properties of the communities, messages do not have an unhindered flow but are obstructed and gets altered as they reach the very differently placed communities in mortal combat. What we get is a fragmented public sphere, that is, a political context without the underlying social unification characteristic of civil society in a liberal democracy. That is how democracy came to be in the western societies with background features facilitative for a certain mode of articulation of emerging modern values. The point of reference was always the individual who was also always in incognito conversation with other individuals about values and claims and interests to further. Here with us some of the cultures of the communities are mutually incompatible and it is difficult to find a space within the public sphere where the upper caste middle class and the hitherto dominated oppressed castes can share equally in terms of symbols and values and idioms, in other words, the relations become one of non-communication. That is the sense in which the underlying social unification, mentioned above, is lacking thus making the civil society a constricted space for many a persons and groups.

This development of democracy in the West took place, furthermore, in the face of the dissolution of pre-modern communities; that is to say, the pre-capitalist past became archival. (Archival is not the loss of the past but the loss of something as a presence with us.) In contrast to this, the pre-modern world is a living presence in India. In case of Europe if I want to know how people worked, for example, in the guilds or how they spent their leisure, I have to go to some or other archive. That is why at some point in the first half of 19<sup>th</sup>. century words like kinship or guild quietly disappeared from the political vocabulary, to be replaced by class and industry; this loss and replacement of such key term can be, in fact, a substantiation of my claim above. Whereas in India, I do not have to travel even a hundred miles to get to know that these ways of working and living are not only alive but also vibrant. And this holds true for much else to do with ritual and kinship and status. To use Hannah Arendt<sup>iii</sup> in an altered way, the "past" with us here is not even a past. It presses for recognition. As she observes for another situation, we do not live in tenses as a continuum but simultaneously. All this deeply impinges in the way the *democratic universals* get embodied in democratic practices in India.

The antagonism we live in is vastly different than any society "living with modernity"<sup>iv</sup> in the West ever experienced. The rapid dissolution of pre-modern communities of work and status with rise of capitalism and the emergence of an individuated, autonomous person viewed as self determining is also the making of western modernity. Here the "past" is always pushing modernity. In this situation, in the spaces that democracy provides, what are entailed in modernity as universal values like rationality or secularism do not any more remain "universals" but become claims which have to compete with other incommensurable claims from tradition for being accepted in society.<sup>v</sup>

The ordinary Indian therefore lives also absorbed in all kinds of traditional inheritances. In fact she is under constant pressure to uncritically affirm her allegiance to the social and moral codes of the community. The communities speak for the individual and attempt to force them into silence in face of assertions contrary to the community's codes. These communities in a sense act like *collective personalities*, which do not allow the individuals any meaningful private space within their boundaries or like them to become different. They do not allow for the person the right to exit, to be *different* and *distant* from the community. What is lacking is the notion of the *integrity of self*, a value condition so essential for the self-determination of individual life.

What the person in pre-modern communities (more pronouncedly in India) lack is personal autonomy and therefore the important enlightened virtue of being able to, when required, disengage from inheritances so as to be able to take a *view from nowhere*. It is in this condition of being grounded in and surrounded by pre-modern inheritances that the individuals search for freedom and equality & recognition and agency. But this often gets pushed into the background by the community's struggles for equality and right to a way of life that gets precedence in face of individual demands. This goes against the grain of all western (liberal) understanding of modern democratic politics. Moreover the ordinary Indian person lives his life with inadequate education and means of livelihood surrounded by widespread poverty and illiteracy. It is universally assumed, ever since J.S. Mills, that the poor and the illiterate cannot become part of the democratic deliberation. "Universal teaching", Mill averred in *Representative Government*, "must precede universal enfranchisement". Democracy works and has gone on for long in spite of this widely held understanding bequeathed by Mills.

In view of these two features, absence of personal autonomy and universal teaching, democracy in India presents paradoxes in relation to received (western) theories of Democracy but I would like to argue not in relation to its own history.

Paradox one lies in the persistence of widespread poverty and mass illiteracy along with the *consistency of commitment* on the part of these people for democracy. This is contrary to Mill's understanding. Given how the poor and the illiterate live, democracy lives without the adequate spread of the foundations of civil society. Rather enigmatically, the main lobbies for democracy are ascriptive communities, and herein lay paradox two, and not the civic bodies. Indian democracy manages, herein lays its distinctiveness, its paradoxes without drawing on earlier western democratic experience. In fact at the root of the expansion and legitimation of democracy in India, lies the differentiation and consolidation of *continuous* communities in India and their deep commitment for what they understand to be democracy and this gives a peculiar flavour to the democratic process in India. The vibrancy of democracy in India is in the processes (which have acquired certain autonomy from the institutional sphere) that sustain it and all its infirmities are in the mode of working within the institutional domain and in the disregard to the norms that inform their functioning. Both these features are the result of the interaction between the nature of Indian communitarian articulation noted above and the values and norms seen to be integral to democracy. Hence the lamentation about the decline of democracy in India by the *privilegensia*.

Democracy in India therefore has primarily become, over and above the many other definitions that set out its terrain, the sort of politics which the governed take recourse to; to gain a voice, a foothold into something valuable, a sign of status, a measure of effective power and so on. Apart from the modern proletariat, the *governed* in India has been largely made up of the Dalits and OBC's. The category of the governed more or less overlaps with those who have been direct producers in the traditional economy. It needs to be emphasized that among the producers women played a very important role both in the household production and agriculture. Their work was very valuable in the maintenance of family welfare. Moreover in the context of the level of development of the forces of production it was highly skilled and therefore comparable to those of the men in most respects. How the status of women's works changes and its implications for democracy, we will have a look at later point.

We will from now on look at the overall picture and not go into specificities of different vulnerable sections. It is the connection between the nature of collective unfreedom<sup>vi</sup> and the politics of the governed, pronouncedly as it manifests in the post-Mandal phase, which gives us a clue to how "castes" have acquired a decisively altered significance in the battle for democracy in Indian politics. The very nature of what are called "castes" in India is undergoing drastic changes.<sup>vii</sup> These are not, I will soon be arguing, the same entities as earlier. And how within this whole framework of far-reaching changes, the question of women's rights and entitlements has gives rise to complicated questions where it is not an easy matter to make clear-cut judgements, as we will see later.

The causal links or connections between the collective unfreedom and the politics of the governed will give us critical clues to what is happening to the Identity of castes or caste-like entities in India like the Muslim craftsmen, for example, the weavers. Something is an **identity** in terms of *prominent particulars* within that entity, in our case caste or jati

that go to constitute it; that is, to put it in a technical language, *qualities within a boundary* constitute an identity. It is the ordering and shape of qualities (or attributes) due to which we could make identification of X caste as distinct from another Y caste. If this is tenable, as it seems to me to be, then the position looks like this: that what have always been *identified* as castes from pre-Moghul times on, can no longer be *re-identified* as the castes in 2000 on when we are looking at this phenomenon. I think that the question of *re-identification* is of central importance in the specification of an entity-- object, person, or collectivity— as the same identity. Because identity depicts persistence in time, and through a historical process, therefore for X to be the same identity at two points of time (T1 and T2) it should be capable of being re-identified at T2 as X as it was at T1.

This no longer seems to be the case. Because all the particulars, qualities or attributes, which went into the constitution of castes-jatis have become *discontinuous*; that is, non-persistent, a bit of it may be here and a bit there but as continuous wholes they are missing. It is difficult to refer to these as the same entity. If this is so, then these cannot be the same identities. I would like to argue that these entities have much rather become like "communities". This is somewhat analogous to the way that the Italians or Polish or Irish were vis-à-vis the WASP— the disadvantaged and the privileged who faced each other in the democratic process -- in USA during the period of what is now called the "melting pot". What does then remain of the caste? What do we make out of the role of oppressed castes in politics?

Let me begin with a cautionary note. Many features of social forms existing for long historical duration do not get obliterated even when they change their social character drastically. Perhaps these might be destroyed through revolutionary or severe reactive violence. We will have to look into a two-way trend to understand what really is happening to the castes.

The more simply, visible trend first. As social forms these survive while losing much of the inner content. Many of the oppressed castes either re-christened themselves to make self-references suggesting self-respect, pride and so on. But none of the oppressed castes refer to themselves in terms of the order of the varna system, as inferior, unclean, in ritual dependence, etc. Some features of social exchanges continue in the form of marriage but even this is no longer fixed but is both expanding as circles of endogamy or inviting ideological revulsion even if the same people cannot do much in actual practice. Much of *jajmani* system no longer survives and so too the entitlements based on it. Wage labour has replaced much of the ritual dependence with economic dependence where with the dalits the element of coercion and, many a times, brutality also works in keeping entitlements low. The rural economy is itself drawn into the market networks and works as a part of the interacting economic system. Is caste now merely superstructure? may not be the best way of approaching this. The highly contrary forms of capitalist economic power also determine outcomes. But what is clear is that the inner mechanisms of the varna order, as an ideological system, do not function. So at this level it is best to leave it with a description without imposing a categorial classification.

The other trend, which is thoroughly changing the character of the oppressed caste, is far more complicated. It is based on the internal differentiation and class formation. Two things were happening within these vulnerable communities. First there was a long period of capitalist development, especially in agriculture, which was followed by land reforms, after Independence. Many of the OBC's became propriety peasants. The long chain of dependence and bondage was snapped. Education, employment, etc. among OBC's slowly expanded. New modern classes were slowly emerging. Among the Dalits reservations as quotas in education and employment and other meekly implemented affirmative action also led to similar results though on a much smaller scale. What thwarted the collective development of Dalits was the nature of land reforms where land often did not go to the direct tiller. Most of the Dalits remained dispossessed of land.

As a consequence of all this, class and income differentiation have been taking place, however uneven, among these castes-communities and therefore a dispersal of earlier forms of power with their traditional leadership. Earlier such castes organised as *Jatis* were internally egalitarian because of the same occupation and skill endowment and therefore similar income levels. The break down of the inviolable links between the ritual status and occupation had far reaching consequences. It encouraged the movement of people, imperceptible though among the oppressed unlike with the Sawaranas earlier, into different occupations and the acquisition of varied and dissimilar skills. With all these developments, jatis started becoming internally inegalitarian; the process though has had a different tempo across the distinct castes leading to the formation of modern classes within the caste communities. Differentiation and dispersion of inherited bases of power, if we go by the global pattern of consequences of capitalist development, also sets in process the dissolution of the "primordial" communities. Nothing of the sort has happened in India so far nor seems likely to in the near future even with the rapid individuation of interests and persons.

Within the class formation hinted above, a middle class as well has been in the process of formation and consolidation within these caste-based communities. A further result of this has been the impetus given to a contrary process, or rather opposite to dissolution, of unification of these communities. It is in the interest of these newly *emergent* middle classes, as distinct from the established ones who belonged overwhelmingly to Savarna castes, to unify these communities as blocs to compete for power in democratic contestations, especially the electoral competitiveness. We will refer to these emergent middle classes from among the oppressed as a *neo-middle-class* to distinguish it from the *established* one. These two contrary trends, one, the differentiation and undermining of the inherited forms of constitution of castes and, the other, that of the process of internal unification have had a simultaneous run.

The contradiction inherent in the class formation within the communities and the individuation of interests around these did not fructify. There was thus a negation of the possibilities of the articulation of class tendencies as political positions. Instead what happened has been a consolidation of the caste groups on scales larger than ever before.

A two-way contest has now come about in Indian society with deep repercussions for the democratic process. First, the neo-middle-classes see in white-collar jobs and professional positions the only route to gaining status and prestige in society. Unlike the established middle classes from the Savarnas they have no status or other social assets to fall back on. So to break through into these, monopolised by the established middle classes, is crucial for their self-esteem. Hence there is the clamour for quotas as a necessary aspect of "*social justice*." There is, secondly, a fierce contest on for a share in power. Self representation, share in power corresponding to the numerical strength, allotment of ministerial berths, and so on are all a part of what is now talked of as "*empowerment*." These two terms sketch out the self-definition of the politics of the oppressed communities.<sup>viii</sup>

As a result this, first, it hastened the process of this unification under the neo-middle-classes within these communities. And if we read this together with the first trend described above, then the Yadavs or the Kurmis or the Dalits are now a caste in only a nominal sense because all the normative markers of what constitutes the Varna order are being rejected. They have become a community in any sense of the term. Communities can be identified when they articulate in a socio-political context. A fixed definition of community can be a source of mis-specification. Community boundaries vary as per the context. For example in face of the onslaught of the Hindutva forces Muslims or Christians may consider themselves and act as communities. But in a situation say of strife between the Shias and Sunnis or Catholics or Protestants these then constitute themselves into communities in that context. Such examples can be multiplied in different ways; for example, a village gets constituted into communities in a different way during *Melas* then when it is in a feud with a neighbouring village. If we have a collectivity in a process of formation without the acceptance of any of the attributes which define the relations between jatis as set out in the Varna ideology then the ascription of caste as its mode of social existence is difficult to sustain. This is more so in the realm of politics, democratic politics is in any case subversive of ordained hierarchies even if other things were to remain the same. The available varna terms stick as the Varna vocabularies provide common idiom and an over-arching discursive framework. These vocabularies are not so much for internal references or self images of oppressed castes any more but much more so for mobilisation for power to seek **equality** with those who consider themselves superior because they are pure. But it no longer can define the character of the collective as caste within the caste system as it earlier used to do. It is the upper castes of *Dwijas* who still refer to themselves with pride as Brahmins or Thakurs and make all the efforts to enforce caste disabilities to sustain their social domination as a *part of the class rule*.

These are the communities made up of the oppressed castes, which now are fighting for equality and recognition vis-à-vis, on the one hand, the dwija castes, and, on the other, against the privileges of the established middle classes. The battle is fierce and "ugly" and ugly because everyone among the oppressed is in a hurry to gain all that in world, which will make the claim to equality enforceable. We therefore must be cautious in judging by our sense of parliamentary decorum or social niceties as much of the media and drawing room conversation does. There is also a sense of hurry to bury the memory of the past relationships with the Savarnas.

All this is closely related to what I have called collective unfreedom and the battle for democracy. Even a minimal move towards freedom in conditions of collective unfreedom as prevailed in India is also simultaneously a call for "recognition". Recognition is, as Hegel would tell us, an ideal reciprocal relation between subjects. A call for recognition is therefore also a call for equality, which ought not to negate my difference with the other. So being recognised and recognising the other constitute me as a subject and gives me a sense of self. It therefore follows that the denial of recognition is detrimental to subject hood. Hegel here is suggesting that the making of an **Identity** is a *dialogical process* in society. In taking the castes as our concern here, I think, it is important to be clear about the distinction between making of *Identity and identity politics*; one is a necessity for being an autonomous actor whereas the other leads to *reification* of caste identities. Yet it is important also to

acknowledge that given the earlier nature of unfreedom, **the battle for equality** will necessarily take a collective form. If Hegel is right, as I presume him to be, then the denial of recognition to the claims for equality of the lower castes in India by the upper castes goes a long way in perverting the values of democracy in India.

I have therefore called it a **struggle for bourgeois equality**, no pejorative sense is implied here in the use of the word bourgeois. One can as well call it juristic as against substantive equality, following the use of the "juristic" Marx made in some of his early writings like for instance in *The Jewish Question*. Let us look at the very content of the politics of the oppressed for substantiation. There is hardly any worked out economic agenda in their call for "social justice" as is always the case with the proletarian politics. This politics is not fighting for substantive equality, even Mayawati does not ask for land reforms. She wants Dalits to have Power in the same way as the Swaranas always exercised it over others. Whether or not it is a democratic advance is not the central issue. But surely this represents a major shift in the terrain of democracy in India. All this has been a source of new kinds of commitments to the democratic processes in Indian politics and has given rise to a process of reconsolidation of democracy in India. The battle for bourgeois equality in India is not being fought, as was the case in the West, between unequal individuals. It is being fought much rather between and by the vulnerable communities which were collectively unfree and found themselves in the realm of juristic freedom and competitive politics all of a sudden, around the time of Independence. They also found their chances thwarted by the established middle class, the *privilegensia* composed of upper castes with English education.

In passing it is important to realise that there will always be a heavy dose of communitarian angle to all struggles in India because, outside of the working class, all collective assertions will be conditioned by the boundaries, even if somewhat vague, which earlier defined collective unfreedom. Those from within the communities who snap or seek to even loosen community links will draw a lot of flak from within their communities. Therefore the individual, taking him, as a right bearing person yet embedded in the community will feel besieged by community pressures.

Let me now terminate one side of my argument. Among the oppressed the appeal to caste is for unification of similar jatis into larger collectivities and political mobilisation for power so as to subvert the very relations of the Varna order. Caste appeal here therefore is far from being *casteism*, as is often alleged. The allegation is based on an over-valuation of surface features and an utter disregard to the inner logic of the deeper processes in Indian politics. By the way, it is futile for us on the Left to expect a replay of the patterns of development in the wake of capitalist development in the West where communities of primordial bonds were slowly dissolved to be replaced by one supreme primordial bond, the nation. In the way that the capitalism in the third world is incapable of actualising bourgeois democratic aspiration, it is by a similar logic (of infirmity internal to it) not going to dissolve the pre-modern communities. They are going to be with us as potent political forces for a very long time to come. Therefore tactical ways appropriate to the situation have to be worked out for radical advance.

What makes this battle further murky is the second process let loose by the post-Mandal struggles within the realm of social equations. There has been a steady *decomposition of the consciousness* of the established middle classes into articulated caste interests of Brahmins or Thakurs and so on. The traditionally hegemonic middle class always imagined itself as based on accomplishment, not untrue, but also believed that it has outgrown caste as the basis of its social being. The self-perceived transcendence from caste consciousness, as can now be seen as illusory, has rapidly collapsed in the last decade and more into a heap where they still want to be on the top of it. It has taken the form of the separate spheres of varying upper caste consciousness, separate, but all in close affinity one to the other. The Brahmin and the Baniya are therefore in a close embrace within the Hindutva fold. *It is the privilegensia striking back with a new reactionary sweep.*

It is easy to understand this process if we remind ourselves that the established middle class was overwhelmingly drawn from its inception in the colonial times from the upper castes. It therefore inherited, *in the process of becoming*, property, prestige, and power from its prior status. Its hegemony because of the head start in economy, bureaucracy, and other institutions of public life did not make it feel the need to think in terms of caste but could consciously and by habit talk of itself as having transcended the caste barriers. It is this consciousness that has *decomposed*. Now as various upper castes, they seek to preserve their privilege by any means but relying mainly on modern discursive jargon. Merit and efficiency is important in any modern society that is why affirmative actions are of such crucial importance for the socially disadvantaged. But if these same qualities are abstracted from larger considerations of social welfare and equity then this leads to deification and deification can be a disguised mode of defence of vested interest. All this itself is an aspect of the making of caste identity. Note also the reverse direction among the upper castes. But also important is the way the identities of the vulnerable communities get effected. Refusals and denials of the claims of the others by the upper castes and the identification with the Hindutva has also brought in the Muslim community on the side of OBC's or Dalits in the *battle for equality*.

In spite of all that is positive in politics of the oppressed communities, there is a great infirmity in this battle for bourgeois equality. Each community wants to preserve its own internal relations of power and it is here that they also take recourse to traditional ways of enforcing compliance. The worst result of all this is that the *women are systematically excluded from the fight for equality*. Women as restricted part of these communities are a segment of this process of egalitarian thrust vis-à-vis the women of the upper castes. But as persons within these communities remain, or are in fact becoming more, unequal in relation to men. In the beginning of this argument we noted that women in the pre-colonial economy performed valuable labour and in terms of skills their work was comparable to that of men. All this is changing in an adverse way for them. With the development of the forces of production they have suffered a downward mobility. As their work has remained static in relation to the development of skills in society its value has been going down; in other words, it is becoming de-skilled in relation to the work done by men. This is perhaps more pronounced in the case of OBC's as compared to the Dalits. Nevertheless, their work in all the oppressed communities has become marginal and women's economic dependence on men has correspondingly increased.

What makes the matters worse for them are the moral codes, which define life within these communities. These moral codes militate against equality and gender dignity. This moral code is always *imposed* and never *advocated*. It is here in terms of the criteria of advocacy as against that of imposition that we get a criterial basis to make judgements between modern moral outlooks and traditional moral codes. Any one of the modern moral outlooks seek compliance in terms of advocating a certain way of doing things which in turn involve, many a times, a great deal of persuasion. Quite to the contrary, traditional moral codes are more often imposed with threat of retaliation as the basis for compliance. It is therefore always in terms of the form and not necessarily in the content that the modern moral outlooks can claim certain superiority.

We must therefore be vary of defending identity as *difference* unconditionally on the ground of the rights of the communities to a way of life, as many are doing against the homogenising tendencies of modernity. In the name of democracy we cannot also allow indignities and atrocities to go on because communities are so constituted or alternatively wait indefinitely for an alternative to emerge from within the community. Given their codes, the dice is loaded against the weak within the vulnerable communities, more against some like the women than the others. While it is important to respect difference of culture and belief, this however must be on two conditions: that any practice which militates against the dignity of person must be forced to defend itself and that the state must be forced to protect the person even it means coercion.

So while we recognise the valuable nature of the shift in Indian politics which seemingly is based on castes but we also have to engage in a sustained democratic struggle against the inegalitarian and hide bound outlooks inherent in the emergent communities in India; *especially their gender blindness*. This means that while we respect the identity of the oppressed communities, we also have to remain suspect of the congealing of these identities. In other words, while we welcome the extension of democracy in India, we simultaneously have to struggle to deepen democracy on this expanding canvas. Deepening of democracy, apart from substantive content, *requires two formal conditions* in the Indian situation. Dalits and women have to become bearers of entrenched rights. Only then these communities can be made to embody a condition of rationality; that is, critical scrutiny and reflection as a pre-conditions for claims on the members.

0223004 BURTE, PRAKASH (Plot No. 5, "Maitra", Antrolkar Nagar No. 3, Behind "Kinara" Hotel, Hotagi Road, **Solapur** 413003). PEACE FLOURISHES IN DEMOCRATIC SOILS.

Though human history is replete with wars, people throughout history have engaged in peace as well. This paper tries to scan this duel culture of human history. The objective is to distinguish between the pre and post World War II Peace efforts. It illustrates this difference with the help of a few examples that includes post World War II civic peace efforts. The paper later paints different shades of Peace Movements. While dealing with psychology behind wars, it explores the ways, in which this psychology works as hurdle to peace. The threats and the threat perceptions of wars emerge as a strongest and the most basic elements of the war psychology. People with power have often used identities and deterrence theory as weapons to combat insecurity and to augment power simultaneously. The paper also attempts to explore the forces that enthruses people to participate in peace movements. Various costs of the wars both with conventional weapons and with weapons of mass destruction emerge as the strong factor for peoples' participation in peace movement. The cost of wars does include diversion of resources and pain of human suffering. The on-going progress of science and technology has a potential to create heaven on this planet. But the very existence of human civilisations is at stake due to lack of democratic culture. The paper attempts to map the space provided by the culture of democratic practices in which peace movements have flourished. A strong respect for plurality, equity and voice of descent are important features of democracy. The paper concludes that existence of these features helps to establish, further and deepen strong democracy and peace movements as well. Existence of a volatile South Asian situation runs as a strong reference point through out this paper.

0203005 PUNIYANI, RAM (1102/5, MHADA, Powai, **Mumbai** 400076). SECULARIZATION PROCESS, CASTE AND GENDER EQUALITY IN INDIA.

The rigid hierarchies of caste and gender mark feudal social structure. The process of secularization in Europe was accompanied by land reforms, freedom from serfdom, and women coming to social space. The subordinate place of serfs and women was the hallmark of the system, and this was birth based. The process of democratic revolutions in different forms opened up the space for the values of Liberty, Equality and Fraternity, which give the scope to struggle for political and social rights. Serfs and women, both struggled in equal measures to see that the yoke of feudal landlords is overthrown along with the powers of clergy who were legitimizing the place of landlord-kings by giving the divine sanctions to their powers.

The process of renaissance opens up the whole social space, suppressed by landlord-clergy combine. The serfs and women, along with the bourgeoisie, struggled to get the formal equality. While the formal equality did come in, the struggles for substantive equality are midway, and still have a long way to go. As a matter of fact the formal equality is also being pushed back by the ascendant religious right wing

In India the process of secularization and the movements of caste and gender transformation had the additional obstacle in the form of colonial rule, which was the protector of feudal relations. While the colonial powers did give importance to various social reforms, they were insular to the abolition of landlordism as such and so the social base for the secularization process remained weak. Right till the day, the process of formal equality is there but in a muted form.

With the introduction of modern industries, transportation, communication and education, the movement of the dalits and women started picking up though a bit slowly. Mid eighteenth century was the period when the social inkling of the processes was becoming obvious. It is around this time that Jotiba Phule articulated the movement for social equality by initiating the common drinking tanks and encouraging the dalits to come in for modern education and to take up the jobs in the factories. The same process got its culmination in the movement reflected by Narayan Meghaji Lokhande in the arena of work place. This movement of workers did put forward all round demands of workers from wages to the norms of holidays. The workers movement was later to become more systematic with Dr. Ambedkars' Independent Labour Party and the Communist parties organizing the struggle of workers.

Transformation of women's social situation had slightly different dynamics in India. Initially it was few efforts like that of Savitribai Phule to start the school for girls and the efforts of likes of Anadi Gopal and Pandita Ramabai, who led by example and paved the way for more systematic women's movement much later. But its reflections were there in the freedom movement, in which many a women participated and also expressed the longing of women for equality.

There was no linearity in these movements due to the colonial power structure, which prevented fuller transformation. The yoke of feudal social relations was not easy to overthrow, as in the semisecularized society the baggage of cultural relations is a big obstacles to begin with. Here the speed is much too slow initially and does pick up by and by. Here the movement also looks upside down. It looks as if the leaders are starting and the social groups are complying because of the wishes of the pioneers. The real case is that the pioneers are expressions of the churning and initial injustices being perceived by the social groups.

While women joined the freedom movement in large numbers, dalits led by Dr. Ambedkar made their intentions clear with their participation in the Mahad Chavdar talab (water tank), to get access to drinking water, a symbol of their trying to get social equality and right on social resources. Similarly, this section's support to the burning of Manusmriti was their longing to get rid of the hierarchical structure of the society.

The phenomenal rise of Hindutva during last two and a half decade is an attempt to roll back this social transformation accompanying freedom movement and following the independence of the country. Now the struggle of caste and gender transformation is being pushed back by externalizing the 'problem' by projecting it as the clash between the interests of two religious groups. The assertions of Hindutva appear to be against Muslims and Christians, but primarily they are meant to reverse the process of secularization, even though half way house in India, into the throes of pre-modern subjugations. The nascent and fragmented movement for secular values will remain incomplete without engagement with the deeper issues of struggle for caste and gender equality.



In the scenario dominated by religious language and hate for the 'other' community, the essential aspect of dalit and women's rights has to be the core part of this movement. This movement is an attempt to retain liberal space, which is a prerequisite for the sustenance of just rights. The religion-laced language does away with the rights of the struggling by talking just the language of duties, religious or otherwise. The aim is to suppress the struggle of dalits and women in particular. The recognition of this with the accompanying stirrings amongst these social groups is the hope for the furtherance of their rights.

This paper examines the process of women and dalit movement trying to oppose the right wing Hindutva politics. The struggle for political rights of these groups have to be against the religion based politics. This alone will give the space for struggle for their political, social and gender equality.

0224006 RAY, AHOK KUMAR (SNDT Women's University, **Mumbai** 400020). GLOBALIZATION AND PEOPLES' MOVEMENTS.

0225007 RAY PRASANTA (Presidency College, Kolkata an Indian Institute of Development Studies, **Kolkata**, W. B.). DILEMMAS OF PEOPLES' STRUGGLES.

People's struggle has acquired a strategic importance in contemporary struggles on a wide range of issues. What is distinctive is the fact that it can be found in almost all kinds of political spaces. What we find today is the emergence of an uncounted number of people's struggles, which are localized in terms of the space, issues and historical context. Some of these connect later with struggles in a broader political space, be it the nation or a global region like the 'south', even the global space. Some are drafted in to the larger process of globalization from below. This has thrown up the possibility of an alternative of a world characterized by aggressive nationalism, religious fundamentalism, ethnic conflict and environment at the threshold of collapse. Given the strength of anti-people processes and their political-economic-military spearhead, the need for networking is increasing day by day. But given the bewildering diversity of people's struggles, 'a friend or a foe' dilemma will eventually become acute. There is also the threat of appropriation by the state or by a hegemonic party. Emergence of some central organization can lead to formation of counter-hegemonic elite. That eventually ruining democracy which is a hallmark of people's struggles. The paper proposes that organizing effective networking is difficult because of a number of reasons.

0210008 SAU, RANJIT (8/2A Alipore Park Road, Sonali Flat 2D, **Kolkata** 700027, West Bengal) DEMOCRACY AND PEOPLES' MOVEMENT.

Democracy is a form of government 'by the people, for the people, of the people'. Yet, electoral politics has certain undemocratic side-effects, namely, 'dynasty syndrome', and political myopia. Three ruling classes prevail in respectively the polity, economy, and society. They bring their predetermined agenda to the government. It spells a structural constraint on democracy. As a result certain areas of national concern are left unattended. This emptiness provides a legitimate space for peoples' movement to intervene. Peoples' movement has twofold purpose: human progress, and social cohesion. Nehru's theory of civilization emphasizes both.

In the background of current national and international situation, three concrete issues in front of India are investigated: industry and farmland, purdah, and genetics in relation to social hierarchy. They illustrate peoples' living conditions. The prime role of peoples' movement in India today is identified --- it is to clear the obstacles that stand in the way of human progress, in the face of what is called here 'semi-imperialism'.

An unexpected finding reported here is that India had the material ingredients for transition to capitalism as early as the Maurya period (321-181 BC), that is, two millennia before Europe could reach that status.

Mass movement had begun first in Russia during the Revolution led by Lenin. Inspired by Mahatma Gandhi during the freedom struggle, India used it with the spirit of *Satyagraha*, i.e. nonviolent pursuit of truth. Later, Prime Minister Nehru was asked: 'Have you any trouble with the remains of the Satyagraha Technique?' His reply was: 'First of all, [to] a country which for a generation practiced a certain technique of opposition to the government, [now] when it was its own government, it is not easy to shift over or to make people think differently. ... Because for a whole generation they thought so. Secondly,

they are apt to adopt that technique, not rightly I think, but some variation of it, just to press on some complaint or something, which is sometimes apt to be a *nuisance*'(italics added).<sup>1</sup>

We must therefore ask ourselves: why, where, and how should we resort to mass movement, especially in an independent country committed to democracy --- 'by the people, for the people, of the people'. Does democracy offer a legitimate space for peoples rising in violent or nonviolent protest on the street, while the legislators are elected by the people? Is there any alternative way, in lieu of mass movement, to address peoples' grievances?

## THE SPACE FOR PEOPLES' MOVEMENT

To begin with, we construct a three-sector model of a nation as a frame of reference for our discourse here. The general model is an abstract device for analytical purpose, having no particular country in view. We shall consider the context of India in due course.

Human beings are engaged in two basic activities, namely, propagation of the species, and production of their means of subsistence, conducted at two sites respectively: family, and factory. Families get together to make a society; factories to organize an economy. In order to administer them, a polity comes into existence. These three spheres --- society, economy, polity --- have their distinct laws of motion. Polity is agile and flexible; economy moves slowly; society is lethargic. They are, however, interconnected and interdependent; together they constitute a system which is governed by certain rules. What is good for one sphere of the system may not be good for the entire system; and vice versa. To think otherwise would be a fallacy of composition in logic. When all spheres are in balance individually and collectively, the system is said to be in the state of equilibrium. Equilibrium may be static or dynamic. An equilibrium faces two types of external challenge ---- the one, chronic, long-lasting; the other, transitory, abrupt shock.

In democracy, legislators are elected by the people for a fixed term, say, five years; and a citizen is, subject to a minimum age bar, eligible to be a candidate in election any number of times. This functional procedure of democracy has certain unintended consequences as follows.

Some legislators would concentrate mostly on their respective constituencies alone, for their own re-election, if for nothing else. In the zeal of placating every voter of the constituency they might be oblivious to larger interests of the country. Let us call it the 'constituency syndrome'. It is not a rare occasion when a candidate would say one thing to one group of voters but the contrary to another: he may sound secular here, but deeply communal there, in a nearby election campaign. He could be silent on corruption, mute on nepotism, soft on criminality, open to parochialism. In effect, a politician may turn to building up his or her dynasty. Politics then becomes a family business, and periodic elections a highway to the 'dynasty syndrome', as it were. All over the country many a small and large dynasty would sprout. Thus, a *political ruling class* would emerge.

Ibn Khaldun, an eminent 14th-century Arab scholar, has observed that dynasties, much like individuals, have a life cycle, extending to three generations.<sup>2</sup> With the enthusiasm of a beginner, the first generation labours hard for the country; the second one enjoying good life and luxury is less attentive to the peoples' welfare; finally, the third generation sinks into indulgence, corruption, and despotism.

In short, democracy, having a myopic orientation, scarcely addresses fundamental, but controversial, issues relevant to the nation. By default, a substantial space of our life, therefore, remains unattended. Here rests a mantle of service to humanity that peoples' movement can legitimately pick up.

Similarly, the economy gets its ruling class; and so does the society. The three ruling classes --- political, economic, societal --- amount to a minute fraction of the total population. Suppose in a country with one hundred crore of people, the three ruling classes have family members adding up to one lac in number; that means as little as one-percent-of-one-percent would rule over all. The dynasties are prone to put their family interests ahead of everything else.<sup>3</sup> That leaves a significant part of the nation's affairs in limbo. In a democracy, therefore, peoples are entitled to rise for redressing this deficiency: such mass movement is valid and necessary.

Democracy is, after all, but a form of government belonging to the political sphere with little or no significant influence upon society or economy. It cannot by itself bring about change in any of the three ruling classes; rather, it preserves the prevailing configuration. The ruling classes virtually occupy the seat of political power; they bring their predetermined culture, norm, values, and agenda for government, rather than the other way around. It is the economy and society that bear upon the polity in the first place, not vice versa. Democracy is thus subject to a structural constraint. Accordingly, there is no universal shape of democracy, but multiple designs, e.g. American, European, Japanese, African, Indian, Pakistani, Iraqi, and so on. Structural change in a given democracy can come through outside factors such as social upheaval, economic expansion, and advancement of science.

Politicians may overestimate the strength of political power, but in the event, it is essentially the economy and society that drive the system. A respected scholar, Damodar Dharmanand Kosambi observes: 'the more important question [in the study of history] is not who was king, nor whether the given region had a king, [but] whether its people used a plough, light or heavy, at the time. The type of kingship, as a function of the property relations and surplus produced, depends upon the method of agriculture, not conversely.'<sup>4</sup>

## TWO FOLD PURPOSE

In the 1970s, the Planning Commission of India had run several computer simulations of the economy with varying degrees of economic growth on the one hand, and social equity (redistribution of national income), on the other. The dynamic equilibrium model shows that fast economic growth with a low level of social equity is feasible; but equity without growth is not. That is to say, in the long run, the economy must grow fast enough to enable increasing social equity. The word 'equity' is synonymous with 'fairness' or 'justice'.

In his magnum opus, *The Discovery of India*, Jawaharlal Nehru presents a theory of the progress of civilization as follows.

'A creative minority is small in numbers but, if it is in tune with the majority, so that the gap between the two is lessened, a stable and progressive culture results' (1946, p. 94).

He emphasizes social cohesiveness as the first condition for progress. As for the opposite of progress, he has this to say:

'Without that creative minority a civilization must inevitably decay. But it may also decay if the bond between a creative minority and the majority is broken and there is a loss of social unity in society as a whole, and ultimately that minority itself loses its creativeness and becomes barren and sterile.'

India achieved 'the Golden or Classical Age' during the Gupta period, in the middle of the first millennium, i.e. from early in the fourth to the sixth centuries AD. 'Yet as the millennium approached its end', Nehru laments, 'all this appears to be the afternoon of a civilization; the glow of the morning had long faded away. High noon was past.' The sun had set; no dawn came thereafter, for more than another millennium.

One can surmise that among all countries, India had by far the earliest opportunity to initiate transition from pre-capitalism to capitalism, as early as the Maurya period (321-181 BC). In the event, Europe would come to be the first home of capitalism, but as late as the seventeenth century AD.<sup>5</sup> The Maurya state, during the reign of Chandragupta, was the largest land-clearing agency, the biggest landowner, and the most ruthless landlord using forced labour of thousands of peasants mercilessly hurled into village settlements. Side by side, merchants were allowed to lease-in uncultivated crown lands, reclaim wastelands, clear forests, build villages, and get their fields cultivated by share-croppers. And the merchants obliged, investing their wealth in those projects. In course of time, by the coronation of Asoka in 271BC, difference between state-controlled farms and private farms had disappeared in favour of the latter. Those who toiled on lands were neither slaves nor serfs unlike in medieval Europe; they were all free as farmers albeit bereft of political freedom. The Maurya regime, evidently, had displayed 'a free working class without claim to land', vast virgin territory awaiting exploitation, and a class of merchants willing and able to invest capital in agriculture.<sup>6</sup> That is, all ingredients required for the seeds of capitalism to germinate were present in India, two-and-a-half millennia ago, but thwarted by social order.

History records two paths of transition from pre-capitalism to capitalism: the one led by merchants, the other forged by producers (cultivators in this context). Merchants by themselves are incapable to overthrow the prevailing order. Only the producers could break through the web of pre-capitalism.<sup>7</sup> In the case of India, the latter could not happen. Because the cultivators were all sudra by varna, and social codes prohibited capital accumulation by sudra hands.<sup>8</sup> The 'revolutionizing' path of transition to capitalism was thus foreclosed by the harsh doctrines of faith. India lost a golden moment to unfold rapid economic growth.

Social cohesion is thin in India, as testified by such blatant facts as that over one-third of the population is treated as de facto untouchable, and the level of communal harmony leaves much to be desired. Social solidarity calls for a culture of mutual respect that permeates all aspects of our life. It involves universal recognition of equal human dignity.

Social cohesion depends upon the concept of man that we happen to entertain. The fifteenth-century Renaissance or rebirth of Greek-Roman civilization in Europe was the epoch of the *individual*: 'the development of a universal capacity to think of yourself, in a fundamental way, as an individual', distinct from being just the member of a family, group, clan or tribe. An individual was now viewed as a repository of all that human beings had achieved, 'a point of unity for all that had been thought and done by man, within the mind restored to consciousness of its own sovereign faculty.' By the nineteenth century, a dynamic conception of man emerged: 'man figured not as an essential starting point but as a destination, less given to a set of intrinsic qualities than the goal of an epochal and never-to-be-completed process'. If there is a 'human condition', it is the condition of being always unconsummated. Man is not a simply unchanging entity at all but a sign of change, a site of continuous transformation. The process of man's progress is endless. An 'individual' is a carrier of that eternal movement, a site of great continuous becoming, a person worthy of dignity and respect.<sup>9</sup>

In this perspective, the fundamental purpose of peoples' movement would be to clear obstacles that stand on the way of human progress. Second, a mass movement has the unique capability to ensure cohesiveness and stability of society, that involves all spheres of our life --- social, economic, political.

## THE PRESENT CONTEXT

The centre of gravity of world capitalism shifts across countries. In the nineteenth century it rested in England, in the next century it moved to the United States. It is moving again, this time eastward to China. A bipolar configuration of world

capitalism is likely to emerge with one pole in America and the other in Asia. Export from China has created waves in world markets. It concentrates on lower-end items such as toys, utensils, umbrella, shoes, garments, and bicycle. These are made with advanced technology and skilled workers in large-scale factories. India, by contrast, makes those in cottages and small or medium scale factories with obsolete technology. Chinese products offer a formidable challenge to India's merchandise. Much the same would be the situation with India's agriculture when it faces world markets. In a word, the weakest sections of our society are now staring at an uncertain future for them. Most of the brunt of the ongoing globalization will be borne by them. This is going to be an enduring concern for India. If history has any lesson it is that markets cannot be suppressed; if resisted, they would rebound in various colours --- gray, white, or black.

Furthermore, external shocks threaten India's economy. In 1973, a critical problem of finance was solved, namely, how to calculate in theory the market value of a special kind of financial instrument known as *option*.<sup>10</sup> The invention had caused a silent revolution in finance literature and volatility in stock markets. Mathematical wizards started creating innumerable variety of financial assets derived from the option model. Markets were flooded with increasingly complex instruments of finance. But the irony is that these creatures were born with their prior assumption that markets are in a state of equilibrium. The concept of equilibrium is borrowed from Newtonian physics. But a market, being ultra-sensitive to investors' expectation and speculation, never rests actually in equilibrium. So the option model turned out as a case of misplaced application. Finance theory has no idea about how to tame a financial disequilibrium, let alone about what to do in the event of market meltdown. Meanwhile, thanks to technology, money now travels across national borders with the speed of an electronic impulse. A financial crisis in Brazil can ripple through New York, London, and Mumbai within a minute. During the closing days of his office, the then President Suharto sighed: the magnificent edifice of industries built by Indonesia with sweat and tears over long years was swept away by a worldwide currency crisis, within a week. To repulse such external threat a country has to hold sufficient reserves of strong foreign currencies. That means India has to maintain a competitive position in world trade. A crisis devours the weakest first.

Six decades ago, India had resolved to have democracy for its polity and planned development led by the public sector for its economy. The implicit hypothesis was that a growing economy and peoples' democratic experience would work as a solvent of superstition, fanaticism, and divisiveness. The society would respond appropriately to the achievements in the other two spheres of the system. The hypothesis has not materialized.

Aware of this national and international context, we proceed to analyze the role of peoples movement vis-à-vis three contemporary issues, namely, (a) industry and farmland, (b) purdah (veil, hijab that covers hair, niqab that covers the face), and (c) genetics in relation to social hierarchy. This trio would illustrate peoples' living conditions.

(a) *Industry and Farmland*:<sup>11</sup> The first industrialization plan in India was undertaken five decades ago with adequate availability of spare fallow land for industrial sites. The second effort in that direction has just begun and immediately acute shortage of land is being felt. Some farmlands have to be released to industry. That raises questions with social, economic, and political ramification.

To simplify, suppose agriculture requires two inputs --- land and labour. There are two types of farmers --- rich and poor, both owning land. A rich farmer has a large holding that he works with hired labour; a poor peasant uses family labour for his small plot. Per acre, the crop is worth 150 rupees. A rich farmer pays wages of 100 rupees to hired labour. So his income is the remaining 50 rupees per acre. By contrast the entire crop accrues to a poor peasant. So his income is 150 rupees. The per acre income is therefore higher for a poor peasant than for a rich farmer.

Now what is the value of an acre of land to a rich farmer? The answer is: 500 rupees, given the interest rate of 10 percent.<sup>12</sup> What about the poor peasant? The value of one acre to him is 1,500 rupees.<sup>13</sup> The finding of disparate land valuation across types of farmers can be summarized as follows.

*Fact 1:* The monetary value of a unit of land is higher to a poor peasant than to a rich farmer.

Land knows no depreciation, has no maintenance cost, its price never falls. A poor peasant who lives on a meager strip of farmland receives something invaluable from it in addition to the annual crop, namely a sense of security for the entire family. For him this phenomenon imparts an extra value to his land.

*Fact 2:* All the sense of security of a poor peasant family emanates from its holding of the small plot of farmland.

Setting up of industries spawns ancillary shops in the area culminating into a new township. Land price in the region is expected to go up. The prospect of substantial windfall gain would entice a farmer to withhold his plot of land from sale or acquisition by government, for the moment.

*Fact 3:* Due to the speculative motive, a farmer is reluctant to sell or let his land to be acquired by government, while wishing at the same breath, others do offer their land to industry.

Analyzing the first two facts we find that the standard market-price-oriented amount of money by way of compensation would fail to prompt a poor farmer to part with his piece. Indeed, no conceivable sum of money can persuade him, because the sense of security that he derives from the land is beyond measurement in terms of money. In case the property has been inherited, another layer of aura would attach to it. Here is a profound form of market failure. Finally, the

third fact implies that if each farmer individually opts for the speculative gain, none would hand over his land; the proposed industrial project would not see the light of day.

The impasse can be negotiated, if at all, through peoples' movement. But what step would the movement take? The answer varies with its basic objective. It may aim at bringing down the incumbent government, or preserving the traditional way of life at any cost, or facilitating industrialization. In the light of the discourse above, suppose we accept the achievement of human progress as the supreme desideratum. Now the peasant probably has followed his ancestors' footsteps into the profession of farming, and his descendants would do the same. This is stagnation, not human progress. The hands of electoral politics are tied to the pleasure of three ruling classes --- social, economic, political. Peoples' movement has a valid role to intervene in this milieu. It would, however, be a sheer wastage of peoples' energy if their movement seeks to make the son of a farmer merely a better plough-pusher, rather than rescuing him from the clutches of a retrograde tradition.

(b) *Purdah*: Women are entering all fields of education, training, and work; their dress accordingly is getting modified in order to accommodate functional convenience. The orthodox school is reluctant to cross the line of tradition. On the subject of purdah, the tension is palpable.

'Purdah seems to have grown in India during Mughal times, when it became a mark of status and prestige among both Hindus and Muslims', Nehru wrote.<sup>14</sup> Probably this started in the Byzantine court circles and passed through the Arab-Persian civilization to reach India. He was firmly opposed to the purdah, because in his opinion it results in the seclusion of women. 'I have no doubt at all that among the causes of India's decay in recent centuries, purdah holds an important place.' 'That it injures women is obvious enough, but the injury to man, to the growing child who has to spend much of its time among women in purdah, and to society generally, is equally great.' Mahatma Gandhi was 'a fierce opponent of purdah', which, he thought, had kept women backward and underdeveloped. Sir Sayyid Ahmad Khan was an ardent reformer. He had established the Aligarh Muslim College in 1881; it was recognized in 1920 as the Aligarh Muslim University. Sir Sayyid wanted to reconcile modern scientific thought with Islam. This was to be done, of course, not by attacking any basic belief, but by a rationalistic interpretation of scripture, he said. He denounced purdah (seclusion of women).

India had previously witnessed some segregation of sexes among the aristocracy, as in many other countries and notably in ancient Greece. Some segregation existed all over western Asia. But nowhere was any strict enforcement. The origin of the purdah may be traced to the Byzantine court, and from there it traveled to Russia. There was no purdah in Arabia, or in other parts of western or central Asia. The Afghans, after capturing Delhi, had no strict purdah. Turkish and Afghan princes and ladies of the court often went riding, hunting, and paying visits. It is an old Islamic tradition, still to be observed, that women must keep their faces unveiled during the Haj pilgrimage to Makka.

Many women, wearing veil of one kind or another, are finding it difficult to get jobs on account of the dress. They are particularly common nowadays in Kuwait, the UAE and Saudi Arabia where many women cover their faces in public. In Dubai, wearing a niqab disqualifies candidates in job interview. The niqab has also provoked sharp controversy in Egypt, where an increasing number of women are using veil. It is common to see Emirati women in the workplace, most wearing elegant dress and head covering, but those wearing the niqab, which leaves only the eyes uncovered, are rarely seen in front offices. 'Women in niqabs do not sit at the counter. They take administrative jobs,' said a manager at a Dubai post office. 'Clients need to know who they are talking to.' Face veils have been a hot political issue in many countries over the rights of wearers to attend school in secular societies or become policewomen, teachers or jobs that involve interacting with the public. 'Vast religious upheavals are generally indicative of powerful changes in the productive basis.'<sup>15</sup>

(c) *Genetics and Ritual Hierarchy*. Theocratic faith has often been mobilized as 'the opium of the people' to keep them subdued. And plenty of scholars have been available to pontificate the virtue of the opium. Recently, an international (Estonia, India, UK, US) team of geneticists has claimed to have proved that 'the origins of Indian caste populations' lie in their genetics. 'Indian castes are most likely to be of proto-Asian origin with West Eurasian admixture *resulting in rank-related and sex-specific differences in the genetic affinities of castes to Asians and Europeans*' (italics added). The team made the connections with reference to two genetic features, mtDNA and Y-chromosome.<sup>16</sup>

The team's null hypothesis is a composite of three parts, namely, (a) Y-chromosome causes castes, (b) European Y-chromosome has produced 'Indian caste populations', and (c) European Y-chromosome has produced the upper-ness of upper castes. In our judgment the study has not been able to prove any of these. Its conclusion is, therefore, false.

False, because if Y-chromosome were to produce castes, then castes would have been there all over the earth. Second, if the European Y-chromosome were to produce upper castes, then all of Europe should have upper castes alone. How would Europe then do without lower castes? Third, how did the team determine the direction of causation? In terms of its method (which is dubious), it might as well have concluded that Indian chromosomes 'caused' the West Eurasian 'populations', rather than the other way around.

Erwin Schrodinger, a Nobel laureate physicist, has reconciled certain anomalies in Darwin's theory of evolution. An application of his idea has shown that Y-chromosome does not make castes; rather castes would make Y-chromosome in the sense that the latter modulates the 'direction' of evolution. Human history has data supporting Schrodinger.<sup>17</sup>

## SEMI-IMPERIALISM AND MINI-LIBERATION

By the eighteenth century, the smoldering ashes of Crusade-Jihad had disappeared, and the Wars of Religion had ended with the signing of the Westphalia Peace treaty; Europe settled down for a long period of social homogeneity and religious tranquility. It was in this setting that Immanuel Kant composed his philosophy of liberal democracy, which the world still cherishes despite disillusion and frustration. Kant's democracy reckons *rights* prior to *virtue*, a potential recipe of unbounded individualism. In an act of reaction, the classical Aristotelian concept of society has been revived, reversing the sequence: here *virtue* precedes *rights*. In the morrow of the new century, thus, the ideological ship of the world drifts, compass-less, and radar-less.

At this critical point, world capitalism has rejuvenated: the Soviet challenge is gone; the combination of American capital and Chinese labour has given it an unprecedented impetus. Every nook and corner of the earth is being dug up for natural resources; each hinterland is opened for markets. All this brings back the memory of young imperialism of late-fifteenth century Europe, prowling across seven seas.

Today, a fresh category of 'imperialism', as it were, --- apparently an internal imperialism, so to say, --- is coming out of its egg-shell. In India, for example, the region from foothills of Himalayas, stranding along the coastline of Bay of Bengal, all the way to the southern tip of peninsula, is a storehouse of valuable mineral deposits and lands, which industry requires. Capitalism is penetrating deep into the territory, regardless of peoples' sensitivity. Uprooted from their ancestral habitat, the victims are being called upon to make, in effect, heart-wrenching sacrifice. If they are not compensated to their satisfaction, the operation will attract the epithet of *semi-imperialism*.

The tribal people, peasant, and artisans who are thus contributing so much to the nation deserve to be recognized as vanguard of the latest 'freedom movement' of the nation --- freedom from poverty, economic bondage, and deprivation, -- - and celebrated as 'freedom fighters'. Peoples' movement, to be worth the title, must struggle to ensure that the children and descendents of these national heroes are never again forced, like bonded labourers, to any particular profession. Given appropriate support, this young generation would do, in course of time, the cap of doctor, engineer, accountant, poet, and so on. That would be a true realization of human progress, a kind of *mini-liberation*. India's declared commitment to a *socialist pattern of society* entails it, as does Nehru's vision of civilization, cited above.

'Give me a place to stand and I will move the earth', boasted Archimedes, one of the greatest scientists of all times. That was when he discovered the laws of lever and pulleys, in third-century BC, in Syracuse, Cecily, then a Greek colony. Challenged to move a huge ship, he did it using a compound pulley system. That 'place to stand' came to be known as the Archimedes Point. Today, you might say: 'Give me a peoples' movement for human progress and social cohesion and I will change the world.' There is no other democratic way of doing it.

### NOTES

1. Gunnar Myrdal (1968), *Asian Drama*, p. 897.
2. Ibn Khaldun (1377), *The Muqaddima: An Introduction to History*, p. 136.
3. 'Of infinite desires of man, the chief are the desires for power and [wealth]', writes Bertrand Russell (1938), *Power*, p. 3. The word 'glory' in the original has been substituted here by 'wealth'.
4. D. D. Kosambi (1975), *An Introduction to the Study of Indian History*, p. 13.
5. Maurice Dobb (1963), *Studies in the Development of Capitalism*, pp. 18, 26.
6. Kosambi, op. cit., pp. 225-26; *The Culture and Civilization of Ancient India in Historical Outline* (1970), pp. 151-52.
7. 'The transition from a feudal mode of production is two-fold. The producer becomes merchant and capitalist. ... This is the really revolutionizing path. Or else, the merchant establishes direct sway over production. ... [However,] it cannot by itself contribute to the overthrow of the old mode of production, but tends rather to preserve and retain its precondition', Karl Marx (1894), *Capital*, vol. 3, p. 334.
8. 'A servant [sudra] should not amass wealth, even if he has the ability, for a servant [sudra] who has amassed wealth annoys priests'. *Manusmriti*, chapter 10, sloka 129.
9. Tony Davies (1997), *Humanism*, pp. 19, 21, 31.
10. Black, Fischer and Myron S. Scholes (1973), "The Pricing of Options and Corporate Liability", *Journal of Political Economy*, 81(3).
11. Ranjit Sau (2007), "Second Industrialization in India: Land and the State", *Economic and Political Weekly*, 42(7), 17 February.
12. The market value of an asset is measured by the present value of cash-flow expected during its lifetime. Let  $x$  denote the annual cash-flow constant over time, and  $r$  the discount rate. The asset lasts for ever. The market value of this asset is:  $x/r$ . So the market value of one acre of land to a rich farmer is given by  $50/0.10$ , at the discount rate of 10 percent; it is equal to 500 rupees.

13. By the same formula, the market value of the land to a poor peasant is:  $150/0.10$ , i.e. 1,500 rupees.
14. Jawaharlal Nehru (1946), *The Discovery of India*, pp. 243, 345.
15. Kosambi (1975), op. cit. p. 13.
16. Michael Bamshad, et al, (2001), *Genetic Evidence on the origins of Indian Caste Populations*.
17. Ranjit Sau (2007), "Genetic Non-Science" *Frontier*, 39(47), 10 July.

### **PLENARY III: PEOPLES' SCIENCE & TECHNOLOGY MOVEMENTS FOR ALTERNATE / NEW PARADIGM OF SCIENCE & TECHNOLOGY FOR EQUITABLE SOCIETY.**

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REGENERATIVE ECO-ECONOMY.

### **GROWTH POTENTIAL**

Presently high rate of growth has been attained in export-oriented services and industries. In the rest of the economy, for example, in the agricultural and allied sectors, there is stagnation and many small and dispersed industries are closing down. This situation has arisen because no effort has been made to utilize the potential of natural and human resources in rural and peri-urban areas. There is a large unfulfilled demand of energy and infrastructure in these areas. In the past, energy and infrastructure inputs for development were obtained from the immediate neighbourhood, mostly in the form of biomass. Due to land degradation and depletion of water resources, this supply of energy inputs in renewable forms and as well as that of construction materials, such as bricks, wood and bamboo has declined. Moreover, the main stream industries as well as government planners have failed to take note of the advancements in eco-friendly techniques that have also a large employment generation potential.

The prevailing concepts about energy do not take note of the demand pattern of a developing economy. It is not realized that the major end use of energy is not transportation fuel and electricity. A very substantial proportion of energy use goes into producing inputs for development infrastructure such as cement, steel, plastics and direct energy use for processing construction material such as crushed stone and earth moving for building roads and land development.

Technological advancements in eco-friendly techniques comprise:-

1. Cement saving by using solar thermal energy for strength improvement and use of waste such as fly ash and blast furnace slag.
2. Use of natural fibres and biomass based chemicals to replace energy intensive products such as PVC and asbestos cement.



3. High quality products of small timber and bamboo to replace scarce high quality timber from forest. Already timber engineering had advanced to such an extent that framework for major bridges, towers and building was constructed from high quality forest timber. However, on environmental considerations extraction of quality timber from forests is being restricted. With the new techniques, farm forestry of short rotation small dimension timber and bamboo on degraded land can become major source of construction material.
4. Rapid advance of biomass based industry for producing chemicals and fuels replacing petroleum based products. Much of the supply of biomass needed can be produced from degraded lands with limited irrigation. The required water can be obtained again by availing of eco-friendly techniques and using local labour.

A number of issues arise in respect of these techniques.

1. The first issue is whether these employment generating and local material based techniques would be acceptable to the users and competitive in the market. Sufficient technical evidence is now available to establish that in terms of performance the new products of petroleum and coal saving techniques are adequate in respect of usability and performance.
2. A further issue then arises whether the capacity to produce and supply the needed input is adequate. This implies that the growth rate will be adequate considering the endowment of land and water in relation to the population and the growth potential of biomass and solar thermal energy sectors.
3. The other issue is cost. This aspect needs to be examined in relation to factors of production, such as land and water for primary production, labour and specifically wages of labourers having adequate skills. This is essentially dependent on availability which in the ultimate analysis depends on the performance of the training and capacity building and therefore in general the adequacy of the system of education in the context of the relevance of vocational training and basic education.
4. The supply of capital and cost of mobilizing finance also becomes another factor. In the proposed development strategy credit concessions have an important role to play. Similarly if productive use is made of employment assistance and it is combined with credit concessions there will be substantial reduction in the cost of production and provision of services. In the regenerative eco-economy finance in the form of credit would be used for development of land, water and renewable energy resources to build productive assets for primary production and processing as substitutes for commodities and services that are currently obtained from fossil energy.
5. The trend over the past three decades after so called globalization and market liberalization is production based on petroleum. The global economy will collapse if petroleum fuel supply cannot be maintained. The use of low grade coal and lignite for production in small industries is declining and the dependence on mega plants for electricity generation is increasing and even renewable energy production like wind mills and solar is dominated by large plants. There are losses in transmission and energy consumption in transportation is increasing.

In effect, energy consumed in transportation is a loss, since it does not contribute to primary production and value added processing. Social consequences of centralization and dependence on petroleum fuel are resulting in growing disparities. The loss of jobs results in dependence on assistance and destruction of work culture. The states as well as the market have failed to control environmental damage and provide livelihood opportunities. The way out is to bring about a social transformation where neighbourhood communities of users and providers of various services such as water, energy, and infrastructure and health education will come together and they will be provided from local resources. Results of studies of the potential of local human and natural based system indicate that in most areas livelihood needs like food grains, pulses, vegetable food and livestock for balanced nutrition can very well be provided from neighbourhood communities in cluster of villages with population of 5,000 to 10,000 households. The various productive and processing activities and services of credit and marketing and planning of resource development and management could be entrusted to primary gramsabha units. By and large, deficits at gramsabha level can be overcome by pooling of surpluses of food grain and biomass to be used as input for developing energy, water resources and infrastructure. The social instruments of biomass bank and grain bank would be used to overcome the deficits of natural resource some gramsabha units may be suffering from. Public distribution system [PDS] would contribute to food security. Studies also indicate that the PDS role would be limited to food grains and pulses while the supplementary food production from land within the gramsabha area of operation would generally be sufficient to meet local needs. Priority allocation of land and water for production of food supplements

along with necessary entitlements of employment assistance and credit concession will result in self sufficiency at gramsabha level in respect of these commodities. Generally a substantial marketable surplus to provide for needs of the cities and small towns is also achievable. This calls for a shift to intensive organic cultivation and restoration of degraded land. Here also availability of employment assistance and credit concessions is crucial to make the local production competitive in the urban market. Somewhat similar situation exists regarding biomass. Whenever production of a neighbourhood of 5,000 to 10,000 households is not able to meet the food grain and biomass needs, it should be possible to generate the required surplus by changing the crop pattern and limited irrigation, low chemical inputs and energy efficient farming systems.

In major and medium irrigation projects enormous improvements can be achieved by integration of small watersheds with them. Evidently this integration has already been achieved in agro-industrial watersheds with regard to minor irrigation and micro watersheds. Solar energy in various forms such as thermal, wind, hydro would be integrated with biomass energy to supply the necessary primary energy. The aggregated energy of biomass and solar generally results in adequate resource availability. The only barrier is the terms of credit which can be overcome by giving concessions to the poorly endowed. Another way would be to pool the surpluses through PDS and incentives in terms of price, credit and employment assistance to motivate farmers and workers to shift from presently cultivated chemicals intensive crops such as cotton and sugarcane. Prospects of electricity generation and viability of a hybrid energy system and matching of needs and availability

A conclusion that emerges from study of resource endowment and the outcome of a 10 years period of implementation of agro-industrial project are as follows:-

The eco-system transformation will begin with two years of spade work and three years of project as follows. At the end of 5 years the capability for eco-system transformation would have to be verified, the macro plans would have to be modified and the requirement of finance consisting of employment assistance and concessional credit for ecological considerations would have to be worked out. Paid work is expected to begin in several locations by summer of 2008. The aim of the livelihood and eco-friendly network is to cover various agro-climatic and geo-cultural regions from the west coast to central India. A preliminary assessment of endowments is expected to be available by Jan. 2008.

## **OUTCOME**

Availability of the land suitable for production of food grains and the whole range of products from agriculture and allied activities to produce various items of food to meet the calorie requirements and balanced nutrition for each household will have to be worked out. The livelihood goal is to be able to meet needs of various products. The cluster of villages covering an area of 10,000 hectares of productive land and 12,500 hectares of watershed area with regard to food grain can be met by building the food grain bank. Benefits of employment assistance, concessional credit and support price would make it possible to build the bank of required capacity. If this cannot be achieved in cluster of 10,000 hectare land and 5,000 households, then a cluster can be extended to a sub-basin and surpluses can be created of food grain through the integration of water exogenous to cluster from large irrigation projects to ensure shift from commercial crops to food grains to crop diversification with shallow and medium rooted vegetation [pulse crop such as turf, timber] and all the supplementary foods, livestock, fishery, poultry and fruits. The food grain required per household per year can be limited to 1 T. Very large increase in production of food grains can be realized with present availability of water from irrigation projects by shifting to water efficient series.

Further by giving importance to biological approaches to sustainable soil systems, providing employment assistance and concessional credit for re-generating the soil and biological nitrogen fixation, it should be possible to match performance of farmers, and attain productivity levels of 4 to 6 T per hectare per crop. With irrigation of only 215 mm per crop, it should be possible to make this water available from the resources of the clusters. Presently the yields are only about 3 T and consumptive water use including delivery losses is around 600 to 1000 mm.

Stand alone electricity generation from solar thermal energy is not viable because of the inherent inefficiency due to the large quantum of waste heat. However, if the waste heat can be used for processing then solar thermal energy is competitive. A viable system emerges because of the long service life solar thermal energy generation equipment. The life cycle cost is low if long term credit is available at concessional rate. With the proposed system of financing initial equated annual investment (EAI) for loan recovery is kept down to 5%. It is subsequently in the next 5 years that the EAI would be

raised to 8%. This approach would create incentive for eco-friendly techniques. It would also encourage investment that would have long term benefit. Borrowers and financial institutions can work out the strategy whereby the long term return after 10 years can be at least equal to, if not better than, current terms of finance for long term credit. It should also be possible to bring about the reduction with the help of carbon mitigation benefits. If the users also participate in production of biomass they can get additional benefit of carbon mitigation.

The fuel which is acceptable to the user is presently LNG or CNG. The price of present supply exceeds Rs. 2 per 1000 kcal. With an EAI of 5%, estimated cost of 8,000 per m<sup>2</sup> for solar equipment and annual production of 800 units of 1000 kcal, the EAI liability is 50 paise per unit of 1,000 kcal. An exploration has already been taken up of heat energy cost as compared to the value of the product in the market.

Indications of ongoing studies for possible use are as follows:-

- 1) Food processing, particularly juice concentration for sugar cane and fruits.
- 2) Cement saving techniques using heat for improving the product strength and additional utilization of waste products such as fly ash and blast furnace slag.

An illustrative example is given below:-

Process heat charge Rs. 1/- per kcal. Equal to Rs. 1.5/- (1000 k.cal.) utilization of processing energy 100 units per day for 250 days. Illustrative generation 50 kW. For a steam turbine by using 7000 kcal. per kWh. operating for 250 days year.

Total cost of generation (capital recovery only per year) cost recovery from heat energy. Cost recovery for electricity general Rs.1/kWh profit from the operation.

Use of credit for verifying parameters, capacity building for irrigation and energy investments and establishing feasibility of providing water on demand at affordable cost by using employment assistance at concessional credit. In the proposed action agenda credit in the form of interest free loan and concessional credit at 5% annual cost recovery for short term, medium term (10 yrs) as well as long term loan (25 yrs). The terms of recovery and period mentioned above refer to recovery for interest as well as principal. The annual recovery liability for a 25 yr loan will be 5% for the first 5 years, 8% thereafter for the next 5 years and 10% thereafter up to 25 years. Soft financing from civil society is expected to cover the gap between the current commercial term of bank finance and the rates proposed above. When the funds are provided on the above basis, there will be a lot of flexibility in choice of programmes. The interest free loan can be considered as a support to 'social enterprise'.

This implies that assistance will be used for building institutions and capacity building for the poor to use employment assistance in combination with credit to build assets in energy, infrastructure and water sectors. In addition productivity enhancement, raising water and energy use efficiency will be realized. Thus, viability will be achieved for eco-friendly employment generating techniques along with affordability of energy and water services.

At any location which can be a village panchayat or a cluster of gramsabhas, activities will begin with resource evaluation for, gramsabhas in the neighbourhood. A rapid assessment will be made for ascertaining whether the endowment is sufficient to meet livelihood needs and for building up the bio resource base. As mentioned in the note on pathway it is possible to realize food security, balanced nutrition and biomass energy surplus per household of 10 T/yr. The goal also includes production of 10 Tec/yr local solar energy in various forms (solar thermal, wind and hydro). In the resource evaluation process, prospects of making water available to meet requirement of various crops will be verified. For the interest free loan, recovery of the total amount would begin at the end of 5 years. Again at the end of 5 years, full recovery of credit at the terms proposed will be possible. To take care of the contingency of non recovery, a separate source of fund needs to be mobilized. The credit concession for another 5 years may be given by the gram sabha or donors sabha in the neighbourhood or in the taluka/district or the original group of donors.

We can draw on the experience of the network to establish the break up of expenditure for the first 5 years period covering 2 years of spade work concurrently with the resource evaluation to verify the adequacy of local resource endowment. The micro planning process will follow. The output of the micro planning exercise would establish whether the endowment of the neighbourhood cluster is sufficient to meet the livelihood needs and biomass energy requirement. If there

is deficit, the quantum of biomass and food grain to be provided from the regional pool would be estimated to overcome the limitation of the deficit of endowment. Additional employment assistance and concessional credit need to be provided above the proposed norms. For the cluster and for the sub-region the micro planning process needs to be taken up. The outcome of the macro planning would be determined to extend the sub region where aggregate production of food grain and biomass would be sufficient to build the required size of the food grain and biomass pools. There is also another way of building pools that is by integrated use of local and existing water through intra-watershed or intra-basin pooling. Incentive for such pooling can be created through price incentives and additional concessional credit. Studies show that by using the price incentive and credit concession the surplus in any sub basin can be substantially enlarged through shift to biomass and water efficient cereal production in lieu of cash crops. This way the inter-basin water transport and inconvenience can be avoided.

Due to pre-occupation with efficiency in commodity production, rural populations have been neglected and exploited. The issue of a socially just and meaningful rural infrastructural support for the development of the quality of human life in the rural sector continues to go unaddressed. These problem areas of today's agriculture must be addressed; in fact, the time is long overdue. Furthermore, the fundamental assumptions behind the twentieth century agriculture need to be questioned. Given the many centuries of exhaustive agricultural history, the specific goal ought to be that of achieving a global regenerative and nationally self-reliant food system.

The word regenerative refers to the idea that in the twenty-first century, agriculture, for the first time in agricultural history except for traditional paddy rice production found in the tropical world, will regenerate its resource base of soil, water, and biodiversity.

Agriculture, of all the sciences, technologies and industries, stands alone in having this unique potential. The world 'sustainable', which is frequently used in references to new agricultural futures, too often is interpreted to mean that, given necessary resources, even a poor system can be sustained for a long time, provided only that a community has the ability to obtain the needed resources. To move beyond this ambiguity, the word regenerative is used. The idea of regenerativeness goes beyond conceptualizations of conservation, for this latter word usually just conjures up the idea of being careful about using a resource in order to extend its time horizon as much as possible. Regeneration, in contrast, and particularly in the case of agriculture, refers not only to the replacement of the essential resource, but, hopefully, to its enhancement.

### Income Generation

The resource endowment for a gram sabha's required endowment of land and water to create food security and meeting energy needs is presented in the following table.

### Income Generation

The resource endowment or a gram sabhas the required endowment of land and water to create food security and meeting by energy needs is presented in the following table.

Land Use and Water Allocation for 100 h.h. gram sabha to Create Food Security & Meet Bio Energy Needs

Land Use	Area/ha	Water Requirement ha/mm	Biomass output terms per year
Wood Bamboo Fiber	20	5000	200(600)
NTF Organic	15	3000	60(120)
Vegetable	4	4000	200(fresh wt)
Food Grains	20	5000	80(Grain)
Pulses & fodder	10	3000	100
Sweet Sorghum	20	5000	400
Nitrogen	10	3000	100
Fixing Species	94 ha	2800	1120
	dry matter	coal equivalent	

biomass energy

A 10 years period is considered to be adequate to realize the energy output through a phased programmed. The first phase would require a 5 year period for spade work up to one year to verify the parameters regarding productivity. According to various land use and irrigation water requirement. Priority in water allocation and land use from the point of view of livelihood security and meeting bio energy needs the requirement specified in the table. The sufficient margin for commercial production pastures, fisheries, commercial dry land and irrigated areas. The expected output of bio energy for a 100 household's gram sabhas is 400 tones wood bamboo, firewood & sweet sorghum tubers 600.

Output and income generation for a 15 members spear heading group of disadvantaged and 5 farmers including marginal dry land farmers entire area provided with limited irrigation:

Area	Crop	Output per/hac	Total output/household
	Jowar	16	
	Tur		
	Sweet sorghum	30	P 15
	Nitrogen yielding		
	Perennials		
	NTF	3	
	Wood bamboo	10	
	Fibers		
	Vegetables		
	Perennial		
	Fruit		

**Income per household energy**

- Sweet sorghum
- Oil seeds
- Wood bamboo
- Fibers

**Solar thermal**

- 1] Consumer industries
- 2] Food security and banners nutrition

Many deficit in livelihood will be due to short fall in production will be covered by EA for 200 days/households/ year of Rs. 60/days.

## Pathway for Eco-economy & Ecosystem Transformation

The goal is to build a regenerative eco-economy and thereby utilize, on priority basis, the potential of local human and natural resources for providing livelihood security to the poor and opportunities for upward mobility for the socially disadvantaged.

Advances in technology based on biomass inputs and solar thermal process energy should be availed of to provide inputs for development of infrastructure, water and energy resources. Due to pre occupation with commodity production for urban and export markets, there is a sad neglect of infrastructure support and renewable energy production, essential for improving the quality of life for the rural communities.

The necessity of external assistance for providing infrastructure and energy is aggravating the crisis of rural economy resulting from the unequal exchange between the rural and urban/ industrial economy. This imbalance can be corrected through an eco system transformation, where biomass, in combination with solar energy in various forms (thermal, wind, small hydro) will provide inputs for rural development and dispersed industrial production. This will reduce the cash burden on the farmers & workers for cost recovery of various essential services, it will also generate non farm incomes. The issue of non viability of sustainable agriculture can not, therefore, be addressed by a fragmented agro vision that neglects the role of biomass energy production

The agro vision should incorporate a regenerative ecosystem that uses minimum of external inputs of electricity and energy intensive materials for infrastructure developments . Importance should be given to biomass energy production comprising bio mass inputs for engineering material production such as, wood fibers, bamboo, non timber forestry for producing oil seeds, chemicals, medicinal herbs and finally bio mass energy from annual crops such as, sweet sorghum & tubers for production of liquid and gaseous fuels and petrochemical substitutes. In the resulting technology blend, the cash generated by marketing of products of rural dispersed industry, will exceed the cost of the limited quantities of energy intensive inputs needed for rural development

The goal should be to build neighbourhood communities of users and providers of energy in various forms( electricity, bio fuel & biochemical substitutes CNG and liquid fuels & petrochemicals) and material inputs for infrastructure and water resource development. By avoiding unnecessary transportation of commodities, electricity transmission and water conveyance, high level of productivity of land and efficiency of water and energy use will be realised.

A high rate of growth of well being will thus be realized for everybody alongwith the reduction of Co2 emission, pollution and land degradation. Thus the apparent conflict between growth of economy and recovery of the damage to the environment such as, global warming, can be resolved.

The barrier to the fulfillment of this integrated vision is the lack of accountability in the functioning of rural development administration and panchayati raj institutions. There is also the indifference of higher level representatives ( MLA, MP) to cost effective use of public funds to build productive assets and to provide livelihood opportunities for the poor.

There is also the need to decentralize decision making regarding choice of technology, development programmes and their priorities. This calls for the empowering of the neighbourhood communities by shifting from the system of financing through grants to a combination of employment assistance and concessional credit. Within the neighbourhood community, groups of poor should have the right to decide how the employment assistance would be used. They should be empowered to reject programmes imposed on them by centralized decisions of development administration and elected representatives.

Accountability can be ensured by strict enforcement of recovery of concessional credit provided on livelihood and ecological considerations. Evidently, small farmers and small enterprise and rural poor participating in the rural development programme can demand delegation of authority, when they take the responsibility for recovery of the loan. No bureaucrat or elected representative would ever take this responsibility.

There is a hazard of encroachment on the livelihood of the poor due to strict enforcement of credit recovery liabilities. This can be overcome through produce entitlement and additional employment assistance. An interest free fund to

extend the recovery period will also help provided it is linked to performance with regard to productivity and efficiency of water and energy use.

The concept of agro industrial water shed would be given a concrete shape in the extended vision. For implementation, the primary gram sabha units of 50 to 100 house holds, the institution of direct democracy, will be created. They would have the authority to take decision regarding priorities of land use, water allocation entitlement to employment assistance and criteria for provision of concessional credit. Within the gram panchayat, the entitlement for water to the primary gram sabha unit, will be in proportion to the number of house holds in the gram sabha and the number of the house holds in the panchayat. The gram sabha would take responsibility for the livelihood of the poor.

In order to develop the agro industrial watersheds, out of total quantum of available water, priority will be given to food grain security and balanced nutrition for

- Production of food grains & pulses to satisfy needs of resource poor households, who have to rely on food grain available from PDS to realize food security or small/marginal farmers producing food grain and pulses for self consumption from lands owned by them.
- Intensive cultivation of vegetable and seasonal fruit with fully organic techniques. This will also contribute to income generation for groups of women from resource poor house holds.
- As already stated, priority should be given to bio mass energy production comprising wood, bamboo, fibers, inputs for biofuel and chemical production.

About 50% of the water available to the 100 household gram sabha will be allocated to above priority uses. After satisfying land requirement for priority needs, sufficient land should be available for irrigated commercial crops, dry land cultivation, pastures, grasses, shrubs & trees.

An output of the micro planning process would be to categorise the gram sabhas according to adequacy or otherwise of endowment to meet livelihood and biomass needs of the community. Where the endowment is insufficient for need fulfillment, PDS would be availed of. On equity considerations, the deficit gram sabhas will get additional EA and credit concessions. Surplus from well endowed gram sabhas will be pooled to provide food grain and biomass for the PDS.

Neighborhood communities of users and providers can attain higher levels of resource productivity and efficiency by of use of local resources [land, water, renewable energy]. A high rate of growth of well being can thus be achieved [refer Harman Dale 'GDP growth v/s growth of well-being'].

### **Creating Livelihood Opportunities and Building Bio Resource Base.**

Generally the number of resource poor and socially disadvantaged house holds may be between 20 to 40 households out of the 100 member primary gram sabha unit. The members of the local Gram sabha units area are expected to extend livelihood opportunities to additional households from disadvantaged segment of the society such as jobless artisans, nomadic & denotified tribes, destitute women and project affected people awaiting resettlement. This category of house holds would be accommodated until the number of disadvantaged is 40% of the gram sabha members including those already resident in the village, e.g., if there are already 25% household of the disadvantaged category, then the number of households to be accommodated from outside the village would be 15 households. They would have priority in water entitlement for domestic & cattle needs.

Land Use and Water Allocation for 100 h.h. gram sabha  
to Create Food Security & Meet Bio Energy Needs

Land Use	Area/ha	Water Requirement ha/mm	Bio-massoutput terms per year
Wood Bamboo	20	5000	200(600)
Fiber			
NTF 15	3000		60(120)
Organic			

Vegetable	4	4000	200(fresh wt)
Food Grains <sup>20</sup>	5000		80(Grain)
Pulses & fodder	10	300	100
Sweet Sorghum <sup>20</sup>		5000	400
Nitrogen	10	3000	100
Fixing Species	94 ha	2800	1120
	dry matter biomass	coal equivalent energy	

The water requirement is based on annual average water availability. Therefore, irrigation system should be designed for additional 50% irrigation delivery

The primary gram sabha, which adopts land use and water allocation policy according to proposed criteria, would get preferred EA allotment under the NREGA (National Rural Employment Guarantee Act). Additional employment assistance (EA) would be made available as required to create food security & production of biomass energy of different categories as explained earlier.

Next step is to identify privately owned land of low productivity, preferably located near irrigated areas. Opportunity should be explored for extending irrigation services & augmentation of water sources.

Focus should be on creating awareness of opportunities for creating livelihood security & building biomass energy resource base through appropriate land use & priority water allocation. The process of negotiation can then be initiated for benefit sharing between poor/ disadvantaged & asset holding house holds. The focus in pilot projects should be on establishing that equitable distribution of benefits of new assets and productivity improvement, enhancing water use efficiency & building new asset will benefit every body so that distribution can be a positive sum game.

In practice, time lags in building capabilities are unavoidable. The benefit sharing agreements cannot be effective till there is a consensus within the community on priority of land use, water allocation and use of EA. It is also a matter of attitudinal change and building enduring institutions for conflict management, enforcing rules regarding benefit sharing. This calls for priority allocation of EA and credit to bring about cost reduction and enhancing the market share of the local produce in the rural, urban and small town market. Management capabilities also need to be acquired which takes time. The revolving fund as an interest free loan is needed to bridge the income gap during the time required to take care of the time lag.

### **Building Nature's Capital**

Protection and care is vital for building and sustaining the bioresource base, otherwise, uncontrolled grazing and over exploitation will destroy the vegetation. Depositors [asset holding households such as land owners], can contribute to building the bio mass bank by depositing wood, bamboo, fibers in the biomass bank. This would ensure long term stability of supply of biomass needed for value added processing in biomass based industries.

The biomass bank and leasing company are the social instruments to motivate the rural poor, small farmers and artisanal enterprises to use EA [employment assistance] and credit to build 'natural capital' in the form of biomass and solar energy [in various forms i.e thermal, hydro, wind, small hydro].

Generally land owners are indifferent about the building of the biomass energy resource base because of the degraded condition of land and the meager income they get from the land due to encroachment by the poor who utilize the biomass for meeting their fuel wood needs .The situation would change radically if groups of poor in the neighbourhood ,organized as labour co-operatives micro credit groups SHG[self help groups], are entitled to get EA [employment assistance] and use it for land development, fencing and soil improvement for producing energy crops and establishing plantations. Benefit sharing agreements will motivate them to take responsibility of protection, and giving attention to enhancement and sustenance of high levels of productivity and water use efficiency. The depositors can participate by providing capital on terms, which are mutually beneficial, to the groups of women and labour cooperatives, which need investment for irrigation to achieve desired levels of productivity of biomass.



Following schedule of capital cost recovery and interest is proposed:

	Annual equated installments
First five years	5%
6 to 10 years	8%
10 years onwards	10 %

The poor would find the above rates affordable since it gives them the time to attain the desired productivity levels. The depositors would accept the lower rate of return initially, since the return of 10% after the 10<sup>th</sup> year is higher than current rates of pension funds. When energy in various forms is the product, bonus can be given, which would be related to escalation in energy prices after 10 years. The resource poor, who can be organized as micro credit groups and labor co-operatives, can avail of EA so that they can meet their livelihood needs. Any additional payment would be an incentive given as interest free loan.

The motivation for the groups of poor would be forthcoming when benefit sharing agreement are in place between the poor and asset holding sections of the society by use of EA on one hand and cost reduction through productivity enhancement, improving quality of service and efficiency of resource use.

In fact, a substantial surplus will be generated from sale of biomass at the proposed rate to the processing enterprises and workers. Yet, after meeting the input costs, energy charges and leasing liabilities for process equipment (financed on terms explained earlier), the worker can earn a substantial bonus on the EA wage rate.

## ANNEX 2

### Solar & Biomass energy

1.0 The biomass & solar thermal energy based techniques have a very important role to play in generation of incomes & reduction of capital cost of irrigation, energy and infrastructure development . A brief over view is presented in the following paragraphs of status of solar thermal technology development, its use for processing of bio mass & for providing electricity and process heat for various dispersed industries.

#### 2.0 Solar Thermal Energy

2.1 Technology development has been carried out for equipment providing heat in the form of hot oil at temperature up to 300C. Over the last 2 years, for equipment of 9 sq.m collector area, operational trials have been carried out at Shegaon Engineering College, dist. Buldhana. Fabrication is completed for equipment of 12.5sq.m. collector area at Ballarpur, dist Chandrapur. Installation is in progress and the equipment is scheduled to be in operation by end of October 2007. Design work is already completed for units of 50 sq.m.

## 2.2 Cost and performance parameters for solar thermal equipment

Capital cost Rs. 8000/- per sq.m., Heat output 3000/- k.cal per sq.m.per day, i.e., 3 standard heat units of 1000 Kcal. On the average, the output for 270 sunny days per year, will be 800 units per sq.m. For a 25 year mortgage based financing, the equated annual installment (EAI) at 5% per year is Rs.400 per sq.m. The capital cost recovery liability for an artisan using the equipment works out to Rs. 0.5 per unit of heat [1000kcal]. The cost of CNG or LPG currently exceeds of Rs.2/-per unit of 1000 K cal. For biomass based process industry most of the demand is on sunny days. Substantial incomes can be generated by processing of wood, bamboo and natural fibers and other biomass processing industries using solar heat. For rural consumer/ producer communities, petroleum fuels or bio fuel substitutes, required for essential services, can then be affordable.

## 3.0 Technology promotion & capability building

3.1 Engineering college at Shegaon, Amaravati and associated experts/ professionals will be providing training & technology support to the partnership of small enterprise, labour co-operatives/micro credit groups for promotion of the solar thermal energy and biomass based techniques. Funds are already available for construction of a building of 200sq.m. area. For the available solar equipment at Shegaon and ballarpur there is no capital cost recovery liability. Donor assistance is available to cover losses in meeting the financing charges and initial losses in production of Rs.2 lakh worth of material.

3.2 Technology development is in an already advanced stage for cement saving technology for producing thin section cement fiber composites and high strength concrete products using process heat at temperature ranging from 90 to 175 c. These techniques can use natural fibers along with wastes such as fly ash, blast furnaces slag. Food drying juice concentration for sugarcane & various fruits will be another set of income generating activities. Trials and demonstration will begin by using the available solar thermal equipments to verify the energy consumption parameters.

3.2 Donor support is available for fabrication of 50m<sup>2</sup> of solar thermal equipment and for leasing it to artisanal enterprises at 5% EAI i.e., recovery of Rs. 20000/year for estimated cost of Rs. 400000 [Rs. 8000/m<sup>2</sup>].

3.3 A report is under preparation on the design development and performance experience of wood, bamboo, natural fiber and solar thermal energy based construction techniques. Total area of buildings constructed at various places include G +1 houses and halls exceeds 20000 sft. The energy saving potential of these structures is 70% of total energy as fossil fuel and electricity used in construction. Functional adequacy regarding strength and durability has been demonstrated. Rural and small town production units are being set up for wood, bamboo, natural fiber and solar thermal energy based energy(steel and cement) saving techniques. The challenge is to make these techniques competitive in the rural and urban market by availing of EA and concessional credit. Social enterprise is needed to strengthen local initiative to build partnerships, small enterprise and resource poor/socially disadvantaged house hold organised as labour cooperatives/micro credit groups.

## 4.0 Biomass bank deposits for providing concessional credit.

4.1 The organization 'Samwad' is offering wood & bamboo worth Rs. 80,000/- as a contribution to a biomass bank. Wood and bamboo will be processed & the sale proceeds will be used as a deposit and combined with loan from local bank at current market rate. A source of concessional credit is thus available for Rs. 160000 with recovery at equated annual installment of 5 or 6%

4.2 Another deposit fund can be created by buying wood, from farmers presently supplying small size wood to paper mills. The farmers are presently selling the wood to paper mills at Rs. 2.5/ kg dry weight. The processed cut & round wood can very well be sold at Rs.7/kg & the wastage can be priced at Rs. 1/- Thus out of 3kg of paper making quality wood, 2 kg material suitable for construction will fetch Rs. 14/- & the balance can be sold Rs. 1/kg as fuel wood. If the artisan gets the benefit of EA and credit concession, the final product can be priced at Rs.10/kg., a rate that is competitive in the market.

4.3 Thus, the farmer can receive Rs. 15/- against Rs. 7 ½ from paper making quality wood. In view of the higher sale value which it is almost twice the present price the wood processing farmers can be persuaded to deposit Rs. 80,000/- at proposed concessional credit at 5% equated annual installment. Thus, a total of biomass bank deposit of Rs. 2,40,000/- can be created. For an estimated cost of irrigation and source augmentation this will be sufficient to finance irrigation investment of 6 ha.

## 5.0 Entitlement to tribals

5.1 Policy regarding entitlements to biomass for tribals is not presently defined whereby the benefits would be related to their contribution to building of the bio-resource base. At the same time, the poor and disadvantaged from village communities in neighbourhood of forest villages should also be able to share the benefit through value added processing of biomass, so that they can use the biomass for income generation in energy and infrastructure sectors. Presently, in absence of such motivation there is heavy encroachment on forest by resource poor from neighbourhood of forest villages.

5.2 The proposed entitlement policy will ensure that each and every tribal household should be entitled to 5 tonnes of biomass. Further, by leasing of solar thermal energy and processing equipment @ 5% EAI and providing EA with training, it should be possible to generate income of Rs.8,000/- per tonne of semi processed biomass. As a consequence, each tribal household should be able to contribute Rs.40000 per year to the biomass bank. The deposit contribution for ten years will add up to Rs. 400000/- per household which would be used to provide credit of 5% EAI requirement.

5.3 Two years contribution will be sufficient to meet the investment for water source augmentation, domestic water supply along with irrigation of 1 ha. For another 8 years, addition of every year deposit of Rs.40000/- will be sufficient to invest on 5 sq.m. of solar thermal equipment. At the end of 10 years (i.e., 8 years of solar thermal investment), solar thermal energy production capacity will be 10 tonnes coal equivalent energy per year from 40m<sup>2</sup> of collector area.

5.4 The biomass energy entitlement would be total of 5 T biomass including wood bamboo as engineering material along with some fuel wood. Coal equivalent of energy value 1 Tonne of processed wood/ bamboo will be 3 T. The fuel wood component may be locally consumed. The coal equivalent energy value of the cut wood and bamboo will be 10 T ( 5 T x 2/3 x 3). Food grain security can be assured through the income generation in the biomass & solar thermal energy based industries and food grain from P.D.S.. Balanced nutrition would be ensured through organic vegetable, fruit, fishery & fodder entitlement for live stock.

5.5 Needs of the disadvantaged segment of neighborhood communities of the forest villages also need to be considered. In the macro planning for a village cluster comprising forest village & neighborhood communities. Thus, entitlement of biomass @ 5 T/year energy, should be considered on the basis of each tribal household & 40% poor & disadvantaged of the total house holds in the neighborhood communities. i.e. 2 tons per household in the neighborhood communities.

5.6 It may happen that the total production potential of biomass energy in clusters of forest villages exceeds the above quantum of biomass entitlement for the tribal household and poor disadvantaged house holds in the neighbourhood. Additional concessional credit @ 5% EAI for renewable energy production and dispersed industries will be given to tribals in proportion to the surplus of biomass production in the forest villages. Income generation opportunities created through these asset entitlements along with EA and training will motivate the tribals to enhance the sustainable production of biomass

0326010 RAJU, C. K (Cultural Foundations of Mathematics, Pearson Longman, **New Delhi**). SCIENCE AND EQUITY.

It is widely believed that science is value free—at least that the content of science is value free, and represents objective truth. However, to the extent that science is a human enterprise might one not expect it to be infected with a variety of human foibles? Today, most school children are first exposed science through “Newton's laws”. Why are these called “laws” and not “Newton's hypotheses” for example? Newton, a deeply religious person, thought he had an answer to this question: he thought that the laws with which God controlled the world had been revealed to him. Therefore, in his notes, Newton cancelled the word hypothesi (hypothesis) and replaced it with lex (law). The rest of us blindly imitate that nomenclature, and many even regard Newton as some sort of prophet of science, for it is this belief in revelation and this religious view of the cosmos controlled by divine laws that is perpetuated by the terminology of “Newton's laws”.

Of course, this example pertains to nomenclature. But can we say that the content of Newton's laws was similarly influenced by Newton's religious beliefs? Indeed we can. But it is hard to explain this to the layperson who has little understanding of science. It is equally hard to explain this to the scientist who has little understanding of theology—or indeed of anything beyond his own narrow field of specialisation.

Nevertheless, let us try to explain briefly how the theology of inequity has penetrated into the content of science. I will also point out the solution: how one can move towards a more equitable science. This is a highly condensed and simplified account of what I have explained in more detail in three books and several technical articles.

How could a hard science like physics, concerned with the empirical, be affected by religious beliefs? A priori this seems impossible. Would “Newton's laws” have been any different had they been formulated by someone other than Newton? The answer is: yes. How? The key issue here is the notion of time. Physics measures and quantifies, so it must also measure time.

But how is time to be measured? More specifically, how does one decide that two intervals of time are equal? Obviously one must use a clock. But which clock? Will any clock do? Can I use my heart-beats as a clock? Obviously no, for if my pulse races, the times declared to be equal by my heart-beats may not be “truly equal”. It is not clear that a mechanical clock would do better: I must use a special sort of clock which understands “equal intervals of time”. But, what exactly are “truly equal” time intervals?

Newton's teacher, Isaac Barrow, had suggested a principle of uniformity of causes as a way of measuring time: equal causes take equal times to produce equal effects. If a sand glass is inverted, nothing has changed, there is the same amount of sand in the glass, the size of the hole remains the same, so the times that the sand takes to fall through must also be equal. Certainly this gives us a way to measure times that are approximately equal. But how can we be sure that the time intervals in question are exactly equal? After all, over a period of time the size of the hole would increase, and the sand clock would run faster like my pulse. Newton conceded that he did not know of any physical process by which truly equal intervals of time could be measured. He allowed, for example, that the days and nights are truly unequal. He even conceded that there may be no “equable motion”, no physical way in which equal intervals of time could ever be measured. Nevertheless, he was satisfied by postulating a mathematical time.<sup>1</sup> He thought of this mathematical time as time known to God, and God knows how to decide equal intervals of time. So Newton's answer to the question of time measurement was this: whether or not humans had a way to measure time, God knew how to do it!

God has no place in physics; Newton's god was an intruder. We know that Newton's physics failed precisely on this point, and had to be replaced by the (special) theory of relativity. The guiding principle for the theory of relativity was that a definition had to be provided for “equal intervals of time”, since the phrase had no meaning of itself as Poincaré emphasized. One cannot, for example, lay two time intervals end to end and compare them. Therefore, equality of time intervals is a matter of convention or definition. Poincaré also enunciated the principle of convenience to guide such a definition: one ought to define “equal intervals of time” in such a way as to keep physics as simple as possible. Therefore, Poincaré declared that the speed of light should be postulated to be a constant. Since the speed of light was postulated constant for all (inertial) observers, a particle of light (photon) bouncing between parallel mirrors would mark equal intervals of time. So one could now define a proper clock. (All this is, of course, far removed from the text book account that the Michelson-Morley experiment<sup>2</sup> proved the constancy of the speed of light, and that Einstein<sup>3</sup> built the theory of relativity based on that; however, the text-book story has little to do with facts, and I have been contradicting this account for so long now, that I am bored of doing it, and I am amused by the fervour with which people cling to their misconceptions without any basis.)

God intruded into physics through Newton's mathematical time, which had no relation to anything external, and chasing out the intruder led to the theory of relativity. So physics can change (and has changed) in an important way by casting out theological beliefs. But the transition from Newtonian physics to relativity is not the end of the story. I have not yet explained how the theology which Newton cherished was inequitable and I have not yet explained how to move to a more equitable science.

So next let us understand how the theology which Newton cherished was inequitable. This again concerns the notion of time. Notice that Newton took for granted that time was a straight line. This decision, too, was not guided by physics. Newton's predecessor, Isaac Barrow had declared that time was either a straight or a circular line: for this was the

limited understanding of time in traditional Christian theology. Newton, due to his theological predilections (prophecy, revelation etc.), took it for granted that time was a straight line.

To understand how time as a straight line relates to inequity, we need to go back a long way to Christianity before Constantine. Its chief exponent, Origen of Alexandria cherished equity. This belief in equity was related to the belief that time was quasi-cyclic. Origen thought that the cosmos went through a series of cycles. In each cycle of the cosmos events were roughly but not exactly the same. So, he thought that people were reborn in successive cycles of the cosmos. He thought that in each cycle, God rewarded or punished people by allotting to them appropriate stations in life. This is similar to the karma-samskara view so well known in India, and regarded as the basis of casteist inequity today. Origen, however, took it as the basis of equity on the following grounds. He said that God believed in equity and justice. The proof that God believed in equity was that he had created all people equal, and he demonstrated his belief in justice by rewarding or punishing people according to merit, in successive cycles of the cosmos.<sup>4</sup> The other aspect of Origen's belief in equity, and a key aspect, was that this reward or punishment (and for that matter ultimate redemption) did not depend upon whether or not one professed Christianity: all people were equal. In fact, Origen's God was immanent: all people were equal just because his God was in all—equally a part of all human beings.

After Constantine, church and state came together. The key problem was that the priest now wanted to rule, but had no weapons with which to strike terror in the heart of his enemies (or followers). The priest's only weapon was the advice he gave to the ruler. This was an insecure way to rule, for the advice could be rejected. This point was brought home when the Roman emperor Julian suddenly brought back all those whom the priests had earlier exiled under Constantius. Since the priests could not take up weapons, and no one was frightened by a doctrine of universal love and equity, the ruler-priests refashioned the Christian doctrine itself into a weapon that could strike terror in the hearts of people.

Augustine was a key architect of this change (though, of course, many others like Jerome and Justinian were involved, and the process of change took some two centuries). In summary outline, the key objectives of the changed were to ensure the following. (a) Those who professed Christianity should be offered the hope that they would derive a permanent and obvious advantage (both from Caesar and from God). (b) Those who disobeyed the priest might yet forfeit this advantage, and (c) there was an urgency to declare one's loyalties.

All this was achieved through a transformation of time perceptions. Augustine advocated apocalyptic time. He argued that the cosmos had been created a few thousand years ago,<sup>5</sup> and would soon end in an apocalypse, after which his god would judge people, sending some to heaven, and casting others into hell for eternity. Agenda point (a) was easily achieved: for Augustine's god the religion that the individual had professed was a key criterion to decide who went where. The inequity is made evident in painful detail by Dante: there were no non-Christians to be found in this heaven! Origen's conception of heaven admitted non-Christians, and was but a temporary place where the soul went for higher education, between lives on earth. (Agenda point (b) was achieved through the doctrine of sin, and agenda point (c) was achieved by giving a short life to the cosmos—doomsday was just round the corner.) Augustine destroyed the very basis of equity in immanence, by making his God transcendent, to be spellt with a capital G.

The exact connection between Augustine's apocalyptic time and Newton's straight line is the following. In a masterpiece of propaganda, Augustine misrepresented Origen's quasi-cyclic time as supercyclic time, and argued against supercyclic time.<sup>6</sup> Consequently, even today most people fall into the trap of thinking in terms of a dichotomy of linear time vs cyclic time, and hence cannot discriminate quasi-cyclic time from supercyclic time. Barrow articulated this same dichotomy of linear vs cyclic time, and Newton selected the linear version since apocalypse was the great hope in his life. Thus, the inequitous Augustinian theology of apocalyptic time crept into physics through Newton's religious predilections for time as a straight line. (Physicists are long accustomed to Cartesian plots which inevitably show time as a straight line, but in 3 centuries no one seems to have asked on what basis the local or global structure of time was decided.) In any case, it is clear that the heology which influence Newton was inequitous by design.

It remains to explain the last matter of how to move towards a more equitable science. The first step here is to examine more carefully exactly how physics has changed after relativity. The notion of equal intervals of time is also closely related to the notion of simultaneity—by changing the definition of equal intervals of time, relativity has also changed the notion of simultaneity. Newtonian physics admitted action at a distance, but Newtonian forces acted instantaneously. However, the speed of light can be constant for all (inertial) observers only if it is a limiting speed. Hence, distant forces need time to act, their action would be delayed or retarded. In mathematical terms, what this means is that, after relativity, we must replace the ordinary differential equations of Newtonian physics by functional differential equations. This point was

noticed by Poincaré but overlooked by Einstein who did not know enough mathematics, and made a lifelong mathematical mistake in thinking that functional differential equations could be approximated by ordinary differential equations.<sup>7</sup>

The next step brings us face to face with another deep seated religious prejudice, often passed off as a physical principle and called the “principle of causality”. Physicists often claim that influences can only travel from past to future, and not the other way around. Perhaps the world is actually like that, and one could make this claim on empirical grounds, but why on earth should this be a theoretical “principle”? One can better understand this as a religious principle. To send an individual to heaven or hell, God needed to identify that individual as the cause of some good or bad deed. In the absence of a

clear notion of cause, Augustine's god would be lost, and would not know how to perform the task allotted to him by Augustine. In my view, the right way to proceed with regard to this “principle of causality” is to formulate a theory which does not respect it, and see what its empirical consequences are, and check whether they correspond to the real world.

Unfortunately, it is almost impossible to discuss the matter intelligibly in current physics because Augustine's trap—that old dichotomy of linear vs cyclic time—has created such an enormous amount of confusion. Take for example Stephen Hawking's arguments to support the chronology condition (which he needed to prove the existence of singularities).<sup>8</sup> Hawking's argument reproduces Augustine's. As stated above, Augustine first misrepresented Origen's position, confounding Origen's quasi-cyclic time with supercyclic time. Next, Augustine argued against supercyclic time that it would involve repeated crucifixion of Jesus Christ. Likewise Hawking talks of a spaceship repeating its history endlessly. This argument involves the worst sort of conceptual confusion imaginable, for it invites us to see the events in one kind of time from an out-of-the-world perspective where there is another sort of time! Like Augustine, Hawking rejects the repetition of history on the grounds of “free will” using (like Augustine) the quibble of “fatalism” to eliminate this situation (which he regards as undesirable) while retaining the usual determinism of science (or God in Augustine's case) which he regards as desirable. More recently, there are the attempts to resolve the grandfather paradox<sup>9</sup> and other paradoxes of time travel using similarly confused reasoning. I cannot go here into all the intricacies of these arguments. Suffice it to say that a simple resolution of these paradoxes is possible since allowing interactions from the future leads to spontaneity, the exact anti-thesis of determinism or fatalism. This is evident enough: if influences arrive in the present from the future, the past does not decide the present. Augustine's arguments, like those of some contemporary physicists, are much more accurate if we stand them on their head.

If we do allow influences from the future, this leads to a different mathematical model: functional differential equations with mixed-type deviating arguments. I have described this situation as “a tilt in the arrow of time”, but I emphasize that this involves no new hypothesis. The equations involved are just the most general form of the equations of physics, after relativity. It is causality that is a hypothesis, and the “tilt” simply refers to the rejection of this hypothesis. A reviewer aptly quoted Bohm on this point out that progress in physics is made by dropping hypothesis, not by adding them.<sup>10</sup> A “tilt” simply means that the hypothesis of causality has been dropped.

So we have a new scientific theory. Officially, the validity of this theory is yet to be established, but it seems to me that the most mundane observation corroborates the soundness of this theory. (Further, the theory anyway assumes nothing beyond current physics—only the hypothesis of causality has been dropped.) The key empirical consequence of the theory is spontaneity,<sup>11</sup> and we have ample reason to believe in this from repeated mundane observation.

(In deciding the validity of this new theory, we cannot go by the physicists' naïve idea that a theory must “predict the future”: this idea of prophecy is another religious prejudice specific to Christianity; science has nothing really to do with prophecy. Popper's criterion of refutability is on a sounder philosophical footing, but we cannot even go by refutability here, because that criterion itself involves the assumption of mundane time, which conflicts with the superlinear time of Newtonian physics. Moreover, without realizing it, Popper also assumed the absence of a microphysical structure of time which would change the 2-valued logic he took for granted. In this situation one could no longer assume, what Popper did, that mathematical theorems capture necessary truth. In fact, since physics is done using mathematics, the influence of theology on mathematics involves another dimension of the influence of theology on science. I will not however go into these questions here.<sup>12</sup>)

However, setting aside the question of exactly how the validity of such a physical theory ought to be established, what does this new scientific theory have to do with equity? To understand this, recall that the value of equity historically derived from the belief in immanence. (This is a lesson that all Marxists ought to learn, especially in times when the value of

equity is being fundamentally denied.) Newtonian physics made man mechanically obedient to the laws of Newton's transcendent god. The fate of the entire world was scientifically decided by Newton's laws, once one knew its state at any point of time. (That is, by solving the relevant ordinary differential equations, the state of the world at any instant of time, past or future, could be calculated from a knowledge of its state at present. The arguments about chaos etc. are little different from the medieval theological arguments which sought to reconcile the determinism arising from the supposed omniscience of the transcendent god with the "free will" required to justify the punishment of men in hell.) The new scientific theory breaks this mechanical tradition of physics, and restores spontaneity and creativity to human beings and to the world at large. The cosmos is not a giant piece of clockwork made by some god, it is built by us. The difference may be described thus: man can surprise God, and create a world that was not part of God's plan for the cosmos!

To that extent, the new scientific theory brings back immanence, hence equity. Creation was not the one-time activity of a transcendent god. Creation is a continuous process in which all of us participate. Each instant, each one of us willy-nilly creates something, and the future world at the next instant, is a consequence of all these creative efforts. This future world is not decided by a bunch of laws ("Newton's laws") put up by a transcendent god; nor is it decided by the entire past. Man can transcend both science and history. There is room for each one of us to decide something about what this future world will be like. Admittedly, the cosmos is a vast place, and each individual can make only a small contribution, but the future is decided by the totality of these small contributions. If creativity is the sign of godhood, each one of us is a small part of god. We are all equal because we are all equally a part of this god, in the sense that we all have equal potential to create the future.

In this situation where the future is created by us, the natural movement is towards equity and justice. People will remain dissatisfied with anything less, and will ceaselessly make attempts to create a future world in which equity, justice and harmony prevail, no matter how long that takes.

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1 Newton's quote from his Principia is well known. "Absolute, true and mathematical time, of itself, and by its own nature, flows equably without relation to anything external...". People, however, often fail to reflect on the parts I have italicised. Isaac Newton, *The Mathematical Principles of Natural Philosophy*, A. Motte's translation, revised by Florian Cajori, University of California Press, Berkeley and Los Angeles, 1962, vol. 1, pp. 6, 7–8.

2 The Michelson-Morley experiment was not performed to measure the speed of light. It was performed to discriminate between the theories of Fresnel and Stokes. It concluded in favour of the Stokes theory, which was mathematically incorrect. Hence, Lorentz rejected this conclusion. Miller later claimed to have found an aether drag, but as Synge points out, the experiment could not have told us anything about the speed of light, but only about the rigidity of the slab of stone on which the apparatus rested. E. T. Whittaker, *History of the Theories of Aether and Electricity*, vol. 1, Thomas Nelson, London, 1951. C. K. Raju, "On Time: 3A. The Michelson-Morley Experiment", *Physics Education (India)*, 8 (1991) 193-200. C. K. Raju, "Time: What is it That it can be Measured" *Science & Education (Kluwer/Springer BV)*, 15(6) (2006) pp. 537–551. J. L. Synge, *Relativity: the Special Theory*, North Holland, Amsterdam, 1956, pp. 161-2.

3 As Whittaker further pointed out in the much maligned vol. 2 of his book, and in Einstein's obituary for the Royal Society, Einstein merely repeated Poincaré's ideas, using Poincaré's words. Whittaker regarded Einstein's claim to independent rediscovery as invalid, since Einstein even used Poincaré's word "relativity" for the theory. (Before 1904, Poincaré had used the phrase "principle of relative motion".) I have pointed out likewise that Einstein used the strange term "longitudinal mass" used by Lorentz, whose paper he denies reading. More importantly, like so many who copy without acknowledgment, Einstein made a mistake in understanding (the mathematics of) even the special theory of relativity. This mistake persisted in the physics literature, until M. Atiyah in his 2005 Einstein lecture claimed credit for having independently rediscovered my earlier published account about how Einstein's mistake ought to be corrected, and what the consequences were. (In this process, Atiyah, too, made a mistake, another mistake!) E. T. Whittaker, *History of the Theories of Aether and Electricity*, vol. 2, Thomas Nelson, London, 1951. C. K. Raju, "On Time: 3B. Einstein's Time", *Physics Education (India)*, 8 (1992) 293-305. C. K. Raju, *Time: Towards a Consistent Theory*, Kluwer Academic, Dordrecht, 1994, chp. 5B "Electromagnetic Time". C. K. Raju, "The Electrodynamic 2-Body Problem and the Origin of Quantum Mechanics" *Found. Phys.* 34 (2004) 937–62 draft available at <http://arxiv.org/abs/quant-ph/0511235>. For a popular account, see "Einstein's mistake", C. K. Raju, *The Eleven Pictures of Time*, Sage, 2003, pp. 298-303. G. W. Johnson and M. Walker, "Sir Michael Atiyah's Einstein Lecture", *Notices of the American Mathematical Society*, 53 (6) June/July 2006, pp. 674–78. Available at <http://www.ams.org/notices/200606/comm-walker.pdf>. M. Walker, *Notices of the AMS* 54 (4) (2007) p. 472, available at

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4 Origen, *De Principiis*, Book II, chap. 9. Frederick Crombie, trans., *The Writings of Origen*, vol. X in *Ante Nicene Christian Library*, ed. Alexander Roberts and James Donaldson, T&T Clark, Edinburgh, 1895, p. 132. In the *Catholic Encyclopaedia* on Origen many more details are in Book II of *De Principiis*, Chap. III "On the Beginning of the World and its Causes", <http://www.newadvent.org/fathers/04122.htm>.

5 Augustine, *The City of God*, in Augustine, trans. Marcus Dods, vol. 16 in *Great Books of the Western World*, ed. R. M. Hutchins, *Encyclopaedia Britannica*, Chicago, 1996. 'Reckoning by the sacred writings, we find that not 6000 years have yet passed', XII.10, p. 402.

6 Augustine, cited above, XII.13, p. 404.

7 Specifically, Einstein, in his treatment of the many body problem, approximated delay differential equations by ordinary differential equations by expanding in powers of the delay, a procedure known to be incorrect. A. Einstein, L. Infeld, and B. Hoffman, *Ann. Math.* 39 (1938) 65. C. K. Raju, *Time: Towards a Consistent Theory*, cited earlier, p. 122. As explained in that book, the two types of equations have fundamentally different qualitative features.

8 S. W. Hawking and G. F. R. Ellis, *The Large Scale Structure of Spacetime*, Cambridge University Press, 1974, p. 189.

9 Kip S. Thorne, *Black Holes and Time Warps: Einstein's Outrageous Legacy*, W. W. Norton & Co., New York, 1994. A more quantitative account may be found in M. S. Morris and K. S. Thorne, 'Wormholes in Spacetime and their use of Interstellar Travel: A Tool for Teaching General Relativity', *Amer. J. Phys.*, 56, 1988, pp. 395–412. My account of how the grandfather paradox should be resolved is explained for the layperson in C. K. Raju, "Time Travel", chp. 7 in: *The Eleven Pictures of Time*, Sage, 2003.

10 J. F. Woodward, "An Essay Review of C. K. Raju's *Time: Towards a Consistent Theory* (Kluwer Academic: Dordrecht)", *Foundations of Physics* 26 (1996) 1725–1730.

11 C. K. Raju, "Time Travel and the Reality of Spontaneity", *Found. Phys.*, 36(7) (2006) pp. 1099-1113. Draft available online at [http://philsciarchive.pitt.edu/archive/00002416/01/Time\\_Travel\\_and\\_the\\_Reality\\_of\\_Spontaneity.pdf](http://philsciarchive.pitt.edu/archive/00002416/01/Time_Travel_and_the_Reality_of_Spontaneity.pdf).

12 C. K. Raju, "The Religious Roots of Mathematics", *Theory, Culture & Society* 23(1–2) (2006), Spl. Issue ed. Mike Featherstone, Couze Venn, Ryan Bishop, and John Phillips, pp. 95–97. More details in C. K. Raju, *Cultural Foundations of Mathematics*, Pearson Longman, New Delhi, 2007. More related information can be obtained from <http://IndianCalculus.info/>.

#### **PLENARY IV: PEOPLES' STRUGGLES AND MOVEMENTS FOR GENDER/ RACIAL/ CASTE-DISCRIMINATION-FREE EQUITABLE SOCIETY.**

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0423012 KARUNAKARAN, T (Mahatma Gandhi Institute of Rural Industrialization. Maganwadi, **Wardha** 442001); PELLISSERY, SONY (Institute of Rural Management, **Anand**) AND THOMAS, REGI (Institute of Social Engineering, **Pune**, Maharashtra). SOUTH TRAVANCORE SATYAGRAHA FOR SOCIAL LIBERATION: THREE EPOCH-MAKING MOVEMENTS DURING 17<sup>TH</sup> AND 18<sup>TH</sup> CENTURIES.

## 1. Introduction / Synopsis:

Our aim is to prove that social revolutions are possible if they are backed by effective principles and practices; in our case: non-violent Satyagraha along with a drive for self-refinement and self-reliance. Interestingly the 'Satyagraha' struggles of South Travancore took place about 75 years before the Satyagraha movement of Gandhiji in South Africa. These exciting coincidences indicate some of the necessary conditions for success of social revolutions while highlighting the need for context-specific innovations.

The epoch making movements in South Travancore were:

- a) Ayyavazhi (samattuva sangham) initiated by Swami Vaikuntar (AD 1809-1851)
- b) Sri Narayana Dharma Paripalana Yogam initiated by Sri Narayana Guru (AD 1856-1928)
- c) Sadu Jana Paripalana Sangham due to Sri Ayyankali (AD 1863-1914)

The three campaigns were basically 'anti-apartheid' movements and were as if 'in tandem'. Further, they had much in common in terms of target groups, environments and strategies as hinted below:

- All the three were to liberate the untouchable / (unseeable !) social groups viz. Shanars, Ezhavas and Pulayars respectively- all belonging to the South Travancore region.
- All the three ended up creating cults / ways of life that conformed to the slogan "One caste, one religion, one God".
- All the three adopted 'Satyagraha' techniques. The earliest struggle in 1830 was nearly 75 years ahead of the South African struggle due to Gandhi, but were against much more oppressive forces and hence had to be much more subtle.
- All the three adopted innovations in the direction of self-reliance and self-respect and created workable structures for societal transformations via constructive programmes.
- All the three could be considered as remarkably successful and thus present a model for social liberation struggles elsewhere.

## 2 Early 17<sup>th</sup> century Travancore: Why Vivekananda called it a lunatic asylum

Rama Varma (AD 1758-1795), successor of Martanda Varma signed a treaty of perpetual friendship with the British in 1795. This costly treaty was also perhaps partly responsible for the numerous taxes on the poorer segments of the society. The incompetent administration of Rama Varma's successor namely Balarama Varma led to a people's rebellion led by Velu Thampi who eventually became the Diwan and was partly responsible for the 'subsidiary treaty'. This draconian treaty (1805) not only committed to an annual payment of Rs 8 Lakhs mandatory but also permitted the British to interfere in the internal affairs / decisions of the administration. For example, when Balarama Varma passed away in 1810, the British Resident overlooked the claim of Ilaya Raja Kerala Varma, who had been groomed to succeed Balarama Varma all along, and who was a confirmed anti-British, for the throne. The British not only banished him from Travancore but also kept him as a prisoner. In his place Rani Laxmi Bai was appointed as the queen; and the resident assumed the office of the Diwan as well! Further she was succeeded by Rani Parvati Bai at the age of 13. Thus the period after 1795 was indeed a period of turmoil for Travancore.

While the British were partly responsible for the political instability and economic exploitation of the weakest through taxes, the Namboodiris became responsible for the social-exploitation of the lower castes. "The absurd superstition of the country had given the Namboodiris a baneful sway which was upheld by artifice. They were elevated by the people to the level of divinities" [1]

The scriptures of the land gave the Brahmins a license to impose themselves as a power from 'above'. The following statements of Manu illustrate the point: Manu says. "whatever exists in the universe is all the property of the Brahmin, for, the Brahmin is entitled to it all by his superiority and eminence of birth. [2]

While in other parts of India the Manu codes might have influenced the societal behavior in an informal way, in Travancore everything was enacted; and structures for implementation created. Thus, "The Nambudiris controlled the

Kings and regulated their destiny. Religious authority and the control of temples were vested in them. They were the spiritual head of the state and were exempted from all social and religious liabilities. No Brahmin could be sentenced to death, however, heinous his crime was"[3]. That they enjoyed complete freedom in sexual life is clear from the orders of Venmani rulers: "The women who do not yield to the wish of the man of the same or superior castes are immoral and should be put to death immediately" [4]. The Nambudiris already with access to land political power religious authority and sexual freedom were also pampered with free meals through the 'Oottupuras' (dining halls).

A scientific gradation of untouchability was created in Kerala. Col. Macaulay was forced to remark: "if the poor wretch who tills the soil and reaps the grain should happen accidentally and ignorantly to cross any Nair in his path, the monster draws his sword and kills him on the spot with impunity"[5].

The above was possible because the rules were framed to protect such anarchies.

For example: the Nadars and Ezhavas should remain atleast 12 feet away from the Nairs. "A Nair who immediately kills an Ezhava for going within 36 feet of a Brahmin would attain heaven"[5].

The humiliation meted out to women, particularly of the lower castes was unimaginably bad. For example the Nair women should be always available to satisfy the desires of the Nambudiris[6]. The well-known 'sambandham' system legitimized the above said anarchy and further demanded that if a Nambudiri enters the house of a Nair (and signals this by leaving his sandals outside) the owner of the house should keep away as long as the sandals remain there.

It was required of women that 'the women of the humbler castes should expose, at the approach of the Brahmins their bosoms' [4]

The insult heaped on poorer castes like Pulayas were unimaginably harsher (see the section 5).

### **3. The story of the liberation of Shanars: The 'Ayyavazhi' movement**

#### **3.1 Shanars fall foul of the King and become outcastes and untouchables**

The poorer / politically depressed segments of Nadars were called Shanars. They were Kshatriya's and served as accountants and administrators in Chera and Pandya kingdoms.[4,6] They were found in South Travancore as well as in the Thirunelveli-Madurai belt. The Nadars of Thirunelveli-Madurai fought against the Vijaya Nagara and Naicker armies in Madurai under Kumaravira Marthanda Nadar and were pushed to the sandy deserts of Thirunelveli when the Naicker Armies overran them[4].

Similarly, the Nadars of Travancore became victims of the political twists created by the matriarchal system.

After Ravi Varma Kulashekhar (AD 1295-1333) matrilineal system came into Travancore's political succession. Trouble started when Rama Varma (AD 1271 – 29) handed over power to Marthanda Varma (as per the matrilineal system). His sons Pappu Thampi and Raman Thampi resented this and their consequential refusal to the proposal of Marthanda Varma to marry their sister Kochi Madamma led to a cold war in which the Nadars took the side of the Thampis. The complexity of the palace-politics was such that an incident of attempt on the life of the king led to the branding of the men in his security squad as the conspirators. Since these men were from the Nadar community the caste itself had to suffer. Some Nadar families who accepted the matrilineal system or were involved in saving the life of the king were rewarded with land-grants and were permitted to lead a normal life with the title of Nadans. Others (Shanars) had to face an extremely oppressive and degrading environment.

Robert L. Hardgrave describes the situation as follows: "Nadars must remain 36 paces from a Nambudiri-Brahmin and must come no closer than 12 feet to a Nair. As members of a degraded caste, Nadars were prohibited from carrying an umbrella and from wearing shoes or golden ornaments. Their house cannot be higher than one-storey. They were not allowed to milk cows. Nadar women were not permitted to carry pots of water on their hips as was the custom among the higher castes; nor were they permitted to cover the upper part of their bodies. They were subjected to heavy taxation and while they were not enslaved, as were the Pulayas, the Nadars were forced to perform covree labor in service to the State."

[7]

Of the numerous (- the number goes to 110) taxes levied on the Shanars, perhaps the most onerous one was the head / poll tax. They were to pay a poll tax not only for the living members of the caste but also for those who were dead. To escape this they often migrated to the neighboring Thirunelveli district which lay outside the jurisdiction of Travancore kings. The Nadars paid tax for their palmyra trees, palm leaf, jaggery, the dry leaves used as fuel, and for the hut they lived in.

The ingenuity of the oppressive class is evident from the types of taxes they invented:

Some people were forced to pay **taxes for the hair they grew and for the breasts of women (called breast tax)**. "There were taxes on oil mills, bows, iron and forges, exchanges, palanquins, boats and nets, hunting and keeping civet cat etc. at the festival of Onam, Dipavali, harvest, the end of year and various anniversaries".[8] There was also an important tax called '*purushantaram*', a tax of twenty five percent normally levied on all hereditary property. [1]

The officials used innovative torture techniques like "fire lock hanging"[10], to compel people to pay the taxes. Women were subjected to the worst form of tortures too.

### **3.2 Impact of Christian Missions on the problems of Shanars:**

Shanars having become the victims of unprecedented suppression, cruel discrimination and dishonor sought avenues of redressal. In 1818 Tobias Ringeltaube, an LMS missionary, nearly completed seven churches in the South Travancore region and converted about 600 persons into Christians. For the oppressed Shanar converts the church became a channel to ventilate the grievances and the church also made sincere efforts. Its efforts became still easier when Rev. Mead who succeeded Rev. Ringeltaube was also appointed as the sub-magistrate at Nagarcoil (-an administrative town of South Travancore) and could easily communicate with the British Resident at Trivandrum and could influence the king and commandeer appropriate regulations. It was in fact through the endeavors of the L.M.S that the poll-tax, Sunday Ulium service, slavery and some other grievances were redressed and the aspiration of the converts to go up in education, social status and personal worth were partly realized. The response, in terms of numbers was so great that Caldwell was inspired to remark that "the number of this one caste that have placed themselves under Christian instructions is greater than that of all the other converts in India, in connection with all the Protestant Missions".[6]

Unfortunately, conversion into Christianity turned out to be not the 'holistic' remedy for the socio-economic conflicts confronting the Shanars. The 'conversion' agenda of the missionaries was at variance with the 'social liberation mission' of the Shanars mainly because of the inherent socio-political conflicts and contradictions. The first part of our statement is clear from Ringel Taube's statement in 1823: "I have now about six hundred Christians. About 3 or 4 of them may have a longing for their salvation. The rest have come with all kinds of motives, which we can know after years have passed." [4,11]

The governmental orders, for example, permitting women to use upper cloth, were applicable only for the Shanars who had become Christians. This led to a cultural alienation of the new converts from the community and at the same time brought them into a class- confrontation with the upper classes – for example with Nairs who always wanted the denial of the upper cloth as a process of easy identification of the lower caste people.

The converted community also had to face the horrors of anti-Christian anti-British rebellions, for example the one led by Veluthampi in 1809. "The rebellion left, according to a European Christian estimate, nine Christian priests and over 3000 Christians maimed, tortured and thrown into backwaters"[10]. The congregation of Christians at Mylaudi hid themselves in the nearby mountains to escape the wrath of the participants of the rebellion who were eventually crushed by the British troops.

Such oppositions from the upper castes continued at least till the next five decades. Thus conversion became a bigger threat to life often forcing the converted segments to get back to their old religion.

### **3.3 The advent of Vaikunta Swami Cult ('Ayyavazhi') during the 1830s.**

Mudisoodum Perumal was born in 1809 in a Vaishnavite Shanar family in Satankovilvilai (now called Swamythope) about 7 kilometers from the southern tip of India. The name of the child had to be changed to 'Muthukutti' since the earlier name had the suffix 'Perumal' which was used normally by the upper caste people. Muthukutti had an informal education but had sufficient exposure to the societal problems and innovative trends. He had also exposed himself to Christianity.

While Muthukutti was searching for some breakthrough remedy from the oppressive social order an opportunity presented itself at the age of 22. He was taken on 2-3-1833 to the 'Masi festival' of Tiruchendur Murugan Temple on the east coast. He disappeared into the sea and reappeared after three days as an 'Avtar'(incarnation) with the name "Sri Vaikuntar". [12, 13, 14, 15]

Sri Vaikuntar had the vision of **integrated humanism** characterized by equality (Dharma Yuga/ Sarvodaya Order) and also had the strategies of

- Confronting the exploitative forces (i.e. forces of Kali Yuga) through innovative tools of 'Satyagraha' involving fearless self-assertion and non-violent non-cooperation.
- Preparing the 'self' through self-refinement and the community through a process of socio-cultural and economic reconstruction and
- Sustaining the new found 'social order' through a multi-tier stewardship structure each endowed with an effective 'reach-out' and communicative dynamics.

Sri Vaikuntar's life became his message. The process of preparing the self and training an 'army' started in Swamythope in the year 1833 itself on return from his 'pilgrimage'.

Sri Vaikuntar went on a six year penance (or tapasya). During the first two years (devoted to Yuga Tapasya) he meditated sitting in a six feet pit and subsisting only on liquid food. The next two years were devoted to a reflection on a casteless society. During this period he took milk and fruits. The last two years were spent in Prison etc.

The response was spontaneous. People belonging to all the castes / religions started coming in large numbers and the process of communication started. He got first hand information of people's sufferings and figured out the 'mantra' that could electrify the situation and make them feel empowered.

Sri Vaikuntar **ordered his fellows to wear turbans on their head**. This indeed created shockwaves – particularly since wearing of clothes below the knee and above the waist had been prohibited. In fact the situation would have been comparable to the salt Satyagraha which took place a century later.

Further he encouraged the oppressed communities not to submit themselves to Uliam (free service) and be fearless. He blamed the king for the oppressive taxes and discriminatory social order. Having characterized himself as their crusader he declared the unjust rule as that of a 'Maneesan' (big demonic/ oppressive ruler). The Britishers who were behind the scene were called 'Venneesan'(White Oppressors). The situation was thus ripe for a confrontation with the rulers and the upper castes.

King Swathi Thirunal (1829-1847) responded to the numerous complaints and had the Swamy arrested and bought to Trivandrum. The king attempted to test whether the Swamy had any divine powers. Since the latter refused to take note of the king's urgings he was kept as a prisoner at Singarithoppu, an open air prison near the royal temple there and was subjected to a number of inhuman tortures. When he survived all these and was attracting huge admirers from his native region and other regions the king began concerned. He offered to release Vaikuntar if the latter signed in an undertaking sent to him, which demanded that the Swamy should carry on his mission only among his own caste. To the Swamy whose life mission was the destruction of caste system this offer was meaningless and thus he tore away the proposed draft agreement. He further insisted, in the spirit of Satyagraha, that he will leave the prison only after completing the 3 ¼ months of imprisonment as originally ordered by the king.

Sri Vaikuntar was released in the first week of March 1838 and was taken to the second ashram called Ambalapathi in a procession made of his enthusiastic devotees. During the period 1838-1851 Sri Vaikuntar demonstrated his philosophy into a livable proposition – called Ayyavazhi, the path of Ayya (=the father)

### **3.4 Framework of 'Ayyavazhi' to usher in Dharma Yuga (Sarvodaya social order)**

#### **a) Self-respect**

In one stroke Swami Vaikuntar links this abstract question of new world order to a shockingly new vision of order in 'self'. Contrary to the views hitherto held about Kaliyuga, Dharmayuga etc. he said:

*'Kali' is not like a rat  
Which you trap  
With contrivances and tools;  
Nay, it is nothing but the  
Evil thoughts in you.  
Don't you search for arrows and sticks;  
Search for a life of self-respect!*

The search for self-respect resulted in the symbolic revolt of wearing the turban.

What Next?

#### **b) Practical demonstration of a life of equality:**

-**Common well:** 'Ayya' dug a well in Swamithope where people of all castes took bath together.

-**Interdining:** Food materials bought by the devotees of various castes depending on his / her capacity, were cooked and served to all in a way that everyone participated equally including 'Sri Vaikuntar'.

-**Touchability:** Against the prevailing order of untouchability (where, for example the priest will put '*tilak*' on the foreheads of the upper caste people but will throw it in a secluded place for the lower caste people to collect), Ayya instructed the priests to touch the devotee's forehead and mark the '*tilak*'.

It may be noted that any senior person of any caste could act as 'priest' in the place of worship.

#### **c) Freedom from the exploitative priest-class**

The Shanars, reeling under the exploitation of the upper castes were themselves victims of superstitious worship and their food habits and sanitation were far from the ideal of a 'satvik' life which 'Ayya' wanted for his followers.

Most Shanars were indeed given to various forms of 'demon' worship attended with animal sacrifices, costly offerings and rituals. 'Ayya' ordered people to stop all the above and substitute with the simplest forms of community meditation. Seven model temples were built bearing the name of Nizhal Thangals (Nizhal = shade). These hut-like temples became venues for mass prayer, for counseling and for feeding the poor.

These model temples were free from rituals and animal sacrifices.

#### **d) Freedom from gratuitous labor and unjust taxes**

'Ayya' in his teachings exhorted people to firmly refuse to do Ulium or gratuitous labor for the upper caste even if it meant death. He told people (contrary to Manu) that everyone had a right to enjoy the fruits of his labor.

He urged people to set an example in their own lives by not reducing the wages on any count.

He also was against taxes that were more than one sixth of income.

#### **e) Dignity of women**

The cult of 'Ayyavazhi' makes no gender based discrimination. On the other hand 'Ayya' was dead against the indignities committed on women through breast-tax, through ban on upper cloth etc. By expressing that if the women of the oppressed castes together cursed, the unjust thrones will topple. He urged them to join the 'Satyagraha' movement.

#### **f) Ahimsa**

Sri Vaikuntar's major emphasis was on 'ahimsa' as a major way of life- Ahimsa constituted by

- the capacity to listen
- the capacity to tolerate the misdeeds of one's adversary and
- the capacity to do good to the evil-doer

3.5 Social Engineering techniques adopted by 'Ayya'.

#### a) Flexible approach to gradual transformation of social behavior

As indicated already the task of transforming a demon-worshipping poor community into a vegetarian, Satyagraha army was a formidable task.

For example let us take up vegetarianism: Ayya found that people were used to fish eating and thus could not be converted into vegetarians overnight. Therefore he required them to observe at least vegetarianism on Fridays and Sundays. Parallely he created a volunteer group, called '*thuvaiyal panthi*' (explained subsequently) to act as a model group.

#### b) Psychological techniques to achieve 'sanskritisation'

- As already mentioned 'Ayya' made his followers wear a turban to declare that each one of them is a 'King'.
- The very act of declaring himself an 'avatar' was to create enough confidence in the poor people to organize behind him. This new found confidence was further strengthened by his undertaking the six-year penance.
- Since one of the major evil was superstition leading to 'devil worship' he created a mythology which said that all the demons have been 'burnt'. It so happened that the magic healers and '*tantri*'s of Travancore region came to him in numbers and protested that they will be without employment. To these '*malayarasans*' Ayya gave alternative avenues of income and urged them to surrender their magic powers. This interesting psycho-social 'drama' made his followers by and large rid of the afflictions of demonolatry customs.
- The other problem was illness- partly having a psycho-social origin and thus curable through faith. When ill health originates through malnutrition and bad habits they were easily cured by the 'nature-cure' ambience created in the ashram environment of Swamithope, no wonder people of all faiths / castes made a beeline to Ayya's ashram.

#### c) From a Multi-religious society to an 'integrated society' – an innovative transition strategy

Sri Vaikuntar created a satvik (religious) cult which could be considered as a refined (or Christianized) version of Hinduism. He indicated that our ultimate aim should be a rational society governed by values suited to a multi-cultural society.

His bold assertion:

"The symbolic 'white tika' will vanish, but  
The path of truth-based living will be ushered in"

Indicates that even the semblance of formalities and rituals in his ashrams / temples will vanish so that people of all faiths and castes could gather without any reservation.

The two scriptures that are fundamental to 'Ayyavazhi' namely *Akhila Thirattu* (Integration of the world) and *Arul Nool* ('book of values') are in a way indicative of the above. The former shows, employing a mythological approach, how all the previous yugas culminate into *Dharmayuga* (sarvodaya order) in which a scenario of 'one caste, one religion, and One (advaitic) God' will prevail. The latter book contains more of Ayya's own words / visions/ dreams about an undivided humanity where value based virtuous living counts.

Further the most revolutionary philosophy that the 'yugas' are to be interpreted in the context of an individual's evolution from basic level of a 'consumer' to one with 'dharmic enlightenment' is for the consumption of the more mature devotees.

When we go further deeper into what is called 'dharma' through Ayya's revolutionary words:

"True dharma is that which helps one to dedicate

To the upliftment of those who are oppressed and are lowly”

We truly get a cult which coincides with a constructive program aimed at an egalitarian society.

### 3.6 Organizational structures evolved to implement the programs of Social Reconstruction

- Five primary disciples (like the disciples of Jesus) were made responsible for guiding the people. These five disciples were named after the Pandava brothers, to impart complimentary skills to the community.
- A volunteer corps “thuvayal panthi” consisting of about 700 families was created to set examples of sacrifice, tapasya, exemplary personal hygiene and satvic behaviors like vegetarianism. These persons had to renounce their wealth and carry out a six-month penance in a seashore temple a few kilometers near Kanyakumari.
- A network of ‘satsang’ centers (called nizhal thangals) were created in a decentralized spirit – with a view to usher in model communities in each region. There were 7 such centers during the time of ‘Ayya’.
- A global structure called “samattuva sangham” was created with a saffron flag with a white *jwala* (‘anbukodi’) in the middle.

Mobility was injected into the above structures. The entire community meets on the birth anniversary of Ayya and during three festivals. The Nizhal thangals have monthly gatherings (of local people) and annual scripture reading for 17 days. The social counseling by the disciples is realized by their roaming around specific regions for about 24 days in sets of 8 days – besides normal touring.

### 3.7 Social impact of ‘Ayyavazhi’

After six years of penance (which includes the two years of conflict with the throne etc.) Sri Vaikuntar had 12 active years in spreading his vision of integrated humanism. He passed away in 1951.

The campaign for social equality gained momentum. The upper cloth movement became a touch stone for this. The first phase of this struggle had a response in 1814 but it benefited only the Christian converts. The second phase saw the non-convert’s protest. During the third phase the Christians and the Hindus jointly carried on the struggle resulting in the royal proclamation of 26.7.1959: “There is no objection to Shanar women either putting on a jacket like the Christian Shanar women, or to Shanar women of all creed dressing in coarse cloth (Katti silai) and tying round with it as mukkuvathikal (fisher women) do, or covering their bosoms in any manner whatever, but not like the women of higher castes”.

#### The temple entry agitation.

Emboldened to assert their rights the Nadars vigorously fought for this cause from 1872 till 1956 and it resulted in large number of inter caste riots, murders and other forms of violence. Nadars all through the State started establishing their own temples. As of today, they are nearly successful.

#### Social impact

- The principles of cleanliness propagated through ‘thuvayal panthi’ seemed to have become a general norm to the members of the cult. This is evident from a report of London Missionary Society in 1892: “It is true that their (the devotees of Vaikunta Swamy) bodies and their houses are more cleanly than the rest”. [6]
- The inculcation of satvik qualities made the community conserve its energies for ascendance in the ladder of development – through education, business and political participation. This ascendance is well documented in R.L. Hardgrave Jr. “Nadars of Tamil Nadu: The political culture of community in change”. Oxford University Press, 1969.[7]

Today nearly 10 million people (out of 60 million total population) in Tamil Nadu are under the influence of this cult and there are more than 8000 Nizhal Thangals all over Tamil Nadu besides a few in the states of Kerala, Karnataka, Andhra Pradesh and Maharashtra.

### 3.8 Historical Evidences

For a researcher who looks for historical evidences, besides the monumental scriptures 'Akila Thirattu' and 'Arul Nool', what come very handy are the numerous reports of the London Missionary Society whose beginnings in the South Travancore region coincided with the life of Sri Vaikuntar. Though the reports are in an antagonistic spirit they bring out details of the salient incidents and the impact of the movement among the masses in a dramatic fashion. Two of the reports are reproduced below:

#### (a) "In 1843 Muthukutty Pandaram starts a new 'cult':

"When the gospel of Jesus is becoming revealed to the people from James Town to Quilon, a new farce cult ('margam') has been started as a challenge to the evangelists and has given a trying time to the new converts.

In 1943 a palmyra climber named "Muthukutti" has declared himself as 'Narayanaswamy' an incarnation of Vishnu and made himself worshipped by people. Misguided people from many castes, from Travancore and Tirunelveli region, are making a beeline to his place. When informed of this shocking development the Government summoned him to Trivandrum. After detaining in Jail for some time, he was warned not to create disturbances by deceiving people and was sent back. After keeping quiet for a while, Muthukutti wore saffron cloth and '*rudraksh*' and created many pandarams (ascetic people) and established many temples in Thamaraiikulam and other places.

People were told that Muthukutti and his disciples were endowed with many divine powers. Further he urged his disciples to sell off all their properties for the 'anna dana' program in the temples ("pathi"); with the promise that if they desist from eating meat and adhere to strict vegetarianism many gifts in the form of silk etc. will reach them from the sea. Since a large number followed his advice Muthukutti constructed buildings, wells etc., conducted temple festivals and became very famous. ....

Although it is many years since he died, the farce cult created and the festivals etc. are still continuing. To inform the public about the deceitful activities and atrocities of Muthukutti a publication called "Forewarning about evils" is being bought out by Rev. Malt (1847). People should search for this and read. Many among the Christians also left the faith due to his deceitful ways"[18].

The LMS annual report of the Nagarcoil Mission district for 1874 said: "In 1821, there were upwards of 1200 converts in these places. It seemed as if the whole population would be soon bought under the influence of the Cross. But a terrible check was given to our operations by the rise of Muthukuttyism. .... Shrines rose, rites and ceremonies were initiated; temples dedicated; and lastly a car festival was instituted at Kottayady to which thousands are annually drawn from towns and villages far and near. This cunning contrivance of Satan has much impeded our progress in these parts....."

### 4. Narayana Guru and Sri Narayana Dharma Paripalana Yogam

#### 4.1 Social Status of Ezhava's in Kerala during the late 18<sup>th</sup> Century:

Similar to the Nadar community in Tamilnadu, their counterparts in Kerala - Ezhava's of Travancore-Cochin and Thiyas of Malabar region- faced severe oppression and hardships due to caste discrimination. Though the status of Ezhavas was better than the paryas etc., their condition was probably worse in Travancore than the same community, Nadars, in the neighboring region. They had been forced for many centuries to live outside the civilized society. They were denied education and were prevented from walking along roads and drinking water from wells. These practices were socially sanctioned and were upheld by the government.

Ezhavas, and Thiyas, were believed to have migrated from Sri Lanka and worked as toddy tappers, palm climbers, farmers and vaidyars (medicine men). The existing social system which refused to include the immigrants into the four fold caste system treated them as 'Panchamas'(fifth caste), and imposed forced voluntary labor (uzhiyam) on them. Those who refused the hard voluntary labor were tortured and punished severely. The details of taxes and the cruelties faced by the Shanar /Nadar women have been enumerated in section 2. It is reported that **a Ezhava women driven to a desperate condition cut off one of her breasts and presented to the tax collectors.** Due to all these many people from the lower castes in the second half of 18<sup>th</sup> century embraced Christianity. Quite often, these conversions also did not absolve them from the burden of Uzhiyam, and they were subjected to cruel forms of punishments. An LMS church historian notes that:



“..... one Devasahayam and six other Christians were seized and put into the jail for 6 days for refusing to sign an agreement to perform certain works without pay. Devasahayam was so shockingly ill-treated in the prison that he died from the effects of torture.” [15]

## 4.2 Advent of Sri Narayana Guru

Sri Narayana Guru (1856-1928) born in Chempazhanthi near Trivandrum, five years after the demise of Sri Vaikunta Swami, paved the way for a similar movement in Kerala, which united the Ezhava Community, organized them to fight for their rights and liberated them from the social oppressions. Narayanan born to an ‘Asan’ (a teacher) acquired basic education and established a school to teach young children, and became an ‘Asan’ himself. Having acquired proficiency in Sanskrit, he learnt the scriptures and got attracted to spirituality. During a brief stay in Trivandrum he learnt Yoga from “Thykkadu Ayyavu”, a learned revolutionary and follower of Sri Vaikuntar. He did a seven year penance in the Pillathadam cave in Maruthuarmalai, 3 kilometers from Swamithope. After the penance, Narayanan was known as “Guru”, and emerged as a crusader of social change.

The Ezhavas at his time were discriminated from getting government employment, and were denied entry to the temples and the environment was ripe for a social upheaval.

## 4.3 Social Engineering Approach of Narayana Guru

Sri Narayana Guru was searching for a non-violent approach to transform the existing order. For this the process of organizing temples became a convenient mode of mobilizing people whose mode of worship at the time was far from satvic. But this was not so easy. In a revolutionary move **he himself consecrated a Shivalingam in Aruvippuram, Trivandrum, challenging the Bhramanical hegemony.** When the shocked upper caste members challenged him he gave the historic reply that **what he installed was an “Ezhava Shiva, and not a Brahmin’s Shiva”.**

To those who questioned the timing of the consecration saying it was not an astrologically auspicious time, he replied: Horoscope is to be cast after the birth of a child, not before. He instructed to place a plaque containing a motto on the temple wall which read as:

Devoid of dividing walls of Caste  
Or hatred of rival faith,  
We all live here  
In brotherhood,  
Such, know this place to be!  
This Model Foundation!

Subsequently he established a number of temples across Kerala, and one for Billava community in Karnataka. **In the last temple instead of an Idol, he consecrated a mirror!**

He laid the foundations of his teachings on Universal brotherhood, and advocated **‘One religion, One caste, and One God’** for humans. He also supported the “Panthibhojanam” an interdining practice, initiated by his (atheist) devotee ‘Sahodaran Ayyappan’ with a view to put an end to the discriminative practice.

“Nārāyana Guru’s philosophy, which is fundamentally of Advaitic and non-dual wisdom in principles, further extended Advaita concepts into practical modes of self-realization through spiritual education, compassion and peaceful co-existence among the human race, whilst promoting social equality and universal brotherhood. His philosophy of non-violence and ahimsa strongly denounced discrimination in the name of caste or religion, and emphasized focusing on education and private enterprise for the ongoing uplift of the quality of life. The Guru’s philosophy emphasized the consistency between true existence of the “common reality” on Earth and one Divine behind the creation and sustenance of the Universe, dismissing any concepts of illusory worlds”[16]

## 4.4 Sri Narayana Dharma Paripalana Yogam

During Guru’s lifetime in 1903 Dr. Palpu, a social reformer from the same community established the Sri Narayana Dharma Paripalana Yogam to ‘spiritualize and industrialize’ the masses. The yogam acted as a vehicle to take the teachings of Guru to the community and unite them. Though Narayana Guru wanted a casteless society based on brotherhood, eventually the SNDP activities got mainly confined to the Ezhava and Thiyya community. Instead of

confronting the social system directly, he sought to empower his community through its own efforts, and emphasized setting up schools and colleges. The “Ezhava Memorial” agitation of the Yogam was a landmark movement in raising the issue of employment of the Ezhavas in government services. A century later, the efforts of the Yogam is highly visible across Kerala in terms of the relative prosperity of the community as well as in socio-economic changes. The essence of Guru's teachings could be summarized as follows:

- “One in kind, one in faith, One in God is man of one same womb, one there is at all.
- All are of one Self-fraternity Such being the dictum to avow, In such a light how can we take life and devoid of least pity go on to eat
- Whichever the religion it suffices if it makes a better man.
- Ask not, Say not, Think not caste
- Acts that one performs for one's own sake Should also aim for the good of other men
- Love of others is my happiness, Love that is mine is happiness for others. And so, truly, deeds that benefit a man must be a cause for other's happiness too.
- Grace, Love, Mercy -all the three - stand for one same reality- life's star. He who loves is who really lives.
- Whatever may be the difference in men's creed, dress, language etc. because they all belong to the same kind of creation, there is no harm at all in their dining together or having marital relation with one another.
- Liquor is poison. Make it not, Sell it not, Drink it not.
- Devoid of dividing walls of caste or race or hatred of rival faith we all live here In Brotherhood”. [17]

Going a step ahead of the conventional religion, the Guru wanted the SNDP Yogam's annual pilgrimage to their religious center Sivagiri matt to focus on **Education , Cleanliness, Devotion to God, Organization, Agriculture, Trade, Handicrafts, Technical training.**

## **5 Ayyankali and Sadujana Paripalana Sangham**

### **5.1 Introduction**

Ayyankali (1863-1914) was a Dalit leader, who fought for the equal rights of the Pulaya community through innovative methods of social mobilization.

### **5.2 The conditions of Pulayas in 19<sup>th</sup> century**

Pulaya community, by the 18<sup>th</sup> century became landless agricultural laborers. Their socio-economic condition became the most pitiable. Like the Parayas, often they also formed the commodity in the obnoxious slave trade prevalent in those days wherein a slave could be bought for 3 Rs. in Colachel and other markets. A Pulaya had to keep a distance of 90 ft. from a Brahmin and 60 ft. from a Nair. They were denied of every opportunity of civilized living.

Pulaya women were not allowed to cover the upper portions of body. They were required to wear kallu mala (a necklace made of granite stones) to indicate their degraded state. They too were untouchable and ‘un seeable’.

### **5.3 The emergence of Ayyankali**

Ayyankali was born as one of the seven children in a poor Pulaya household in Vengannoor in Trivandrum. As is the case with the Pulaya community, he was illiterate but had a fit physique and proficiency in the martial arts. As a young boy Ayyankali experienced discrimination and oppression at the hands of high caste persons. He decided to fight to the finish.

Those days the Pulayas were not allowed to wear proper clothes or enter any of the main streets. Ayyankali decided to brake all these rules. He rented two bullocks and a cart, wore a turban, and a white ‘angavastram’ and rode the cart through the main street of market with loud bells. This ‘arrogant’ behaviour of a Pulayan sent shivers down the spines of the high caste people some of whom attempted to physically stop him. But Ayyankali took out his dagger and scared them away. This incident instilled courage among the Pulaya youth and a rebellion started. The series of incidents known as ‘Chaliyar street/market upheaval’ in 1898 made him a hero of Pulayas, making him a centre-point around whom a movement was to emerge. Ayyankali had a large number of youth associated with his ‘body building club’ and this indirectly

lead to the creation of an 'Ayyankali Sena' (Army) which played a supportive role when Ayyankali got into a series of Satyagraha struggles through his **Sadhu Jana Paripalana Sangham** (Organization for the Protection of Poor People).

#### 5.4 Social Engineering Techniques used in the Ayyankali Movement

##### a. Fight for freedom to walk on the roads

To extend the individual success of Ayyankali to the entire Pulaya community a procession consisting about 4000 people was organized on the Birth Anniversary of the King towards Putharikandam in the Capital. In an ingenious way the processionists carried a portrait of the King so that others will hesitate to stop them. This campaign was not only successful in demonstrating the capacity of nearly 4000 Pulayas to march on the road but also in bringing to the notice of the King that an oppressed community called Pulayas existed. In fact it was a historic success for the Dalits when the King inducted **Ayyankali as a member of the Sri Moolam Praja Assembly.**

##### b. Agrarian Satyagraha

The Pulayas formed the backbone of the agricultural economy of Travancore. They slogged day and night as laborers under the Nair landlords who cared neither for their education nor for their good living but kept them in perpetual subjugation. In fact the efforts of Ayyankali to seek education for his community were violently opposed by the Nairs and others.

Ayyankali launched the first ever agrarian agitation and *hartal* in South India. In 1907, Ayyankali gave a call to all Pulayas of the region to stop farm-works until demands such as freedom of movement, admission of children to schools, ending of whipping of workers etc were accepted. The organization threatened the landlords who tried to entice individual workers, and thus a successful strike was organized. This brought loss of livelihood for agricultural workers and loss of crops for landlords. Landlords hoped the prolonged strike would lead the workers to starvation forcing them to return to work. However, Ayyankali had struck a deal with fishermen community to employ one Pulaya in each boat and share their catch. The angry landlords set fire to the huts of Pulayas, and Ayyankali Sena in turn set fire to the houses of landlords. At the end, Ayyankali was successful to get the deal of rise in wages, school entry and freedom of movement.[18]

##### c. Fight for women's dignity

Ayyankali organized an agitation against the inhuman practices of wearing Kallu mala, and inspired the women to wear blouse and to cover the upper parts of the body. This created riots between communities in various parts of Kerala. In a peace meeting with representations from intellectuals and the upper caste Ayyankali made thousands of Pulaya women cut off the granite necklace thus declaring freedom from this age old custom.

##### d. School entry for the Pulayas.

Ayyankali's attempt to get Dalit children access to education led to a long and arduous struggle. Though Ayyankali got the State orders for the same the upper caste never allowed it to happen. **When the Pulaya children entered from the front door the higher caste children jumped out of the school through the windows.** When Ayyankali personally attempted to admit a girl child to a school, a communal violence of seven days engulfed the locality. Therefore, to achieve the aim of ensuring access of education for Dalit students, Ayyankali decided to open a school himself. Since there was not a single educated person among Pulayas a teacher from high caste was persuaded with a higher salary. But the school was burnt down by high caste community. Five times the process of destruction and construction of the school was repeated [19]. In 1916 SJPS established Theeyankara Pulaya School, in 1919 Shankhumukham School for Christian converts, Night school at Manarkadu, Primary School at Venganoor, Weaving centre and many other such establishments. Hundreds of offices of Sadhu Jana Paripalana Sangham (SJPS) were turned into schools.

##### e. Pulaya Temple Entry Movement

In 1917 Chakola Kurumbaan Deivathan became a member of the Sreemoolam Praja Sabha. He led a historic procession of more than 2000 Pulaya and forcibly entered the Chengannoor Temple. This was ten years before the famous Temple Entry Ordinance and thus could be considered the first Temple Entry Movement in the country.

## 5.5 Organisational strategies and impact

With the aim of institutionalizing the struggle for justice, Ayyankali established the *Sadhujana Paripalana Sangham* (SJPS) in 1907. Its branches were established in each village and selected, for each branch, representatives who were brave and skilled to fight injustice. To enhance the communication among various branches of the SJSP Ayyankali also initiated a magazine.

## 6 Conclusions

We have studied three historic struggles, “in tandem”, spanning 150 years, confronting untouchability and other obnoxious practices originating from rigorous implementation of “Manu Dharma”. All the campaigns under the study were in the same region and the relevant communities had similar problems though differing in scale. The campaign leaders were also born within the same region, falling within 100 kilometers. Thus the experience / techniques of one movement could feed into the other. It may be noted that a prominent guide of Sri Narayana Guru namely Thykkadu Asan was a disciple of Sri Vaikuntar and Ayyankali drew inspiration and guidance from Thykkadu Asan and Sri Narayana Guru.

What is most striking is the adoption of the ideas and tools of Satyagraha, self-refinement, self-reliance and social reconstruction. These tools became globally prominent nearly 75 years later due to the South African experiment of Gandhi. It is worth noting that British Colonization and Christianity also got intertwined with the stories of South Travancore and South Africa – thus opening many directions of research.

In the opinion of the authors the struggle of Ayyankali provides strategies that could yield results in situations not treaded by traditional Satyagraha campaigns. For example if the Pulayas, prevented from even coming to the road or going to schools or temples, continued to be ‘bottled up’ for all times to come there would be no question of their coming out. Thus the process of opening up not only the ‘shell’ in which the oppressed live but also the ‘protective shell’ in which the oppressor group lives, ignorant of the realities, provide a starting point. In fact we get a way of defining the norms of non-cooperation in Satyagraha struggles.

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**PLENARY V: PEOPLES' STRUGGLES AND MOVEMENTS FOR POLLUTION – FREE HARMONIOUS ECOLOGICAL SOCIETY / ECOLOGICAL SOCIAL SYSTEM/ENVIRONMENTAL EQUITY.**

**PLENARY VI: PEOPLES' STRUGGLES AND MOVEMENTS FOR A NEW DEMOCRATIC AND SCIENTIFIC SYSTEM OF EDUCATION FOR ALL/COMMON SCHOOL/NON-COMMERCIAL EDUCATION.**

**PLENARY VII: PEOPLES' STRUGGLES AND MOVEMENTS FOR HEALTH EDUCATION AND HEALTH CARE FOR ALL.**

0703013 JANA, SIBAL (Shaheed Hospital, Dalli Rajhara). SWASTHYA KE LIYA SANGHARH KARO.

"Swasthya ke liya Sangharsh karo" with the slogan Chhatishgarh Mines Shramik Sangh , a tribal based trade union started their health work in 1981 at Dalli Rajhara in durg district. A health committee was formed by the workers and decided to built a hospital and start awareness Programme among the common people. Keeping in mind that in India health facilities are generally for the rich people only and Govt. is washing their hands from health services. Workers with the help of Doctors try to understand the health Problems in India & how to solve these problems. In hospital health committee

started rational medical treatment and is following Hathi committee and WHO recommendation of drugs sometimes people get angry with the way of treatment and the new approaches they adopted. But health committee was stick to their principal. One day common people got to know and understood the reason behind the whole health policy. People showed their interest and yelled "Mahanat Kaso Ki Swasthya ke Liya , Mahanat kaso ka Apna Karikryam " and got the momentum. Villagers, Students, Small traders also participated in the health activities. In last 25 Years Shaheed Hospital stood by the side of the workers who were in strike and their families. Health workers ,Nurses & Doctors Participated in various People's movement .To understand the society ,its dynamics and the politics behind it, health committee started various education Programmes among workers, villagers and others with magicshows ,slide show ,documentaries, posters and with publication, education programme got momentum. people understood the treatment of illness is not the sole aim to be healthy. To keep Themselves healthy there should be some Preventive measures which are to be taken care to stay away from illness ,people started movement for clean potable water , electricity ,Govt.and Bhilai Steel plant Management was forced to Provide potable water and electricity and started a number of school for economic and social development of the citizens. Shaheed Hospital is not name of a hospital only it's a Movement,a health movement.

### **PLENARY VIII: PEOPLES' STRUGGLES AND MOVEMENTS FOR MASS DESTRUCTION WEAPON-FREE AND VIOLENCE – FREE EQUITABLE SOCIETY.**

0824014 PANDEY, SANDEEP (A-893, Indira Nagar, **Lucknow** 226016, U. P.). THE ANTI-NUCLEAR MOVEMENTS IN INDIA.

The constitution of Atomic Energy Commission in early 1948, soon after independence, by a special act of Parliament was made possible because of the proximity that Homi Bhabha, father of India's nuclear programme, enjoyed with the Prime Minister Jawaharlal Nehru. Modelled on the British Act, it imposed even greater secrecy over research and development. Nehru was able to accord highest priority to nuclear energy as he argued in the constituent assembly, 'the point I should like the House to consider is this, that if we are to remain abreast in the world as a nation which keeps ahead of things, we must develop this atomic energy.' According to him India having missed the bus in the area of development of steam power, it remained a backward country. This ensured that there would be relatively little opposition. Department of Atomic Energy (DAE) was set up in 1954 under the PM directly, keeping it out of the purview of executive or legislature of the country. Even though development of nuclear energy was given as the reason for establishing this set up, Nehru had made it quite clear in the beginning itself that 'if we are compelled as a nation to use it for other purposes, possibly no pious sentiments will stop the nation from using it that way.' Nehru did not give approval for testing of a weapon in his lifetime. However, Bhabha before his death in 1966 had initiated the peaceful nuclear explosives (PNE) project, as a result of which India finally conducted the test in 1974. It had probably become necessary for the DAE to embark upon a weapons development programme as the performance of energy programme was quite dismal.

The first opposition to Indian nuclear programme came, surprisingly, from the scientific community immediately after independence when they saw that major funding was being diverted away from other useful areas. Meghnad Saha, C.V. Raman and D.D. Kosambi were among the renowned scientists who opposed the secrecy and exclusivity of the nuclear programme as well as militarization of science. But they did not manage to influence the course of policy.

Homi Bhabha prevailed and convinced Nehru that universities were not in a position to do quality research and were prone to red tape stifling scientific creativity (Gadekar, 1996). Some scientists within the nuclear establishment, like N. Srinivasan, a former member of AEC, publicly expressed his unhappiness with the testing for nuclear weapons as he thought it happened at the cost of nuclear energy. Because India 's weapons programme was a secret until 1998 there was not much support for it, except from the right wing politicians, compared to nuclear energy programme. A number of people in India have been mislead into believing that nuclear energy can meet the energy challenge that faces India 's economy.

However, the first voices, outside the established functioning democratic system, were raised by some left leaning urban citizen's groups and people whose health and environment were adversely affected by local nuclear fuel cycle

facilities. People living close to uranium mining sites, nuclear power plants, nuclear testing sites and proposed radioactive disposal site have protested against these activities which pose a serious threat to them.

The paper will document valiant efforts of the people of India to take on the mighty and autocratic nuclear establishment of the country.

India may not have an overall well informed anti-nuclear movement at the national level like some of the developed countries but there have been some very important and determined localized resistances to nuclear activities by the government. In spite of a low literacy rate and complete opacity related to information regarding the official nuclear activities, sufficient awareness has been created by a handful of activists, independent scientists and the abovementioned small movements that common people have come to realize the associated dangers. There is almost an instant protest now in response to any fresh initiative by the DAE in any part of the country. Even though the media is busy mostly propagating the government's viewpoint, alternative writing and material is too becoming accessible to people now through informal channels. The nuclear establishment has recently found a new ally in the only global super power, which will make it more difficult for the people to carry on with their future struggles. The association of national pride and sovereignty with the nuclear capability makes it even more difficult to protest against the government's nuclear programme. However, the protests against the recent India-US nuclear deal are also part of larger resistances put up by people's movements against the anti-people policies of the government adopted under the influence of international financial institutions and the western governments, especially the US government. Hence the future of anti-nuclear movements is linked to the future of pro-democracy movements in India

## **PLENARY IX: REDEFINING THE PEOPLES' STRUGGLES AND MOVEMENTS FOR EQUITABLE SOCIETY/NOVEL IDEAS & MODELS OF MOVEMENTS EQUITABLE SOCIETY.**

0923015 PARAMESWARAN, M.P (Kerala Sastra Sahithya Parishad). REDEFINING PEOPLE'S STRUGGLES AND MOVEMENTS

### **Introduction: A Polygon Of Resistance**

With the collapse of socialism in the last decade of 20<sup>th</sup> century capitalism surged forward with a vengeance. From simple monopoly it became finance capitalism. Capital got detached from the production process and itself became a commodity in the form of Casino Capital. This played havoc with the economies of developing countries since they have

been coerced to bind themselves to the Casino Capital through liberalization, 'opening up' etc. Inequalities grew to all time highs. More and more people in Asia, Africa and Latin America began to find life increasingly intolerable. Socialism, the historical sequel to capitalism is no longer able to inspire people. The socialist/communist/workers parties in developed countries and most of the Asian-African-Latin American countries have been degenerating since long. However, the necessity of resistance has been increasing. Even during the 'golden years' of socialism there were issues which were not properly addressed by the socialists, such as environmental degradation, gender inequity, human rights etc. Last quarter of the 20<sup>th</sup> century saw a virtual explosion of a variety of resistance movements. The take off took place with the French student's rebellion of 1968 which was, essentially, a revolt against authorities and authoritarianism of any kind. The concerns, the methods, the locations and reaches of these protest movements were extremely varied. Each one is slightly different from all others. In combination they made a many sided polygon of forces with the net force amounting to almost zero. Unless realigned they cannot generate a substantially large resultant force of opposition to global capitalism. This requires a focusing lens, a shared ideology, a shared vision about the future. However, the very origin of these movements was through the negation of ideologies, negation of 'grand narratives' and shared visions in general. The World Social Fora began to be organized with the hope that the bilateral and multilateral contacts may generate shared visions and lead to more united action against global capitalism. This has not taken place and will not take place in the absence of a shared general direction of progress with differences in particulars. Yes, an ideological lens has to be worked out to focus and direct the divergent beam of opposition to capitalism and, also, to create new societies in place of old ones.

### **New Resistance Movements**

The international situation has changed qualitatively during the past two decades, from what it was during the 20<sup>th</sup> century. The socialist block does not exist any more. The world is no longer bipolar. It is mono-polar. The pole is situated in USA. Market has become an absolute dictator. It has assumed the right to unrestrained exploitation of natural and human resources. The transnational corporations have become more powerful than most of the nation-states. The older forms of resistance movements like political parties, trade unions, class and mass organizations, social reform movements etc. have become almost ineffective due to a number of limitations:

- They are unable to respond to the new and more complex political situations and to new and emergent problems.
- They address, normally, only local or national issues, seldom international and global issues
- They have only generalized concepts and understandings, with little specialized knowledge and skills.
- They view every thing from a mechanical class angle, and gloss over issues related to race, caste, culture and identity
- They are concerned more with central political power than with building from bottom upwards

New resistance movements became necessary in response to the emergent global and local situations, in the context of the weaknesses of older movements and also of new possibilities – new technologies, internet, communication revolution, new organizational patterns like networking and chain formation, cyber guerillas, free software etc. etc. And they sprang up in the form of movements based on environment, gender, justice, human rights, peace, food security, consumer rights, anti war, anti-free trade, anti-globalization etc.

Geographical resistance fronts too are proliferating – for example struggle against transnational water giants who are keen to appropriate drinking water sources in Bolivia, in China, in Uruguay, in Netherlands, in Ireland, in India.... struggles to save environment in Three Gorges China, Silent Valley, Narmada, Subarnarekha....

Together with these new forms and issues of struggle new categories too have emerged and assumed importance : Public Space, Civil Society, New Social Movements, Post modernism, Post-developmentalism, Identity Politics, People's Science Movements and so on and also opposing categories like marketism, pragmatism, consumerism, developmentalism, fundamentalism, irrationalism, apolitism and so on

These new movements have their own weaknesses:

- they don't get involved in people's issues or mass issues,
- they are ambivalent towards superstition and religious formalism,
- they don't have any concrete proposal against globalization
- they soon become middle classized
- they often do not exhibit any scientific temper



One can classify these New Resistance Movements into three categories

- (i) Those who challenge corporate power and seek to control and reform them
- (ii) Those who opt for a new and humane internationally built, democratically bottom up ones
- (iii) Those who reject all international connections and insist on localism

The de-linking thesis of Samir Amin, Right to Self Determination Groups, Anarchic Movements, Sustainable Development Movements, Multiple Local Development Models etc. belong to the third type

There is a lot of grey and overlap area between the second and third categories. Many of these movements are two, three and four decades old. Their total scalar strength is increasing by leaps and bounds, but not their vector strength. As a result they are unable to offer any effective resistance to the all destructive juggernaut of global casino capitalism which rolls on, resulting in:

- (i) increasing income, wealth and power inequalities, globally, nationally and locally
- (ii) frighteningly fast depletion of natural resources leading to copper wars, oil wars, water wars... wars to take control of those dwindling resources
- (iii) unabated growth of green house gases in the atmosphere, increasing pollution of oceans and dangerous accumulation of non destroyable radioactive wastes
- (iv) uneven increase in atmospheric energy accumulation resulting in chaotic changes in climate which are becoming increasingly irreversible.

Together with these changes in the physical environment major changes are taking place in the spiritual or non-material environment too: humans are fastly losing their characteristically human behaviours which made them humans and are becoming slaves to their animal instincts. This has got a profound bearing on their response to the Big Catastrophe which is now almost unavoidable.

### **The Big Catastrophe**

It was Rachel Carson (Carson Rachel, 1962) who first blew the horn warning the impending catastrophe through the book *Silent Spring* in 1962. Ultimately this led to the World Conference on Environment in 1972 at Stockholm. As a contribution to its proceedings the Club of Rome under Aurelio Pecci worked out a number of possible scenarios through computer models, about the future of the world. All of them gave frightening pictures. The results were published in the report called *Limits to Growth*. (Meadows Donella, 1972) Earth's resources being finite, it was common sense to accept that there are limits to growth – but it was never suspected that we are fast approaching those limits. The political and scientific communities, both, were shocked. Their instant reflex was to reject these conclusions. However, over the subsequent decades it became clear that the picture drawn in *Limits to Growth* is essentially correct with only marginal changes here and there. This led to the Earth Summit in Rio-De Jeniro in 1992. The same MIT group of Club of Rome re-ran the computer programmes with a new inputs and worked out several alternative scenarios. (Meadows Donella....1992) But all of them indicated the near certainty of a sudden collapse of human civilization, within the first half of 21<sup>st</sup> century. Figure 1 depicts the actual (up to 1992) and projected (beyond 1992) changes in global population, global average life expectation and per capita food availability from 1900 to 2100. The lower curves are for condition which do not foresee any major changes in the historic trajectory a 'business as usual' model. The higher curve is based on the assumption of new discoveries doubling the resource base, new technologies which double the efficiencies and more intensive agriculture which double the productivity of food grains. However there is no evidence to indicate that such doublings will take place in the foreseeable future. Further, even if population is stabilized and per capita production of consumer goods not *allowed* to increase beyond a certain level still the limited resources will get exhausted, may be a few decades later and so the catastrophe could only be postponed for a few more decades. The green house gases will go on accumulating in the atmosphere and climate will become more and more capricious. Over chemicalization of agriculture for higher levels of productivity will leave the soil more and more famished so that at one time it may simple stop responding. Apparently this catastrophe cannot be averted. Millions upon millions are likely to perish each year. The life expectation will come down drastically. Infant mortality and morbidity will go up.

All these are quite likely to happen. Who will die first? The Americans or the Africans, the Europeans or the Asians? In each country the rich or the poor? The Brahmins or the Dalits? Answers are quite obvious. Could the human kind strike a different equilibrium? At a lower level of population? Or would human kind have lost all hope by that time and start running

amuck to exacerbate the situation? Would the developed countries, arrive at an agreement among themselves and pass on the entire burden of the catastrophe on to the poor, in Asia, Africa, Latin America and in their own countries? Answers to all these questions are speculative. But one thing is almost as certain as global warning: humanity will have to face a catastrophic situation soon, within one generation or two. The youth and the children of this generation will have to face it. The time frame is much shorter than the historical time frame of many socio-political movements. They are relevant even to day. So are environment, gender, peace, human right, dalit right etc. etc. movements too. But they don't have stamina to go on. Nobody expects solutions to these issues on a global scale within one or two generations. All left leaders, Marx or Engels, Lenin or Mao have conceived communism or even socialism as a distant goal. But, nearly a hundred years ago Rosa Luxemburg had warned that what immediately follows capitalism need not necessarily be socialism; it could also be barbarism. A barbaric humanity with such huge stockpiles of Weapons of Mass Destruction faces the real danger of self-extinction.

Hence our *immediate* goal is not to build *Socialism*, but to ensure *Survival*. The various people's struggles and movements will have to be redesigned, to ensure the survival of the human species through the period of catastrophe. The strategy and tactics to be adopted to achieve this, could also serve the objectives of the present struggles: for equity, gender justice, emancipation, peace, human rights, environment, social security etc. as well as long term struggles for building socialism. It is argued that these struggles *should* lead to the creation of:

- (i) A very large number – tens of thousands of them – of virtually 'de-linked local economies'- de-linked from the global economy so that the catastrophic changes in that will affect them but mildly.
- (ii) Effective global linkages at the cultural and knowledge levels so that they reinforce each other and preserve the human heritage

Efforts will have to be made to ensure that within these distributed local economies much of the basic knowledge and skills which human species have accumulated over tens of thousands of years is retained and not lost. Very large scale manufacturing facilities, R and D institutions, towns etc. are most likely to be destroyed.

This requires conscious efforts to make *Small-Powerful* and not simply *beautiful*; to develop locally viable technologies for extraction of energy from renewable sources such as the sun, wind, water etc., to produce necessary food from limited land and to produce necessary construction and other materials locally.

All these require the development of new, local, socio-economic systems which are non-exploitative, democratic and emancipatory. Even if, by some miracle we are able to avert the imminent catastrophe through a quick - within 10 to 20 years – transition from capitalism to socialism, the new global (or even local) socialist society cannot sustain for long without transcending many of its historic legacies. The New Society will have to charter a New Trajectory for development. It will not be possible to do this all over the world at one instant. A large number of local societies should begin experimenting with the various elements of the new trajectory and collectively evolve the general features – particulars would be different – of the New Socialist Trajectory. In other words the New Socialist Society should grow within the wombs of the existing capitalist society. The old Russian or Chinese type of nation-state socialism cannot grow within this womb. These local societies, experimenting with new socio-economic trajectories can, hopefully, function as Noah's Arc in case of an ecological catastrophe and a species break-down.

### **A New Trajectory for a New Society**

While we define a New Trajectory we will have to use many words and expressions with meanings differing from their popular ones and also will have to define new concepts and expressions like *welfare value*, *spiritual quality of life*, *wastage index de-humanization index* etc. The New Trajectory should lead the local community/society to a situation where:

- (i) the physical and spiritual qualities of life of every human being improved continuously
- (ii) such improved qualities are sustainable for thousands of generations
- (iii) the population increases, if ever it can, *without* jeopardizing the above two conditions
- (i) the Three Divides – Income Divide, Knowledge Divide and Social Divide-existing between individuals, between groups and between nations get bridged continuously
- (ii) the people are emancipated from all forms of alienation; they are freed from animal limitations of existence and are free to embark upon truly human endeavours.

- (iii) everybody participate in taking decisions which affect their own lives
- (iv) the distinction between towns and villages gets erased through a process of **urbanization**, of spreading industries and population more evenly.

These would demand,

- (i) strengthening of local economies
- (ii) highest level of participatory democracy
- (iii) technologies that will make small powerful
- (iv) technologies to tap solar energy abundantly and cheaply, technologies to convert every waste into wealth, technologies to clean up the already polluted environment
- (v) wisdom to distinguish needs from greed.

This 'new society' will not spontaneously evolve from the old one. What will happen spontaneously is a deepening of the present contradictions leading to an ultimate catastrophic collapse. The new society cannot evolve the way capitalism evolved out of feudalism or how feudalism evolved from the earlier societies. The new society has to be built *consciously*, step by step. The first step could be to make the realization that 'the present world is unacceptable', and to share it with more and more people. It is a process of public or citizen education. This is one of the principal objectives of the People's Science Movement in India with over 300,000 members spread across all the states, in about 300 districts out of the total of 600 districts. It was this movement which was mainly responsible for mobilizing nearly 12 million volunteers to teach 120 million illiterates during the great Total Literacy Campaign period in India.

The second step will be building up of 'islands' of local societies, local economies designed to achieve the earlier mentioned objectives. This will be a two step forward – one (or more) step backward zig zag process. The new world or new society will become stable only on a global scale, but they are to be built up locally in increasing number of locations which will begin to coalesce at a later stage. This idea has been beautifully expressed by Mahatma Gandhi in the following lines:

"In this structure composed of innumerable villages there will be ever widening never ascending circles. Life will not be a pyramid with the apex sustained by the bottom. But it will be an oceanic circle whose centre will be the individual, always ready to perish for the villages, till at last the whole life will become one life composed of individuals never aggressive in their arrogance, but every humble, sharing the majesty of the oceanic circle of which they are integral part. Therefore the outer most circumference will not wield power to crush the inner circle but will give strength to all within and derives its own strength from it. I may be taunted with the retort that this is all Utopian and, therefore, not worth a single thought. If Euclid's points, though incapable of being drawn by human agency has an imperishable value, my picture has its own for the man kind to live." (Gandhi, 1946)

Karl Marx has propounded a similar idea, much earlier, in the form of the future socialist society, it being a non hierarchically and horizontally connected net work of 'associated producers'. The Communist Manifesto elaborates a similar idea in the programme of the new socialist state:

"Combination of agriculture with manufacturing industries; gradual abolition of the distinction between town and country by a more equable distribution of the population over the country" (Marx, 1848)

### **Terms to Define the New Socialist Society**

#### **Sustainability**

The World Commission on Environment and Development gives the following simple definition to the term sustainability. "A sustainable society is one that meets the needs of the present without compromising the ability of future generations to meet their own needs" (WCED, 1987)

It has to be noted that here the term 'need' has not been defined. Needs for supersonic travel and seven star life style are not questioned. The category called 'greed' has not been recognized. We have earlier noted one characteristic of the future society: that shall be sustainable. Herman Daly, the well known ecological economist puts three conditions to ensure the "physical sustainability of the society's material and energy throughputs" (Daly, 1991)

- (1) It's rates of use of renewable resources do not exceed their rates of regeneration
- (2) It's rates of use of non renewable resources do not exceed the rate at which sustainable renewable substitutes are developed.
- (3) It's rates of pollution emission do not exceed the assimilative capacity of the environment.

All these are necessary, but not sufficient. One may add a few more conditions.

1. Per capita material and resource throughput should be continuously decreased, consistent with the condition of continuous progress in the quality of life. If we take, as a first approximation, the per capita GDP to represent the material and energy throughput and crude life expectation at birth to represent the quality of life (both have other important elements too), then the comparison given in Table below I tells many things:

**Table – I**  
**Per Capita GDP in PPP dollars and Life Expectation at Birth– 2000**

Country	Per capita GDP PPP dollars	Life expectation at birth-years
USA	34192	77.0
Norway	29918	78.5
<b>Kerala</b>	<b>2800</b>	<b>75.0</b>
South Africa	10000	48.3
Botswana	7184	40.3

- (i) There is no direct correlation between GDP and Life Expectation.
  - (ii) Developed countries are using resources wastefully.
  - (iii) Resource throughputs can be brought down considerably
  - (iv) Any attempt to simply increase resource throughput, to ape the west, is absurdly foolish.
2. Sustainability should ensure not only intra-generational but also inter-generational justice.

This concept has been put down quite beautifully and powerfully by Marx in *Capital* (Marx, 1971). Rejecting the concept of any individual or any society or even human kind as a whole *owning* the earth he says:

“They are simply its possessors, its beneficiaries and have to bequeath it in an improved state to succeeding generations as *boni patrias familias*” (good heads of households)”

The same idea was put in *Only One Earth* by Barbara Ward:

“This earth is not what we inherited from our forefathers, but what we borrowed from our children.” (Barbara Ward.....1972)

When a desired material exists in nature in a concentrated form we call it a resource. When it is diluted or transformed we call it waste. Even the ‘products’ from resources like, say steel, from iron ore ultimately gets dispersed, in the form of rust. One day, these ‘wastes’ too will have to be converted into a resource using solar energy and knowledge. It is obvious that the entire production process needs to be looked into and restructured. To help this we can define a few more concepts like Wastage Index, Dehumanization Index, Participation Index, Self-sufficiency Index etc. besides sustainability, equality etc.

### Quality of Life

We can define a Material or Physical Quality of Life (PQL) and a Non Material or Spiritual Quality of Life (SQL) in place of the Human Development Index of the UNDP.

*Physical Quality of Life* can be defined in terms of three parameters:

1. **Biological quality:** high life expectation at birth and low life time integrated morbidity are the basic elements in this. Contributing factors are: low crude death rate, low infant mortality, child mortality and maternal mortality rates, low birth rate and fertility rate, low levels of malnutrition, etc.

2. **Human liberation or emancipation:** increased freedom from the merely animal aspects of existence as search for food, species procreation etc. and increased availability of time for genuinely human- cultural activities - in short leisure.

3. **Sustainability:** “liberation from animal aspects of life” is presently being attained at the expense of nature, depleting limited natural resources at alarmingly rapid rates. This is not sustainable for long. True human development should enable the species to survive indefinitely. (This is rather axiomatic. There may be people who would ask: what if human species get extinct in a hundred or less number of years. If the species get extinct we are not there to grieve over it. There is no counter argument against this except that one of the biological instincts of any life form is to survive and to expand). This would demand the use of natural resources in a fully renewable manner.

*Spiritual Quality of Life* too can be defined in terms of three elements:

1. **Social quality**, indicated by a continuous reduction in suicide rate, in murder and crime rate, in the rates of consumption of alcohol and narcotics, in expenditure on police and military, in child labour, in abuse of women etc. etc.

2. **Cultural quality**, indicated by high literacy, high average levels of education, high reading rates, increasing participation in cultural and sports activities, etc.

3. **Participation:** human beings do not like to live on charity. Work is an essential need for them. Increased participation of each and every citizen in the economic and political activities of the society is imperative for human satisfaction. “Full employment” is thus not only an economic necessity, but also a spiritual necessity. Same is the case for participative democracy – it is not merely a political demand, it is a spiritual demand too.

### ***Need and Greed: Welfare Value***

Text books in economics deal with only use value and exchange value. An atom bomb has a very high use value, because it can annihilate a lot of human beings, as USA did in Nagasaki and Hiroshima. So, it can fetch a very high exchange value too, if it is put for sale. Lesser weapons - guns, missiles, tanks, ships, fighter planes – all are to day commodities for sale. But for humanity as a whole these weapons of destruction counteract with its welfare. The welfare value of weapons is negative. One can identify a large array of goods and services which have negative welfare values – alcohol, narcotics, tobacco, fast food, gambling, stock trading etc. One can also identify a number of goods and services which are essential for our existence and hence have very high welfare values - food, drinking water, drugs, doctors, sanitation, education, roads, vehicles and so on. Even these, beyond certain limits will have little or can have even negative incremental welfare values. There is a vast array of goods and services which have practically no welfare value, if we measure the welfare value in terms of their usefulness in improving the PQL or SQL of the society as a whole. To day we have an economic system which demands a continuous increase in the production, exchange and consumption of goods and services. People purchase things they *need*. So their needs are to be expanded, needs are to be manufactured, at a rate larger than that could be satisfied. This is the responsibility of advertisement and media. Education and even scientific research are consciously used to manufacture needs. Efforts to satisfy such manufactured needs rob people of their leisure, alienate them from themselves. The economic system of capitalism, liberalism, either old or new, cannot exist without continuous creation and accumulation of capital and this demands the above mentioned manufacture of needs. Once we accept a manufactured need which has zero or negative welfare value, as a genuine need, it becomes greed. That, the genuine needs are much less than what an average American thinks, is well demonstrated by the experience of Kerala. There is an urgent necessity to develop a new economics incorporating the concepts of welfare value and quality of life.

### ***Equality***

Equality does not mean, obviously, mechanical equality. That is neither possible nor desirable. What is meant is equity or equality in opportunities, equal degree of emancipation. The so called equality of opportunity in the contemporary world is sham. The initial handicaps are too big. Existing divides - income divide, knowledge divide and social divide - reinforce each other and behave as a positive feed back loop. As a result inequalities in all fields are increasing. The income inequalities between countries and within countries have been increasing. Table II below is indicative of the widening gap between developed countries and undeveloped countries.

#### **TABLE -II**

#### **INCOME IN PPP Dollar**

Year /Country	USA	Chad	Zambia	Madagascar
1960	9983	785 (12.7)	1172 (8.5)	1013 (9.9)
1990	21499	559 (38.5)	744(28.9)	704 (25.6)
2002	35750	1020 (35.1)	840 (42.6)	740 (48.3)

### Ratios in brackets

Not only the rules of the game, but even the games will have to be changed. Development shall be redefined. It shall consciously be planned to favour the poor in a partisan manner and 'punish' the rich, by siphoning of the lion's share of their income to bridge the divides. Such a statement will immediately attract hostility. But it can be assured that this will, in no way, decrease the quality of life – neither the PQL nor the SQL - of the rich. In fact it will lead to an improvement in both, because the concomitant measures will lead to (i) a decrease in working hours (ii) a decrease in forced travel time (iii) increase social security (iv) increase in freedom from fear and (v) reduction of the tension of cut throat competition. Life will no longer be a 100 meter sprint. It will be more like a leisurely morning walk. They will be free from the responsibility of taking innumerable decisions, based on insufficient information, decisions which may affect, in the short run or in the long run, the lives of many others and of even they themselves, very adversely.

### Security

Like any other living thing humans too require certain basic things like food, water, air, protection from environment etc. Humans require, also, education, healthcare, rest and recreation. These are basic needs. But these are not enough. They should feel secure, rest assured that they will enjoy all these things, even in old age and even when they are sick. They should also feel assured that their children, and their children too, will be provided with all these. Humans are, in the least, three generational animals. They want security for at least three generations. But, unfortunately they do not see much farther and in some cases not even two generations ahead. This is visible in the attitude of average citizens and seasoned politicians towards sustainability and ecological changes. The statement by George Bush senior at the time of Earth Summit in 1992 that "the American Way of Life is Non-negotiable" is a typical expression of this state of mind. It represents not lack of understanding but fear of change. This is not limited to political leaders alone. Bulk of the American Citizens too share this fear. That is why they prefer Clintons and Bushes to Naders.

Feeling of insecurity drives people to amass personal wealth as insurance and weapons of destruction for defense. If the society assures security, as the Scandinavian countries do even to day or what the socialist countries, especially the USSR had done in the sixties, the entire social ethos will change. In the nineteen sixties, soviet citizens never used to feel the necessity of amassing wealth to be passed on to their children as a social security measure.

### Wastage Index

The distances that humans are *required* to travel over a life time has been continuously increasing. The more developed a society is, the larger is this distance. These are not pleasure trips, but forced travel to earn a livelihood. People commute 50 kilometers or more, each way. The distance travelled by an average American citizen, throughout his / her life time for work and back is far higher than the same for an average Indian. This is the price they are paying for progress. The unscientific organization of habitat and employment is the culprit. But this is a bonus for automobile manufacturers.

Not only distances travelled by humans but also transportation distance of commodities have increased. A century or so ago goods required for the existence of a community used to be made within that community or in the neighbouring community. Today most of the same commodities travel from one continent to another. Production is concentrated at locations which offered maximum profit. Raw material and finished products are hauled over thousands of kilometers. Much of the hidden expenses in this are born not by the capitalists, but by the people. Capitalists are concerned only with their individual profit. It should be possible to reduce the forced travel distance of humans and the haulage distance of commodities. The quantity, Wastage Index is used as a measure of the forced travel/haulage. It has two components. Citizens Travel Index and Commodity Haulage Index. The Citizens Travel Index can be defined in terms of the average distance travelled by a citizen per year. Tendencies are more important than absolute values. Over a definite period of time, say ten years, to what extent this has decreased or increased? This is what we are interested in. It is desirable to reduce the *forced* travel time and distance to a minimum.

Commodities are, in fact, congealed labour. This labour can be expressed in terms of hours or in dollars or in rupees. We make a detailed list of all commodities consumed by an individual over a period of one year. Each has got a price and is produced at a locality near to you or far away from you. Even in one single product different components might have been made in different places. Different commodities and different elements have travelled different distances before reaching the consumer. If we multiply the value- price- by the distance it has travelled and add them all we get the consumption in dollar or rupee – kilometers. If this is divided by the average per capita consumption in dollars or rupees we get a 'distance' consumed by us. We can monitor the change in this – increase or decrease –year after year. To put it in simple terms, it is desirable to reduce forced travel of humans as well as the transportation distance of commodities. In other words material life should be localised, as far as possible. This is not applicable to cultural life or knowledge.

### ***Dehumanization Index***

A situation demanding the deployment of more and more police and jails to maintain law and order is not a desirable one. It means that the citizens are living in constant fear. This is, really, the case in the USA. Further, if a country has to spend a substantial part of its income to maintain a huge army for defense or for offense, a situation when it has to sacrifice large number of its youth on battle fields, this too is an unenviable one. Reduction in the expenses for law and order as well as defense is an improvement in humanism. The opposite is de-humanization. Public education and health care are two very important social needs. Ability to set apart more resources for this increases the quality of life. If we divide the total expenditure on police, jail, courts, military, and administration by the total expenditure on education and health care, we get a quantity which can be termed as 'dehumanization index.'" The objective should be to reduce this continuously and make it approach to zero. USA is one of the most dehumanized countries in the world. Based on this spirit the dehumanization index could be constructed in other ways too.

### ***Liberation Index***

One of the earliest demands of the working class was to reduce the labour time to 8 hours a day. The gigantic progress in science and technology has reduced the labour time necessary to produce goods and services required for attaining a high PQL. Still labour time has only increased. We can define a quantity called *Liberation Index*, indicating a reduction in the necessary labour. Let us define it as the ratio of the current labour time (including travel time for work) to what was demanded by the striking Chicago workers, namely 8 hours a day. The liberation index of average american working 13 hours a day become  $8 \div 13$  or about 0.6 – less than one. Instead of liberation, bondage has increased. Stopping the production of goods and services with zero or negative welfare values can reduce the labour time to 4-5 hours a day. If this takes place the Liberation Index will be  $8 \div 5$  or about 1.6 Increase in liberation index is a sign of progress. This is achieved by (i) increasing efficiency of labour and (ii) reducing production of goods and service having little or negative welfare value.

### ***Gender Equity***

With the appearance of private property came in one of the most unfortunate episodes in the history: the fall of woman. At each stage in the transition from barbarism to civilization the women was pushed one step down. The theory that "During childhood father protects, during youth the husband and during old age the son protects – women do not deserve freedom" is not only prevalent in India but elsewhere too. Just as we compare human development of different countries we can do compare the human development indices of men and women separately in any country. The 1995 HDR had a section particularly devoted for this. When the inequality between men and women was considered as a negative quality, then Japan which was ahead in all other aspects, was found to slide down considerably. The labour time of women is considerably more than that of men everywhere. The woman who is forced to work for the economic security of self and the family cannot escape from home responsibilities like cooking etc. On an average she is forced to work for 12-14 hours a day. Her 'Liberation Index' is considerably lower than that of men. In education, in free time to enjoy arts and sports, in participation in economic and political activities- every where she is forced to be far behind men.

### ***Participation Index***

When we speak about equity and justice there is one point that is to be born in mind. This shall not be the charity of the rich and the powerful in the community. It has to be a natural state for the society. If a substantial percentage of the population has to dependant on charity- pension it is not a desirable situation, even if it is done. Nobody wants to depend on other's charity all the time. The saying that human tendency is to evade labour, to make money by hook or crook is an

exaggeration. Yes, today there are a number of very rich people who live a luxurious life without doing one hour's work a day. This is made possible because of the recognition given by the people to private ownership of means of production and capital. The majority of the people cannot live like this, and do not want it too. Participation is both a material need and a spiritual need for them. It is not only a personal need but also social need.

Economic production is carried out not individually, but collectively. It is the sum total of such collective activities that constitute the society and various forms of 'social contracts'. In this each individual has a role to play – not only in economic production but also in maintaining the necessary collectivity. Politics is an important part of this. Every individual might be involved in some or other form of public action. But some are 'full time' political activists, some are permanent critics. This is not a good division. Every citizen has to undertake and fulfill some part of the social responsibility including politics. In India, especially in Kerala, grama sabha – village assembly - is an ideal platform on which every citizen can participate. The time they spend on class organizations, mass organization, political parties, cultural organizations etc. all constitute what we call 'participation'. More the time spent by average citizen in socio-political activities and less the number of 'full time' socio political workers the more participatory the society is. An interesting comparison will be between the Kerala Sastra Sahitya Parishad and a traditional Non Governmental Organization.. In the later every actor is a full time paid member. Social participation is practically nil. In the former, in KSSP, more than 98 per cent of the activities are carried out by the members without any remuneration. Social participation is the highest there.

But, economic participation is measured differently, in terms of production, in terms of equity ratio. The average per capita income of the poorest 20% of the community, divided by that of the richest 20% gives a measure of income equity, reflecting economic participation. The nearer it is to 1.00, higher is the level of economic participation.

### **Self-Sufficiency**

It is a common refrain that having liberated from military imperialism, the third world countries are being now subjected to economic imperialism. They are becoming less and less self-reliant, becoming more and more dependant. In the process they are losing political sovereignty too. How they can regain their sovereignty? Even within a single country there are regions where citizens feel that other regions are exploiting them. Gandhiji always spoke of self-sufficiency and not only of self-reliance. It has become, however, fashionable to argue that no town, no country can be fully self-sufficient. Increasing inter-dependence is the rule of the day. Unfortunately, interdependence gradually turn into dependence. It is argued here that 'self-sufficiency' is neither an unscientific concept nor an utopian one. Once we start differentiating need and greed, the criteria for self-sufficiency become clearer. Needs are to be understood in terms of Human Development defined in terms of quality of life and not in terms of mere material consumption. To satisfy needs people have to produce-convert natural resources into consumable goods. The intermediate agents are tools, skills and knowledge. They strengthen each other mutually. Self-sufficiency increases in accordance with the growth of knowledge, skills and tools on the one hand and enlargement of the geographical area, leading to increased availability and diversity of natural resources, on the other hand. Kerala cannot be self-sufficient in rice, but can be self-sufficient in calories, proteins, minerals and vitamins. India can be self-sufficient not only in food grains, but also in providing for every genuinely human need. A country's, a community's self-sufficiency can be measured in terms of what percentage of its genuinely human needs can be met from within. A reduction in average commodity haulage, referred to above, will be possible only with increasing levels of self-sufficiency

All these-equity, security, sustainability, efficiency, humanness, participation and self-sufficiency – are desirable. But to realise them, the entire economic-production system will require an overhaul – in planning, in decision making, in producing, in dividing – in fact everywhere. We shall proceed to contemplate on them.

### **Structure of the New Society**

The New Society is conceived as a post-capitalist world. Even at the risk of being misunderstood as Stalinism I would call it Socialism. Generally we characterize socialism as:

- i) A society where there is no exploitation of humans by humans and in order to ensure this, social ownership of the means of production.
- ii) Sharing of produces in accordance to the work contribution.



There are, in fact, many more elements. We speak of bringing up a new type of human being endowed with socialist values – but we are vague about what to do to bring up the new socialist human being. The new human being should understand the contradiction between personal greed and social need, the welfare value - positive or negative – of commodities, the importance of equality, intergenerational justice or necessity of sustainable use of resources and protection of the environment.

Citizens should, also, recognize their responsibility in production as well as running the affairs of the community and be willing to accept it and democratically participate in it.

As mentioned in the Communist Manifesto, the Socialist / Communist society should consistently strive to bring down the difference between town and village by distributing the population more evenly, by a judicious combination of agriculture and industry.

This would demand, as indicated earlier, a down scaling of industrial enterprises as against mega-scaling demanded by capitalism and this will be possible only if research and development in science and technology leads to making small 'powerful', not only beautiful. A concomitant requirement is diversification of industry and agriculture. All these lead to increasing levels of local self sufficiency and a continuous reduction in haulage of goods and work necessitated travel of citizens, reducing energy requirements. If humankind is taken as a whole, and if we *share freely all the knowledge* we have, every society can produce all its basic needs and even goods of comfort, can produce enough surplus to expand production and ensure security for succeeding generations too. So, in the New Socialist Society knowledge, science and technology, will not be a private property, but will be public goods. It won't keep Intellectual 'Property' Rights. For it, this is an extremely vulgar concept – this *intellectual property*. People are increasingly less dependent on long distance transport of humans and materials, as a necessity. People will still travel, not for work but for pleasure. Obviously, it does not, also, mean a total rejection of trans-national division of labour. In limited cases like, for example, chips and even automobiles for smaller nations, will be collectively produced by a number nations together, through mutual agreements worked out in advance.

Localism is not contrary to nationalism or internationalism. They all complement each other. The word 'national' would mean, something different in the New Society. Instead of being a politico-economic category it will become a cultural category. And so it becomes necessary to save and develop the different nationalities. When politico-economic nations do not trust each other, when they find it necessary to have control over the market and natural resources, weapons of mass destruction and army become necessary. Once each nation becomes locally self-sufficient, foreign markets and resources will become less and less important. Present society has before it two options : either increasing competition, mutual conflicts, wars and ultimate destruction or increasing cooperation, peace and emancipation. No sane society will chose the first alternative. Thus, localism, here, is not against internationalism, but a necessary condition to realize it.

This would necessitate corresponding changes in political structures too. From a situation, where the rights of individual citizens and small groups to decide what future they want and how to shape that future, are being continuously eroded, we have to move to another one where these rights get continuously reinforced. Then only democracy will be real. Then only citizens have control over their own lives. The following conditions are to be satisfied, for this:

- (1) It must be possible to take crucial decisions at local level. It should be possible for every citizen to participate in it. Such face to face democracy is feasible only in small groups.
- (2) Political and social decisions do depend upon the economic organization. In a society with centralized economic activities it is not possible to take decentralized and local political decisions. This has to be born in mind. Politics follows economics.
- (3) Unless small scale enterprises became economically superior decentralised economy will not be feasible. So, the outline of a new social structure will have to be drawn after the outline of the economic structure. This new economic structure has to germinate within existing one. It cannot be dictated politically. The argument that first let us capture state power, then we can think of economy is not scientific.
- (4) So, as precursor to a new social system we have to engage in S&T research and development activities to make small powerful. The People's Science Movement consider this as their primary responsibility.
- (5) The world of the future should be a network of hundreds of thousands of local communities which are increasingly becoming self-sufficient. Nation states will lose the importance they have now. Protecting the frontiers will make no sense then.

- (6) This network will have a number of levels or sub-systems – something akin to the present spatial configuration of Towns, Districts, States, Countries, etc. The present boundaries are not sacrosanct and can change. It will be based, more on ecological and cultural considerations.
- (7) The different sub-systems will be inter-connected not hierarchically, but horizontally. The division of responsibilities among them may vary from country to country and from time to time.
- (8) If we are to have the courage to think on these lines, the belief that 'Another World Is Possible And Necessary' should become more deep and more widespread. Not only that. We should be aware that we ourselves have to create this new world and those amongst us who are benefiting unduly from the present world won't want a change and would oppose it.
- (9) We should realise that human progress is not mere increase in consumption. Our aim should be to improve the quality of life, both physical and spiritual. This does not require far away resources or global markets.
- (10) There are many levels of human satisfaction. They have physical needs like food, clothing, shelter, education, health care, etc. Also security for the future of self and children. Liberation from anxiety about future is a physical need. But there are non-material needs too. Sense of belonging to a collective, being loved and respected, self respect, self-actualization... these are non-material needs. The aim should be to satisfy both these needs.

### **How Do We Go About It?**

We are defining a trajectory which will help the local economy to become not only self reliant but also self sufficient. The extent of the 'local-ity' may vary from situation to situation, but never too large to make effective participation of individual citizens impossible or too difficult. This may amount to a population of a few thousands to a few tens of thousands, extending to an area from 10-20 Sq. KM to 100-200 Sq..KM- not more. The major components of self sufficiency are;

- (i) Food and drinking water
- (ii) Energy
- (iii) Materials

The only input into the society will be sunshine and rain. But for them, it is an *adiabatic* society akin to the one in the Biosphere Experiment.

There are two specific situations (i) the pre-crisis situation (ii) the post crisis situation. Since we are currently in the pre-crisis (catastrophe) situation, we shall explore the possibility of creating examples of economically adiabatic societies in say, several states in India. Even this is a major experiment, since the land, the energy sources and the material sources are still in the hands of a few. The 'society' has no control over them. To begin with we will have to persuade the owners to become willing partners in such an experiment of building adiabatic villages/panchayats. Obviously only those areas which have assured rainfall of not less than 400-500 mm per year or 600 to 700 M<sup>3</sup> of rain per capita per year can become currently self reliant. Broad-basing the food to coarse serials, roots, fruits and vegetables can bring down the water requirement to about 400-500 M<sup>3</sup> per year. 400-500 mm of rain fall, 400-500 M<sup>3</sup> of water availability per capita per year, determines the bottom conditions for a self sufficient community. More than 80% of world population has more than this water. About 400 M<sup>2</sup> of land can provide all the food required for a person per year, solar energy falling on 10 M<sup>2</sup> can give all the energy required for a person... another 200 M<sup>2</sup> can provide all the materials – structural timber, fibers, resins, etc. required by the person. In all 700-800 M<sup>2</sup> can provide everything that is required by a person for a healthy living. Assuring 40% of land is reserved too forests and non agriculture, non industrial, non-energy purposes one hectare can sustain 8 person or a population density of 800 persons per Sq.KM. This 'on the back of envelope' type calculation is made only to show that one can conceive tens of thousands of self sufficient, adiabatic communities, that there is nothing impossible in it, that such experiments can be done if there is a will.

### **A Program For Action**

A new world is not the result of one single creative act –call it revolution, call it change. It is an evolutionary product, a product of hundreds of thousands of small and big, local and wide spread struggles, a product of micro and meso creations, a product of making and breaking of mutual faiths and alliances. In an overall sense, yes it is a qualitative change in the economic system, political system and in ethics and in culture. In what form the final collapse of neo-liberalism will take place in any country, it is difficult to foresee now. All that can be said now is that an extended period of incremental changes, or small revolutionary struggles will have to precede any major qualitative change in the socio-economic system.

The great *manthra* of globalization is "Free Market". That is the great battle ground. The neo-liberals are strongly entrenched there. We have to face them there itself. They have forced all countries in the world to open their markets and obtained the right to sell anything, anywhere, anytime at any price. Normally national governments can control them through duties or taxes, quantitative restrictions etc. Contemporary national governments are not interested in imposing such restrictions. But the people can impose restrictions. People's right not to buy remains sovereign even now, provided they can obtain other goods, which satisfy their wants. No national government or any body else can compel people to buy. The moment people feel or decide that they cannot live without colas, mineral waters, packed foods, durable consumption goods etc. marketed by the neo-liberals, they lose this sovereignty. If it can assure its own food, good potable water, soft drinks to quench their thirst, enough cloth to cover them up, a decent space to live in, then it can keep its sovereignty. We use this as our weapon to fight them. We decide that the money in our pocket will not go into their hands. There might be instances when we might be forced to do so, for example life saving medicines, component parts of many equipments daily used by us, instruments for research, certain types of machinery for manufacture... These we accept. But we can reject a much larger number of items – all toiletries, all soft drinks, coffee and tea, packaged foods including drinks, cloths, bulk of the medicines, construction materials..... Further, we can learn to distinguish goods and services with low or negative welfare values and decide to avoid them. This list is quite long. The entire class of consumer products and substantial chunk of productive equipment, currently imported can be totally boycotted. The amounts involved are enormous.

It is about 15 years since India totally capitulated to the world powers. The people have experienced its impact. Our products are devalued. Lockouts, layoffs, loss of employment, insecurity, bankruptcy, suicides.... these are our daily experience. And **we** are more than 80% of the society. **We** are against this neo liberal globalization.

The various groups which participated in WSF at Mumbai, opposing globalization belong to the poor and middle class. They represent organizations and movements, of women, organized and unorganized workers, service personnel, peasants, agriculture labour, youth, women etc. etc. whose total organisational membership may exceed 100 million – about 20 million families. If they decide to boycott products of transnationals like Hindustan Liver, Nestle, Cadbury etc. and go for equally good local products, the impact will be beyond description. This is direct engagement with the neo-liberals in their own battleground, the market.

The impact of such a massive boycott can be really painful to the enemy. It may be pain full, also, to a minority which are enjoying five star global comforts today. They will oppose it. That is understandable. It is instructing to note that boycott of colas as a symbol of boycott against neo-liberal globalization, is becoming popular in Europe too.

There are hundreds and hundreds of products that could be boycotted. The problems to be faced are:

- a) Paucity of good quality alternatives.
- b) Weakness of marketing mechanism for alternative products
- c) Entrenched consumerism brought about by the media

How do we overcome these problems?

We have to and we can improve the quality of local products considerably. Those scientists and technologists working in the society (government) supported R and D institutions in the country, who have some commitment towards the people, can help in this. Many can make this as their official work. Others can help voluntarily. Continuous quality upgradation of local consumer products is one important element in this battle against globalization.

The second element is marketing. For this, two strategies can be envisaged. One is to bring the producer and the consumer as close as possible, what is generally called localization of production. This localization would depend on many factors: technology, presently feasible scales of production, consumption intensity, raw material availability etc. Certain thumb rules can be used. As far as food items are concerned, 'local' could mean very small communities. As far as computer assembly is concerned the area could be as large as a district or state. As far as computer components are concerned it could be the entire nation or even global. As demand intensity increases and small scale technology improves, the local becomes smaller and smaller in area. The haulage –wastage-index comes down and social control becomes stronger.

The strength of the transnationals, mainly, is their marketing ability. The producer should establish contact with the consumer. This is the essence of marketing. They do this through media, through wholesale/retail shops, commissions etc. By far the strongest element in all these is the communication with the consumer, prompting him to take a decision to buy.

We too shall do this. Our mode of communication is not the media but face to face communication. Also intensive citizen education. A proposal that is being worked out in Kerala has the following components.

- In selected towns and villages form all women, marketing federations. The members of this federation shall all work, basically, in door to door distribution. For every 200 house holds there will be one member in this federation.
- These members will be formally introduced to the relevant families by respected citizens of the town. They will wear approved uniform, badge and cap while they visit house holds. They are *accredited* sales persons.
- An 'assurance committee of elders' will formed in each of these towns. They take the responsibility of replacing defective goods and other losses caused to consumers.
- The 'sales person' dedicated to a set of house holds will collect their orders, for monthly or weekly delivery and deliver the goods on the appointed day and time.
- The customer can pay an advance or pay on delivery as they wish so. Those who pay in advance will be paid interest.
- To begin with the Marketing Federation will estimate, locally available products, products that could be later manufactured locally, products from the same block or district, products from other parts in the state or country. Bulk purchase some of them, clean them and repack them. To begin with they may have 30 to 40 items for sale –some choice in toiletries, tea etc.
- Part of the monthly profit will be set apart for possible guarantee payments, part for benefits likes ESI, provident fund, leave salary, maternity leave etc. Rest will be paid in cash as monthly salary not as daily wage.
- The entire programme in the pilot towns will be serviced by a professional marketing organization specially set up for this, with experienced professional. Initially the expenses of this organization will be met from some project support. Later the panchayat level federation whom it is serving should be able to sustain it.
- Massive local campaigns persuading people to support this programme for self reliance and against globalization, will be carried out using various means of communication.

Through such activities every village will become a battle front. The transnationals can hardly face us except through buying off some of us.

It is imperative that the society has to be transformed into one where equity, sustainability and high quality of life are valued. The growth based model has to be toppled down. For this besides local economy, sever other battle fronts are to be opened – in administration, in education, in R and D work, in health care.

### **Conclusion**

In conclusion what I would like to reiterate is that

- (i) the possibility of an eco-catastrophe is real and imminent
- (ii) this catastrophe may imitate a social chain reaction which may lead to the extinction of the human race
- (iii) one possible way for the survival of the species and for speedy recovery is the creation of a large number of 'adiabatic communities' within the present global economy
- (iv) and finally such adiabatic communities are feasible and not Utopian in nature.

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## 01. AGRICULTURAL SCIENCES

- 01016 JEEVITHA .C (Central Institute of Fisheries Education, Deemed University, Indian Council of Agricultural Research, Seven Bungalows, Versova, **Mumbai** 400061). STATUS OF WOMEN IN FISHERIES - A MICRO STUDY AT THRESPURAM LANDING CENTRE, TUTICORIN, TAMILNADU.

Women are involved in various economic and non economic activities in addition to being engaged in unpaid family labour. It is also a common knowledge that women's involvement in socio-political matters particularly in leadership roles is limited. Further more, women in the rural communities have long been neglected in most development programmes. This is true in the case of fishing communities too. With this context a study was performed with an objective of studying the status of fisherwomen of Threspuram landing centre, Tuticorin District in Tamilnadu. Primary as well as secondary data were collected for the purpose of the study. Primary data were collected by interviewing fisherwomen of Threspuram landing centre. Information was collected as regards to work performed by them, family, education, economic parameters, awareness about government schemes, their participation in SHGs and co-operatives. It was found that fisherwomen are involved in the work of sorting, gutting, mending of nets, fish drying and selling of auctioned fish. Family size is large with 7-8 family members. About 76% of the women had attended middle school and others were illiterate. It was also reported that school dropouts were girls before adolescent stage due to their low economic status. Saving habits are not very common as they spend significant amounts in the customary functions. Due to lack of knowledge about credit facilities, they take credit from middlemen whose interest rates are high. It was found that government programmes have not been fully utilized by women because of ignorance. Lack of information exists regarding welfare programmes and ignorance about the schemes offered by NABARD, Regional Rural Bank like Grameen Bank and other development banks. It was reported by them that their involvement in co-operative societies is less and thus they had no information about credits and other schemes offered by them. It was encouraging to see that some women have organized themselves into a SHG and the group avail loan from other banks. This capital is being used for microenterprises like dry fish making and selling of fish. Based on this study some suggestions have been designed and presented in the paper.

- 01017 JOTHIMANI, S.; POUNRAJ, A. AND SOMASUNDARAM, S (Department of Soil And Crops, Tamil Nadu Agricultural University, Agricultural College & Research Institute, Killikulam, Vallandu 628252, **Thoothukudi District**). SOCIO-ECONOMIC CONSTRAINTS OF FARMERS UNDER RAINFED AGRICULTURE IN TIRUNELVELI DISTRICT, TAMIL NADU.

Farmers in dry land regions are often resource-poor and these regions are usually of low priority when national resources are allocated. Even though a knowledge base available for planning and managing crop systems in dry land regions, the most difficult task is to develop strategies that package technology, necessary infrastructure, and social and economic components together. In order to know the socio-economic conditions of the farmers under rain fed agriculture a survey was conducted in Tirunelveli district of Tamilnadu with pre-tested interview schedule. About twelve independent variables were selected and analyzed the impact of farmers' characteristics on the adoption of agriculture technologies and discussed in two situation: (i) Village resources (ii) Farmers Characteristics.

The percentage of male population exceeded female population in more populated villages where as the trend was reverse in less populated villages. The literacy rate of a village was positively and directly correlated with distance from the Taluk head quarters, location of the village on the main road, transport facility and frequency of transport available in the villages. The villages of Sankarankovil don't have any rivers or canals. Therefore, the agriculture in these villages mainly depends upon the rainfall and ground water resources. The number of agricultural implements and equipments indirectly indicates the richness of the farmers in a village.

Farming activities were carried out by the aged people only which gives dangerous signal to Indian Agriculture. They were having the educational qualification of SSLC and they had a capacity to understand the techniques on training and implement the same in their field. They are living in nuclear family system. Most of them had other business in addition to farming which indicated that the farmers were not practicing agriculture as a main occupation.

01018 RAM, MOTI AND ARUNA (BAU, Kanke, **Ranchi**). CLASSIFIED AGRICULTURAL RESEARCH AND EXTENSION STRATEGY FOR SOCIAL DEVELOPMENT.

01019 RAVEENDARAN, N (Department of Planning and Monitoring, Tamil Nadu Agricultural University, **Coimbatore**, Tamil Nadu). AGRIBUSINESS-THE NEW PARADIGM OF AGRICULTURE.

Agriculture is the science and engineering of activities relating to the production, processing, marketing, distribution, utilization and trade of food, feed, fibre, fuel and many other useful natural bio-materials. Agribusiness is a vast and complex system that which starts from the farm and includes all the activities in reaching the final destination viz., consumers. Agribusiness opportunities are manifold. They are input industry, service sector, agriventures like mushroom farming, sericulture, floriculture, apiculture, medicinal plants extraction, vermicompost, biofertilizers, flower concentrate extracts, farm machinery and equipments, nursery establishment, landscaping, food and fibre processing and food retailing. A boom in agri-retail is the only way to revive a slackening growth in agriculture sector. Corporates have started investing in the value chain and are getting closer to the farmer and the farmer is now getting access to the value chain farther away from him. The entire value chain from the farm gate to food plate is changing and is showing dynamism. This paper looks into the various avenues of agri business focusing majorly on agri retailing and its impact on farming community.

**Key words:** Agriculture, Agribusiness, Agri retailing

01020 SEKAR, V.C.; MATHUR N.B., AND SINGH, S. KUMAR (Division of Agricultural Economics, Indian Agricultural Research Institute, Pusa, **New Delhi** 110012). INEQUITABLE DISTRIBUTION OF WATER QUALITY DETERMINANTS IN WATERSHED SYSTEMS: GIS WATERSHED MODELING FOR SUSTAINABILITY.

In watershed systems, an inequitable distribution of water quality in different reaches could impact the livelihood of inhabitants. People downstream are often impacted more of land interventions upstream resulting in uneven distribution of socio-economic wealth. Efficient management of water resources at watershed level could lead to better socio-economic development and equitable distribution. In this context, the study on water quality dimension to examine critical areas of concern at watershed scale is important. GIS watershed modeling has a wide scope capturing both spatial and attributes information on watershed and is a feasible option to study water diffuse transfer and estimate the pollutant load in surface runoff. Rarely studies had been non-selective herbicide critical water contaminant used on many crops as well as non-crop areas such as roadsides. The objectives of this study are to examine the utility of Hydrological Simulation Model Fortran (HSPF) model in predicting herbicide loads and evaluating the efficacy of best management practices (BMPs) to mitigate such pollution. Combinatorial treatments of tillage practices are evaluated as this pollutant could be absorbed with sediments. This study features use of a combination of remote sensing and watershed modeling techniques. Remote sensing tool is used for preprocessing theme layer inputs for hydrological simulation modeling at watershed scale. BASINS and Hydrological Simulation Program Fortran (HSPF) are the main simulation tools used to predict pollutant loads in surface runoff. Linear programming tool optimizes alternative choices of best management practices (BMPs) subject to constraints and limited resources. Integration of remote sensing and HSPF allows for development of up-to-date land cover data and could result in accurate estimation of pollutant load. Results from this study include a spatial display of targeted areas in need of BMP implementation and optimization information. Such spatial information will be useful in targeting high priority areas for conservation, reducing wasteful expenditures and above all for sustaining water resources and for achieving equitable distribution of socio-economic wealth.

01021 SINGH, RADHA ( ). EFFECTS OF PESTICIDES ON RURAL ENVIRONMENT: A CASE STUDY OF AURAIYA DISTRICT U.P.

Rural environment consists of the features of agro- economic landscapes, in which rural settlements and the socio economic activities mainly of the rural agriculturists are considered. More than 75 per cent population of the country is rural and breathing in rural environment. This very fact is of serious consideration. The population of India has increased

tremendously at an alarming rate but the agricultural field and other resources of rural areas have remained static. The burden of increasing population comes ultimately on the agricultural field in view of growing food requirement. The farmers may augment their income. For getting more crop yield, the use and the consumption of pesticides is very important, but at the same time, the unscientific and increasing use of pesticides is very harmful for the health of not only human beings but also for all living organism.

Mostly pesticides such as D.D.T., B.H.C., Methyl parathion heptachlor etc. are very poisonous and pollute environment in many ways. In this paper an attempt has been made to analyse the effects of pesticide on rural environment in a particular area of Auraiya District of U.P. It is situated in the north west part of Kanpur region in between 26°21' to 26°55' in the north latitude and 79°12' in 79°45' in the east longitude.

Pesticides are used mainly in agriculture and to certain extent for maintaining public health. Very small quantity is used for household purposes including the safe storage of food grains. There is no doubt the use of pesticides causes imbalances in the eco-system. The risk of environmental pollution appears to be insignificant in the view of the fact that the hope of inhabitants to escape from hunger and disease is close to realization today. However their use should have all possible justification and thus be made an integral part of a well organised pest control system. Judicious use of pesticides, therefore, will prove to be boon not bane.

The use of pesticide in India is one tenth only as compared to more advanced western countries. Mostly pesticides are used in the surrounding area of the town and big villages.

The use of pesticides in agriculture and diseases is significant in the study area. Airwakra and Sahar are main blocks of distributing centres. In 1984&85, 76 and 70 Mt. Ton pesticides were distributed while in 2005-06 it is 200 to 176 ton respectively. Increasing use of pesticides has proved hazardous for human health and disturbing eco-system of the study area. The need and urgency is to check the ecological disturbances and environmental pollution. There is every little time and the corrective measures should be adopted as early as possible before man disables himself and his world through his follies.

## 02. ANTHROPOLOGY

02022 CHANTIA, ALOK (Department of Anthropology, Sri Jai Narain Post Graduate College, **Lucknow**); MISHRA, PREETI (Department of Human Rights, Babasaheb Bhimrao Ambedkar University, **Lucknow**) AND MISRA, ROHIT (Department of Social Work, Lucknow University, Lucknow 226007). DHANKUT, HUMAN RIGHT AND EQUITABLE SOCIETY: AN OBSERVATION

Different castes and cultures make Homo sapiens a stratified man in society. In Indian context, caste system and value system have given a new horizon to equitable society. The equitable society is encompassed with social justice which comes from equal opportunity to everyone and awareness of human rights that everyone is born free and equal. Thus pillar of equitable society is casteless society. But irony is that there are certain groups of people who do not know their caste, they are casteless, but still they are devoid of basic facilities of life. One such group of people is Dhankut living in Bahraich District of Uttar Pradesh, who are neither SC/ST/OBC nor listed in any caste or sub caste. They are very far from all those facilities which are available to weaker sections of a society. Due to small population (2687) and living at single place (Dhankutty pura), Dhankut could not draw any attention of the government for their upliftment. Since their caste is not known, cross-cousin and parallel cousin marriages generated amongst them in order to maintain their identity and lineage. Dhankut are very poor and mostly illiterates hence they have taken up small works like thela pulling, betel selling. They can be seen in the streets of Dhankutty pura selling ground nuts, grams etc. Dhankut women are making and selling cow dung cakes by collecting cow dung from the vicinity. Their children are also working to earn the livelihood for the family. Due to poverty they cannot go to hospital and civil court etc. hence they depend upon quacks for treatment and upon traditional panchayat for the resolution of their disputes. Dhankuts are fighting for their identity since 1973 and they have formed "Dhankut Sangharsh Samiti" for the purpose. A case is also pending in this regard in State Backward Commission since 2004. Dhankut have occupied some seats in Municipal Board too in their struggle towards equitable society.

The object of present paper is to analyse how a group of people who do not know their caste, survive in our society. As the hypothesis is that one should be aware of its caste to reap the benefits of equitable society. What is an equitable society? What are its parameters ? Whether Dhankut are living in equitable society? What struggles they have made for their survival and growth. All these points will be discussed in depth in our proposed paper.

02023 GAIKWAD, RAMILA (1/F/603, N.G. Suncity, Thakur Village, Kandivali, East, **Mumbai** 400101). BASKETERY (BURUD KALA)- A FOLK ART (SPECIAL REFERENCE TO KOKAN).

Folk Art means the art of the people. The study of Maharashtra culture is a need of the modern era. This folk art is reflected in the people and the people's attitude reflects in the art. Due to the change the art accepts new changes. The print of the social life shows on these folk art. Human life style, culture, history, emotions speaks through the heart of the art. The nature always reflects in these folk arts. Folk arts are the monuments of the beauty, curiosity and problems of the culture. Folk art is always for the people by the people. It is always public and it has a firm position in the society. Simplicity is the main part of the folk art. Painting, music, dance, sculpture are called as folk arts in india. It has a religious status in India. In rural area the folk art is important as well as famous.

The Balutedar system is famous in India. Whenever there was marriage, name –ceremony and death, the family members used to call the balutedar. The Basketery is one of the folk art of India since ancient time ,*sup, durdi tiradi* were made by the Burud. Basketers make *topali, karandi, hare, kangi, from different woods*, bamboo and grass. Today this art is dying due to use of plastic and steel. These people seek different work to manage their household.

Basketery Art is found in India, America, Iran, Egypt, China and Greece. Warping and weaving are the famous methods used in this art. After the second world war use of plastic has brought restriction on this art.

This art is limited to, students and people who are handicapped. The technique of this art is not developed. Hence it is included in folk art. This art is famous in Maharashtra , Bengal , assam . bihar , and south india . specially in kokan – mahad , dapoli and mandangad district , dhagaon , kumble are the famous villages for this art. Actually, it's the art of adivasi . saptasrunji of vani is the kul deity of this society. Lots of folk stories are related to this art. Sonanwane, pawar, sawant, kombade are the famous surname of these people. Today many people have shifted towards the city. It is the part of our heritage and is moral duty to take initiative to develop and preserve this art.

02024 MUNDA, RUKMANI BALA (At. College Road Tau, P.O. + P.S. Bundu, Distt. **Ranchi** 835204, Jharkhand).  
झारखण्ड के जनजातियों की समस्याएँ और उनका निदान।

Deeefokeâeue mes ner Yeejle efJeefYeVe peeefle Deewj OeceeX keâe osMe jne nw~ efpeveceW DeeefoJeeefmeUeeW keâer Yetefcekeâe cenlJehetCe& nQ~ Yeejle kesâ meYeer FueekeâeW ceW efYeVe-efYeVe DeeefoJeemeer peeefleUeeB efveJeeme keâjleer nw~ Gmeer lejn PeejKeC[ ceW Yeer keâF& DeeefoJeemeer peeefleUeeB jnleer nw~ Gve pevepeeeefleUeeW ceW Demegj, cegB[e, mebLeeue, nes, Keefl[Ùee, Yetefcepe, efyenesj Deewj Gje@Je cegKÙe nw~ DeeOegefvekeâ Uegie ceps Deepe Yeer Ûes peeefleUeeB Deheveer heejcheefjkeâ Ûee ØeeÙeeervelee hej keâeÙece nQ~ DeeOegefvekeâlee keâe keâesF& efJeMes<e ØeYeeJe Fve hej veneR nw~ heâuemJexhe Fvekeâer DeeefLe&keâ meceeefpekeâ Deewj jepeveweflekeâ efmLeefle ceW keâesF& efJeMes<e megOeej veneR ngDee nw~ yeefukeâ Fvekesâ peerJeve Ûeeheve ceW keâF& mecemÙeeSB Dee ieF& nQ Deewj Ûes peeefleUeeB efcešves kesâ keâieej hej nw~ Deepe PeejKeC[ keâer pevepeeeefleUeeW keâer cegKÙe mecemÙee efJemLeeheve Deesj heueeÙeCe keâer nw~ jespe veÙes-veÙes keâejKeeves, yeeBOe [wce Deeefo kesâ efvecee&Ce mes PeejKeC[ kesâ mewkeâ[eW DeeefoJeemeer efJemLeeefhele nes jnW nw~ mejkeâej keâer Deesj mes keâesF&



hegveJe&Jeeme veerefle veneR nesves kesâ keâejCe Ûes DeeefoJeeefmeÛeeB  
otmejs jepÛeeW ceW heueeÛeve keâj jner nQ~ Ssmeer ner efmLeefle jner lees  
PeejKeC[ kegâÛ ner Je<eeX ceW DeeefoJeemeer efJeefnve jepÛe nes peeSiee~  
Fvekesâ yeerÛe DeefMe#ee DebOeefJeÕeeme, Yetefce njCe Deeefo keâer  
mecemÛee efJekeâjeue nw~ jepÛe mejkeâej Deewj kesâvõ mejkeâej keâes PeejKeC[  
kesâ pevepeeeefleÛeeW keâer mecemÛeeDeeW kesâ efveoeve keâe ØeÛeeme  
keâjvee ÛeeefnS~ neueebefkeâ mejkeâej Fme efoMee ceW ØeÛeemejle nw hej Jen  
ÛeLes° veneR nw~ Fme efoMee ceW kegâÛ meeceeeefpekeâ keâeÛe&keâòeeDeeW  
keâes Yeer mejkeâej keâer ceoo kesâ efueS Deeies Deevee nesiee~ «enCe ðhe mes  
PeejKeC[ keâer pevepeeeefleÛeeB keâer mecemÛeeDeeW keâes DeOÛeÛeve keâj  
JÛeJeneefjkeâ ðhe mes Gvekeâes ueeiet keâjves keâe ØeÛeeme nesvee ÛeeefnS~  
Fmekesâ efueS PeejKeC[ kesâ DeeefoJeeefmeÛeeW mes mebyebefOele yeveves  
Jeeues efveÛece keâevetve Deewj veerefleÛeeW keâes mener lejerkesâ mes ueeiet  
keâjves keâes DeeJeMÛekeâlee nw~ Ssmee nesves mes efveefÛele ðhe mes  
PeejKeC[ kesâ pevepeeeefleÛeeB keâer mecemÛeeDeeW keâe meeceOeeve efkeâÛee  
pee mekeâlee nw~

02025 NASIR, ROSEENA AND KALLA, A.K (Department of Anthropology, University of Delhi, **Delhi** 110007). MYTH OF THEORETICAL EQUALITY AND INGRAINED PATRIARCHY:AN ANTHROPOLOGICAL STUDY OF THE MUSLIM WOMEN OF DELHI, INDIA.

Patriarchy is an institution based on inherent injustice and marginalization on the basis of caste, class, ethnicity, and gender. Major victim of “hold of patriarch” is woman thus, causing shrinking of women’s space. Theoretically, Islam is neither against the equality of men and women, nor does it agree with the identicalness of their rights. Moreover, Islam provided a much higher status to women than was commonly recognized in earlier societies. Irrespective of this, individualized interpretation of Quranic text to suit ingrained patriarchy and static nature of Islamic law in view of dynamism in social standards, places Muslim women in a disadvantaged position. Present paper is structured keeping following questions in mind: What are the signs and symbols of patriarchy? Does it only deal with obvious gender (women) oppression or something else? How far patriarchy and capitalism intertwined and lead to women’s exclusion from economic activities? Would women’s mere participation in economic activities help in influencing oppression cause by patriarchy? What are the physical and psychological aspects influencing women. For the present study, Information was collected both qualitatively and quantitatively by making use of research tools like observation, individual discussion, focused group discussion, secondary sources and interview schedules. Cluster random sampling method was used. 1000 ever-married Muslim women were interviewed from Delhi. Delhi was chosen because in urban areas, 40 per cent Muslims, as compared to 22 per cent Hindus, belong to the absolute poor category, as economic status of a society may influence the gender bias. This study suggests that majority of respondents considered women’s education is imperative but paid work participation is not the actual purpose of education. Paid work-participation of women is considered only an option to serve the family in financial crisis. One of the findings indicates about the cultural notion among the women to increase the probability of having a male child, reflecting that the male child is preferred over female child. On the whole, it is found that interaction of socio-cultural notions and religion in practice (which is at variance with the religion in theory) is actually reinforcing the institution of patriarchy leading to gender inequality and not to the theoretically projected equality

02026 PUTUL, NIRMALA (Dudhani Kurwa, **Dumka**, 814101 Jharkhand) ग्लोबलाइजेसन की दोहरी मार झेलती आदिवासी महिलाएं।

PeejKeb[ jepÙe kesâ Deefmlehle cabs Deeves kesâ yeeo efJekeâeme kêær pees ÛeneB heefjkeâuhevee kêær ieÙeer Leer Ûes meceÙe Ûe>eâ kesâ heefjJele&ve kesâ meeLe leesj efvejeMee ceW heefjJeefle&le nes ieÙeer nw~ Deepe ÛeneB kêær ceefnueeSB ØelÙeskeâ #es\$e ceW efheÙl[er ngF& nQ~ Fvekesâ keâÙeÙeeCe kêær yeeleW ve lees mejkeâej keâjleer nw Deewj ve ner iewj mejkeâej mebmLeeve~ Deiej keâjleer nw Yeer nQ lees yeme heâeF&ueeW hej ner efmeceš keâj jn peelee nw~ efpeme lejn mes nceej mecepe heefjJeejeW ceW Ûen DeJeOeejCee nw efkeâ ceefnueeDeeW kêæs efmehe&â ÛeenjefoJeejer kesâ Devoj ner Deheveer ogefveÙeeB meerefcele jKeveer ÛeeefnS~ Ûen meesÙe Deewj Jele&ceve mejkeâej kêær meesÙe ceW efkeâmeer Øekeâej kêæe kêæsF& Devlej ve]pej vener Deelee~

neuebefkeâ Fme yeele mes Yeer nce Fbkeâej vener keâj mekeâles nw efkeâ Deepe DeeefoJeemeer ceefnueeSB hetJe& kêær Dehes#ee Leesl[er yengle mebMeòeâ ngF& nQ~ kegâÙ ö{ lekeâ Deheves DeefOekeâejew kesâ Øeefle mepeie ngF& nw~ ieewj leueye nes efkeâ lejsueg efnbmee DeefOeeveÙeece kesâ heefjle nesves mes ceefnueeDeeW ceW Ûen DeeMee peieer Leer efkeâ Gvekesâ Øeefle Deye DelÙeeÙeej kêæce nesieW~ Jes Deheves Deehekeâes megjef#ele mecePeves ueieer Leer PeejKeb[ kesâ heefjÂMÙe ceW oWKes lees ceefnueeDeeW kesâ meeLe yeueelkeâej, onspe, nÙee , ceejheerš pewmeer lešveeSb ueieeleej peejer nw~ jepÙe Deewj jepÙeeW kesâ yeenjer efnmmeeW ceW Yeer ØelÙeskeâ efove ceefnueeDeeW kesâ meeLe Ûeewve Glheerl[ve nÙee DeLee&le Meejerefjkeâ Deewj ceeveefmekeâ oesveeW Mees<eCe pewmeer KeyejW DeKeyeejeW kêær megefKe&ÙeeW ceW osKeves hel{ves kêæs efceueleer nw PeejKeb[ ØeosMe kêær DeeefoJeemeer ceefnueeDeeW kêæe otmeje henueg lees Fmemes Yeer YeÙeeJen lemJeerj Øemlegle keâjlee nw~ ÛeneB kêær DeeefoJeemeer ceefnueeSB Deheves hesš kêær Deeie yegPeeves kesâ efueS jespeieej kêær leueeMe ceW otmejs ØeosMeeW pewmes yebieue, efouueer, kêæuekeâòee pewmes ceneveiejeW ceW heueeÙeeve keâjleer nw~ pene@ Fvekesâ meeLe noÙe efJe#ejkeâ lešveeSB lešleer nQ efpevnW osKe megvekeâj Gve Mees<ekeâeW kêæe efleveewvee ceeveefmekeâlee kêæe peerlee peeielee mee#Ùe Øemlegle keâjlee nw~

iueesyueeFpesMeve kesâ Fme ye{les oewj ceW Menj mes ieeBJe lekeâ leceece veerefleÙeeW hej kegâójeleee nes jne nw~ Skeâ lejheâ efMe#ee veerefle kêæe JÙeeJemeeÙeerkeâjCe lees otmejer lejheâ Meejerefjkeâ ßece kêæe ceMeerveerkeâjCe efpemekeâe meerOee-meeOee ØeYeeJe Ûesšs-Ùesšs lejsueg GÅeesie OebOeeW hej hel[lee nw~ Fmemes ueesieeW ceW yesjespeieej ye{leer pee jner nw efpeve ueesieeW kêæs cegefMkeâue mes kêæece efceue Yeer peelee nw lees GvnW Gvekeâe GefÙele heefjÙeeefcekeâ veneR efceue heelee nw~ heefjCeece mJeæhe ueesieeW kêæe efJeMJeeme efJekeâeme kêær Fme DebOeer oewl[ mes G"lee pee jne nw~ Deepe Deiej nce osKeW lees PeejKeb[ nes Ûee osMe kesâ DevÙe jepÙeeW ceW

meYeer peien efJekeâeme kesâ veece hej iejeryeeW kêâ efveJeeuee Úervee pee jne nw~ GvnW Deheveer peceerve mes yesoKeue nesvee he| jne nw~ Úeefo nce Deleerle ceW peeSb lees Úen peevekeâj ye|e DeeŞeÚe& nesiee efkeâ Deb«espe Mees<ekeâ nesleW ngS Yeer peue, pebieue, peceerve hej DeeOeeefjle DeeefoJeeefmeÚeeW kesâ peerJeve Mewueer kêâes peeveves Je mecePeves kêâer kêâesefMee kêâjles Les~ ÚeneB kêâer ueeskeâ meYÚelee, mebmke=âefle SJeb hejchejeiele kêâevetve kêâer he|eF& kêâjveer Gvekeâer Deheâmej Meener kêâe DeefveJeeÚe& efJe<eÚe Lee~ uefefkeâve og&YeeiÚeJeMe mJeleb\$e Yeejle ceW Keemekeâj DevegmetefÚele #es\$eeW ceW Yeer peneB hej Mes<e Yeejle mes Deueie Meemeve kêâer JÚeJemLee kêâe ØeeJeOeeve nw JeneB hej Yeer Úes Deheâmej Meen Gvekeâer mebmke=âefle, jerefleefjJeepe kêâes vener peeveles nw ~

Fve lecece yeeleeW hej Úeefo nce ieewj kêâjW lees nce kêân mekeâles nQ efkeâ Fme yepiej Jeeo kêâer DebOeer oew| ceW DeeefoJeemeer mecegoeÚe hetjer lejn mes vesmleveeyetle nesleer pee jner nw~

02027 REDDY, K. RAJASEKHAARA; RAGHAVIAH K. BHAMINI, AND SUBRAMANYA, C.E. (Department of Studies in Anthropology, University of Mysore, Manasagathri, **Mysore** 570007, Karnataka). CEREMONIAL PRACTICES AMONG THE YEERAVAS OF COORG DISTRICT: AN ANTHROPOLOGICAL STUDY.

The Yeravas are one of the scheduled tribes of Karnataka. Nuclear family type is predominant among them. Monogamy is the common form of marriage. Marriage usually takes place through negotiation, though there are instances of marriage by elopement. The Yeravas believe in magic, sorcery and witchcraft. They are totemists and animists. They believe in ghosts and spirits to whom the periodical offerings are made. They worship almost all Hindu deities such as Chamundi, Kaveri, gangamma, Kali etc.,. Menarcheal pollution is observed for sixteen days. The taboos observed during this period: Women is restricted from moving around the house, entering the pooja room and also sitting in front of the fire. Unlike other communities Yeravas do not have any special occasion for first child birth. The birth pollution is observed for five days. Death rituals are elaborate and are of equal importance like other rituals.

02028 VIDYARTHI, P.N (B-140, Harmu Housing Colony, **Ranchi**). झारखण्ड की एक आदिम जनजाति बिरहोर: विकास के कुछ प्रयोग।

efyejnesj PeejKeC[ kêâer Deeefoce pevpeeeefleÚeeW ceW ØecegKe nw~ PeejKeC[ DeeefoJeemeer yengue jepÚe nw peneB 32 pevpeeeefleÚeeB efveJee me kêâjleer nQ. GveceW kêâesjJee, Demeg, hejeefnÚee, efyejefpeÚee, efyejnesj FIÚeeefo Deeefoce pevpeeeefleÚeeB nQ~ Deeefoce pevpeeeefleÚeeB Deepe Yeer DeeOegefvekeâ meYÚelee Deewj mebmke=âefle kesâ ØeejefcYekeâ oewj ceW nQ~ Deye Yeer Fvekeâe Úeeefj\$e legcevlet nw Deewj peerefJekeâe kêâe meeOeve DeeKesşve~ ye|s hewceves hej Jeeves kêâer kêâşef& kesâ kêâejCe Fvekeâer peerefJekeâe hej ØeYeeJe he|e nw~ peerefJekeâe kesâ hegjeves meeOeveeW kesâ ueghle nesves mes FvnW Deepe YetKecejer kêâer meneÚelee mes petPevee he| jne nw~

efyejnesj lees Deeefoce pevpeeeefleÚeeW ceW meJee&efOekeâ efheÚ|e nw~ PeejKeC[ ceW Fvekeâer Deyeeoer cee\$e 8000 nw~ peerefJekeâe kesâ DeYeeJe ceW

YetKecejer kesâ efMekeâej nQ~ DeYeer Yeer Yetle-Øesle, [eÙeve-efyemeener hej efJeÕeeme keâjles nQ~ YetKecejer Deewj kegâhees<eCe kesâ keâejCe Jes lejn-lejn keâer yeerceeefjÙeeW mes «emle nQ~ DeuheëÙeg ceW Fvekeâe efveOeve nes peelee nw~ efMe#ee SJob jespeieej keâer keâeheâer keâceer nw~

Øemlegle uesKekeâ keâjerye Ì{eF& Je<eeX lekeâ npeejeryeie efpeues kesâ GheefJekeâeme DeeÙegòeâ jns nQ~ Fme ojcÙeeve GvnW efJekeâeme keâer cegKÙeOeeje mes peesÌ[ves kesâ keâF& ØeÙeesie efkeâÙes~ ÙeneB meb#eshe ceW GvnW Øemlegle keâjvee DeYeer°nw~

1. Ì{eF& Je<eeX kesâ ojcÙeeve efyejnesj kesâ šeb[eW mes keâjerye oes ope&ve yeÙÙeeW keâes DeeJeemeerÙe efJeÅeeueÙe ceW veeceebkeâve keâjeÙee~
2. efMe#ee heefjÙeespevee kesâ ceeOÙece mes efyejnesj keâe@ueefveÙeeW ceW Dehevee efJeÅeeueÙe keâer mLeehevee keâjeF& peneB Gvekesâ yeÙÙeeW menpe ner heÌ{ mekesâ~
3. efpeve efyejnesjeW kesâ meeLe mejkeâej ves Yetefce yevoesyemle keâer, Gvekeâer Yetefce keâe meceleueerkeâjCe keâjevee, GvnW Keeo, yeerpe cegnWÙee keâjevee Deewj ØeÙeesie kesâ efueS heefchebie mewš Jeiewjn osvee~
4. efyejnesj ceebme Deewj Deheveer DeeÙe kesâ efueS yekeâefjÙeeB heeueles nQ~ FvnW osMeer yekeâefjÙeeB oeR peeSb lees Gvekeâe jKe jKeeJe Deemeeve nw~
5. yeerceejer keâer efmLeefle ceW Jes efÙeefkeâlmee vener keâjeles yeefukeâ Yetle-Øesle Deewj [eFve-efyemeener keâe Øekeâeshe ceeveles nQ~ Fme uesKekeâ ves GvnW efÙeefkeâlmee mes peesÌ[e~
6. Deveskeâ efyejnesj peÌ[er-yetefšÙeeW kesâ DeÙÙs %eelee nQ~
7. Fme uesKekeâ ves Deheves npeejeryeie kesâ keâeÙee&efJeefOe ceW oes efyejnesj keâes veewkeâjer hej jKee~ veewkeâjer keâjves Jeeues ves Deheves yeÙÙeeW keâes DeeJeemeerÙe efJeÅeeueÙe ceW menpelee hetJe&keâ Yespee~ peieoerMe efyejnesj pees 16 cenerves mes pesue ceW Leeb Gmes Úgl[Jeekeâj efpeuee heefj<eod keâer veewkeâjer ceW «es[-4 kesâ heo hej yeneue efkeâÙee~ Jen Fve efoveeW Deheveer veewkeâjer kesâ DeueeJee mšesve-efÙehme keâe jespeieej keâjlee nw~ Fve efoveeW Fmekesâ heeme npeejeryeie ceW peceerve Deewj oes š^wkeâšj nw~

Jes jmmeer Deewj DevÙe omlekeâejer ceW yeÌ[s ØeJeerCe nesles nQ~ GvnW DeeOegefvekeâ lekeâveerkeâer mes Jeeefkeâheâ keâjeves kesâ efueS ØeefMe#eCe Deewj Glheefole meeceveeW kesâ efueS cekeXâefšbie keâer JÙeJemLee hej Yeer efJeÙeej keâjvee nesiee~

Deeefoce pevpeeeefleÙeeW kesâ efMeef#ele ngS meomÙeeW keâes ØeeLeefcekeâlee oskeâj mejkeâej «es[-4 keâer efveÙegefðeâ ceW ØeeLeefcekeâlee oer peeS~ FvnW Mees<eCe mes yeÙeeves keâer DeeJeMÙekeâlee Yeer nw~

Mevev : Mevev: Jes hejbhejeiele peerJeve Mewueer mes cegðeâ DeeOegefvekeâ jespeer-jesßer mes pegl[Wies, GveceW efMe#ee DeeÙesieer, mece=efæ yeì[sieer, GveceW veÙes efJeÙeej keâe ØeJesMe nesieer~ Jes mecepe keâer cegKÙeOeeje mes pegl[sieW Deewj Deheves efJekeâeme kesâ efueS mJeÙeb efÙeeleveMeerue nesieW~ Deheves efnle-Deefnle keâe efÙebleve keâj mekeWâies~

### 03. BIOMEDICAL SCIENCE, SOCIAL MEDICINE AND COMMUNITY HEALTH

03029 ANIS, FIRDAUS; AHMAD, M. (Department of Moalijat Tahaffuzi wa Samaji Tib, Jamia Hamdard, **New Delhi**) AND SIDDIQUE, M.S.H (Department of Moalijat, State Unani Medical College Allahabad). A CLINICAL STUDY OF MALE SEXUAL PROBLEM DUE TO IRRESPONSIBLE COITUS.

The secret of national health lives in the individual health. Health cannot be isolated from its social contents. The aim of the study was to highlight the problems related with irresponsible coitus in male patients and role of sexual habits in achieving the highest standard on health, activity and society. In this study selected 34 patients were selected from 129, Herbal Dawa Khana, G.T. Road, Khuldabad, Allahabad, U.P.

03030 ANSARI, ZAKI ANWAR; ZULKIFLE (Department of Hifzane Sehat, National Institute of Unani Medicine, **Bangalore**) AND BANO, S. NAFEES (Department of Qabalat wa Amraze Niswan, National Institute of Unani Medicine, **Bangalore**). PREVALENCE OF TOBACCO USE AMONG POWER LOOM WORKERS: A CROSS SECTIONAL STUDY.

Five hundred powerloom workers from Mau Aima of Allahabad District were randomly chosen and out of them 448 workers interviewed by survey during May- June 2007. Data on demographics, education, and type of works, tobacco use and smoking status, duration, and daily consumption were collected. Prevalence of tobacco chewing, bidi and cigarette smoking, and their sociodemographic correlates were examined.

The overall prevalence of tobacco use was 85.9%, while the prevalence of smoking and tobacco chewing were 62.28%and 66.07% respectively. Multinomial logistic regression analysis showed that smoking is more common in elderly workers while chewing Gutka (a type of chewing tobacco) is more common in younger workers.

The prevalence of tobacco use among powerloom workers is very high compared to that in general population. Immediate intervention programmes are needed to reduce the future burden of tobacco use related morbidity among them who are already exposed to tremendous pollution in power loom factories.

03031 BEGUM, WAJEEHA; SINGH, MANI RAM (Department of Amraz Niswan wa Qabalat, National Institute of Unani Medicine, Jittegeokta, Magadi Main Road, **Bangalore** 91) AND QUAMRI, M.A (Department of Moalijat National Institute of Unani Medicien, **Bangalore**). ROLE OF UNANI MEDICINE IN PRIMARY DYSMENORRHOEA (USR TAMS IBTIDAI) IN ADOLESCENCE GIRLS.

Primary Dysmenorrhoea is a very common problem in adolescent age group usually observed in reproductive life and is encountered by all gynecologists and obstetricians. It is defined as cramping pain in the lower abdomen occurring just before or during menstruation, in the absence of any pelvic pathology. Prevalence rates are as high as 90% it is a common cause of absenteeism and reduced quality of life in women. The problem is often under diagnosed and under treated. Women with primary Dysmenorrhoea have increased production of endometrial prostaglandins, resulting in increased uterine tone and stronger more frequent uterine contractions resulting in pain.

According to Unani system of Medicine Usr Tams Ibtidai has been mentioned in Majmaul Bahrain, usually seen in unmarried and nulliparous women. Hk. Shafaqat Azmi in his book Amraz un Nisa 1978 describes Usr Tams Ibtidai is due to fatigue of the uterus, short pelvis, bicornuate uterus, hormone imbalance i.e. excess of progesterone myometrial ischemia with the dominance of souda with Balgham causing increase in viscosity of Humors.

This paper illustrates serial study of 20 cases conducted at NIUM, Bangalore on Usr Tams Ibtidai and its management with Unani medicine, the results will be dealt in detail in full length paper.

03032 JANAGAM, D.; THILAGAVATHI, S. AND KUMAR, RAMESH M (Department of Economics, Periyar University, Salem 11) SOCIO-ECONOMIC CONDITIONS OF HIV/ AIDS WOMEN.

Human Immunodeficiency Virus (HIV) and Acquired Immuno Deficiency Syndrome (AIDS) are no longer just a public health issue and have become one of the most serious socio-economic and developmental concern (in India). India is facing one of the biggest public health challenges in its history. Its socio-economic status, traditional social ills, culture myths on sex and sexuality and a huge population of marginalized people make it extremely vulnerable to the HIV/AIDS epidemic. HIV infection rates are rising quickly among Indian women, they currently represent 25% of infected individuals. Women are increasingly prone to infection because of entrenched gender inequality in Indian culture. The epidemic being most extreme in the southern half of the country and in the far North-East. The total number of AIDS case was 52,036 in 2005 and out of which 15,660 were women.

This study is limited to Chennai city only. The data were collected from the government hospital. The data were collected from the patients and when they were sick. In 2005, 36,376 males and 15,660 females were affected. Economic and societal barriers are a large problem for women with HIV/AIDS in India. The most severe barrier is poverty. Poverty limits woman's access to an adequate health resources, further depreciates her status within the society. If HIV incidence rates continue to increase in Asia, the epidemic has the potential to hamper the economic prospects of billions as well as affect political and military stability.

03033 KHAN, ABDUL AZIZ; ZULKIFLE; ANSARI, A.H. (Department of Hifzan-e-Sehat, National Institute of Unani Medicine, Jittegeoakta, Magadi Main Road, Bangalore 91) AND DEPT. OF AMRAZ NISWAN WA QABALAT (National Institute of Unani Medicine, Jittegeoakta, Magadi Main Road, Bangalore 91). EFFECT OF ROGHAN SAMAAT KUSHA IN TINNITUS – A CASE REPORT.

To study the efficacy of Roghan Samaat Kusha in relieving the symptoms of tinnitus.

The study was carried out in the OPD of National Institute of Unani medicine, Bangalore in January 2007. A case of tinnitus was selected on the basis of history and examination of ear. The case was questioned about his duration of tinnitus, frequency, onset-sudden or gradual and other symptoms like discharge, vertigo, trauma a..11d earache.

Subjective, Symptomatic relief was asked.

Ten weeks with weekly follow-up. Three drops of Roghan Samaat Kusha was given thrice a day in both ears for ten weeks till the symptoms were subsided.

It has been noted that the patient showed response in first week. The symptoms were gradually decreased up to the complete absence of symptoms 3Jld till date patient didn't complain any recurrence.

The case study reveals that Roghan Samaat Kusha (a product of Dawakhana Tibbiya College, AJigarh) a pure Unani polypharmaceutical is effective in the treatment of tinnitus. Details will be discussed in the full length paper Inshallah.

03034 MISTRY, NERGES (The Foundation for Research in Community Health, 84-A, R.G. Thadani Marg, Worli, **Mumbai** 400018). THE COMMUNITY HEALTH WORKERS – A HOPE FOR EQUITY IN HEALTH CARE.

The development of the woman community health worker (CHWs) has undergone a metamorphosis in the last three decades. Her recent role as the vanguard of primary health care is an almost idealistic approach to bring about equitable access to health care without the presence of empowering and facilitative factors. The issues that affect the institutionalization and sustainability of the CHW will be discussed in the light of socio-cultural and political factors as well as the personal aspirations of these cadres of workers. Future scenarios of accessible and community owned primary health care services will also be presented.

03035 NASIR, K. MOHAMAD (Govt. Nizamia Tibbi College, **Hyderabad**); TABASSUM, K (Department of Obstetrics & Gynaecology, NIUM, **Bangalore**); BANU, SHAKEELA K (Luqman Unani Medical College, **Bijapur**) AND SINGH, MANI RAM (Dept. of Amraz Niswan wa Qabalat, National Institute of Unani Medicine, Jittegeoakta, Magadi Main Road, **Bangalore** 91). EFFICACY OF CUPPING IN THE MANAGEMENT OF WALAUL MAFASIL (ARTHRITIS).

Cupping therapy is one of the most popular and result oriented method of the remedial therapy accepted by the modern scientific medicine. According to unani system of medicine joint pains occur due to the accumulation of the ghair tabyee madda in the joint space which leads to restriction of the movements and painful condition of the joint. In classical Unani literature, it is clearly mentioned that the purpose of application of cupping is "*Imalae* and *Tanqiae Mawad* (Diversion and Evacuation)". The study was carried out on people in the age group of 30 to 60 years, with omitting the patients having joint pain due to accidental trauma. Cups applied over the knee joints & with follow up period of one month. The clinical study was carried out and results are displayed.

03036 SAMBYAL, ANKITA (B.A. LLB. (Hons.), 1st Year, Rajiv Gandhi National University of Law, Punjab, **Patiala**). PEOPLES' STRUGGLES AND MOVEMENTS FOR HEALTH EDUCATION AND HEALTH CARE FOR ALL.

In 1978, in Alma – Ata, the universal slogan Health for All by the year 2000 was coined. At the same time, the famous Alma Ata Declaration was overwhelmingly approved, putting people and communities at the centre of health planning and health care strategies, as well as emphasizing the role of community participating, appropriate technology and inter-sectoral coordination. The Declaration was endorsed by most of the governments of the world and symbolized a significant paradigm shift in the global understanding of Health and Health Care (WHO – UNICEF, 1978). Twenty five years later, after much policy rhetoric, some concerted but mostly ad-hoc action, quite a bit of misplaced euphoria, distortions brought about by the growing role of the market economy as it has affected health care, and a fair dose of governmental and international health agencies' amnesia, this Declaration remains unfulfilled and mostly forgotten, as the world comes to terms with the new economic forces of globalization, liberalization and privatization which have made 'Health for All' a receding dream. This paper aims at enlightenment of spreading awareness about the health care to the people who reside around the universe. The organisation working for the cause of health care support in spreading legal awareness to achieve basic demands for the health the main target for the health care centers is the females and children to make them economically and socially sound. They should guide and educate people for preventive measures against the AIDS and sexual diseases. Hence this research paper intends in finding the status, the workings the methods, and the response of the general public opinion media involvement as well as laws at international and national level.

03037 SARWADE, SHALINI G (Rural Ayurved College, Mayni, Distt. **Satara**, M.S.). RESEARCH PRESENTATION OF THE EFFECT OF SHAVASANA IN HEALTHY AND STRESSFUL PERSONS.

03038 SINGH, MANI RAM; TABASSUM, K.; BEGUM; WAJEEHA AND SHAMEEM, ISMATH. (Department of Qabalat wa Amraz-e-Niswan, (Obstetrics & Gynaecology), NIUM, **Bangalore** 560 091) AND KAZMI, A. QAMAR (Department of Qabalat wa Amraz-e-Niswan, AKTC, Aligarh Muslim University, **Aligarh**). CLINICAL TRIAL FOR THE MANAGEMENT OF PUBERTY MENORRHAGIA WITH ASHOKA BARK(SARACA INDICA)".

Menorrhagia has been estimated to affect 10 to 15 percent of the adult female population. It has been defined as menstrual blood loss (MBL) exceeding 80ml, this level of blood loss in means hemoglobin and serum iron levels reduction of Ashoka bark has got astringent and potent styptic action on uterus particularly in case of Menorrhagia. Indian system of

medicine(ISM) used Ashoka bark in uterine dysfunction from an ancient period, whose temperament is Cold–Dry and having enough properties for the same.

The present study aimed at investigating the efficacy of Ashoka bark in the management of puberty menorrhagia.

This study was performed on selected cases from the OPD of OBG, National Institute of Unani Medicine Hospital, and Bangalore. The drug is given in the form of powder of 6 gm divided into two doses with milk.

The patients were selected for clinical trial with their complaints like White discharge, irregular period, Pain in lower abdomen and Vulva itching. The duration of the study was two month. After two month study it is concluded that the medicine has got remarkable effect on Irregular period and simultaneously on White discharge, Lower abdominal pain and Vulva itching.

03039 TABASSUM, K.; NASIR, MOHD. AND SINGH, RAM MANI (Department of Obsterics & Gyanaeclogy, NIUM, **Bangalore**) and BANU, K SHAKEELA (Luqman Unani Medical College, **Bijapur**). EFFECT OF HERBAL POLY FORMULATION ON OLIGOMENORRHOEA: A CLINICAL STUDY.

Reproductive health of women depends upon the regular menstruation and regular menstrual cycle ensures fertility and give women and society satisfaction and happiness. This study included 20 patient (IPD) ranging from the age of 18-35 with the complaint of prolonged periods with scanty flow. The study was conducted at Govt.Nizamia General Hospital, Hyderabad and patients were selected from OPD of Obstetrics & Gynaeclogy. The patients were given a herbal formulation in dose of 250 ml twice a day. The Research study reveals that that formulation having 75% response and component has got definite emmenagogue and menses regularizing effect. Besides, phytoestrogen activity also observed. The results were evaluated clinically on the basis of improvement in sign and symptoms. The result was evaluated on the clinical ground based on rhythmicity of menstrual cycle, increasing in amount and duration of flow.

03040 WARRIER, SUJATA (Gurusharanam Complex, Building, 2/204, Vishrali Naka, **Panvel** 410206). TELEMEDICINE/TELEHEALTH A TOOL FOR SOCIAL UPLIFTMENT.

This paper attempts to explore the relevance of telemedicine equitable distribution of health care services to the poor and unreachable. The paper will also create awareness on a new health care concept of telemedicine / telehealth which can be a workable model to bring best health care services to the people of remote areas which are otherwise difficult to be provided. It is primary a review based paper.

Telemedicine or telehealth projects are a system of health care service which makes use of modern information and communication technologies. By making use of electronic data transfers, exchanging images, x-rays, ECG's and other medical reports, the patients in the remote rural areas get the most reliable and essential medical advice and treatments, from the super-specialty health care centers of the other end.

The patients don't have to travel long distances, but can be treated in their own places. This method of medical investigation saves time, money and energy. This also makes possible exchange of ideas, queries among the medical professionals.

Narayana Hrudayalaya through their telemedicine project have provided valuable teleconsultations to about 18746 Cardiac patients belonging to different remote areas., more than 5400 lives have been saved in a span of last 4 years.

03041 ZAFAR, SHARIQUE (Dr. M.I.J.T. Unani Medical College & H.A.R.K. Hospital, Versova, Andheri (West), **Mumbai** 400061). HEALTH CARE PRACTICES AMONG THE TRIBALS OF INDIA.

The tribal cultures are changing very fast due to urbanization and industrialization; and consequently the knowledge and traditional practices are being lost by the time. The forests and environment where tribals lived and learnt naturally much useful lore are also disappearing with the increased rate of farming and its commercialization. It is, therefore, a responsibility of the intellectuals that before the health care knowledge and folk lore about plants is lost forever; it must be preserved in the form of documentation.



There are various folk traditions of health care in rural communities including tribals; and these health practices are often validated when evaluated in the light of major health care systems like Ayurveda and Unani Medicine. Even some procedures of these systems like bone-setting, fasd (raktamokshan), those are not practiced in routine by qualified Vaidyas or Hakims, are performed successfully by unqualified but experienced tribal barefoot-doctors. Many natural indigenous drugs are used by the tribals for their health care in different remote areas of India.

#### 4. BIOTECHNOLOGY

04042 PARVATHAM, G (Department of Plant Biology & Plant Biotechnology, Nirmala College For Women, Coimbatore 641018). TRANSGENIC CROPS WITH IMPROVED NUTRITIENTS – BOON TO DEVELOPING COUNTRIES.

Among the world population, forty per cent do not receive adequate and balanced nutrients to meet their basic dietary requirements. In the developing world, many low income families exist on a simple diet composed primarily of staple foods (eg., rice, wheat, maize) that are poor sources of some macronutrients and many micronutrients. As a result, 250 million children are at a risk for vitamin A deficiency, 2 billion people are at risk for iron deficiency and 1.5 billion people are at risk for iodine deficiency. Even in an economically well developed country like USA, of the ten leading causes of death, four are related to improper diet. Therefore, we must find sustainable ways to produce accessible food supplies of adequate quantity and nutritional quality that promotes health.

Plants are critical components of the dietary food chain in that they provide almost all essential mineral and organic nutrients to humans either directly or indirectly. With the exception of vitamins B12 and D, a plant based food supply can ensure the adequate nutrition for humans at all stages of life. Many developing and even developed countries are producing agronomically successful crops that fail to provide adequate nutrients to meet essential health and nutritional needs.

A major focus is to identify and isolate genes required for the synthesis and accumulation of a target nutrient, such that its level can be modified in staple crops to effect the desired dietary change. Production of novel carbohydrates, modification of storage proteins and amino acid composition, modification of fatty acid composition, enhancement of plant micro and macro nutrient content constitute the term "nutritional genomics" It has been made possible by genetic engineering techniques and plant molecular biology have opened new avenues for the production of genetically engineered plants and in *precise*, transfer of *novel* genes into crop plants from diverse sources. So the latest technologies have been made possible for the availability of transgenic crops with improved *nutritive contents*.

## 05. COMMERCE

05043 BURMAN, POULOMI (Commerce Department, S.N.D.T. University, New Marine Lines, **Mumbai**). DECAY OF URBAN-CO-OPERATIVE BANKS-SURRENDERING PEOPLES POWER TO FINANCIAL GIANTS.

05044 CHAVDA, K. S (Kodakiya Arts and Commerce College, Ankleshwar, Gujarat). STRENGTHENING PEOPLE NEED TO MEET THE CHALLENGE OF HUNGER – INDIAN PERSPECTIVE.

The International Peace Research Institute at Oslo, in a carefully documented report titled “to cultivate peace Agriculture in a world of conflict” found the violent conflicts in most cases should be traced to economic rather than ideological differences. Similar expressions were reflected in the form of suggestions at the report on “un common opportunities! An agenda for peace and equitable development. This report was prepared and published by International commission on peace and food!

With the emergence of new economic order, like WTO there is growing a concern for poor. It is in this context that the Right to food has been recognized as a fundamental right in numerous UN meetings In section. 27 of South Africa it is mentioned that “Every one has the right to have access to sufficient food and water.” Norway is awarded leader in this field. The Norwegian parliament adopted a human rights Act in May 1999, which adopts right based approach to agricultural policy.

Indian Index for hunger if examined from time series point of view reveal, the fact that it was 33.73 in 1990 which has comedown to 25.03 in 2007. This does indicate improvement but in comparison with China and even Pakistan, it sounds little, Pakistan improved its score from 25.73 to 22.07 and China from 12.77 to 8.37. In general global Hunger Index places India at 94 which is 88 for Pakistan and 47 for China.

Agrarian growth is not inconsistent to overall GDP growth. It therefore also hints as weakening condition of agriculture sector in comparison to other sectors. We find very poor infrastructure footholds in agriculture, declining public investment in agriculture, stagnation in new varieties (precisely in case of wheat and Rice growing imbalance of fertilizer between the states, poor response of farmers for innovations and change. Aggregate incentives and value additional exercise in agrarian economy is much less in comparison with other sectors. We also have stagnancy or decelerating rate per hectars and poor farmer productivity in comparison with other countries during tenth plan period—India witnessed severe distress amongst farmers—Andhra Pradesh, Maharashtra (Vidarbha). Orissa reported more aggravating situations in respect of farmers suicides.

Civil Society NGOs must stress on “Integrated Attention to the components of Food security. Food security has three major dimensions.

- Availability of food-a function of production.
- Access to food-A function of purchasing power-access to sustainable lively hoods.
- Absorption of food in the body determined by access to safe drinking water and non food factors like environmental, primary health care and primary education.

Civil society must come up with certain training programmes which not only strengthens the capacity a stakeholders but more in patently which make them more capable to seek the benefits of certain well designed productive schemes. This also advocates for “Decentralization of centrally sponsored programes and projects.

05045 CHOTALIYA, MEGHNA K. (C-1, Asmita Building, Goraswadi Corner, S.V. Road, Malad- West, **Mumbai** 400064). SSI SECTOR IN INDIA-BOON OR CONTENTION.

Small scale industry has emerged as a vital sector of India's economy. There are different definitions of the term 'Small Scale Industry' used in different connotations, one definition used before independence, another being defined in the first five-year plan document and Industrial Policy Resolution, 1948 and this went on changing during different periods of time. The importance of small- scale industry has been increasingly recognized in India as a solution to the problems of scarcity of capital and widespread unemployment and underemployment, but it has not served its purpose well due to many drawbacks in these units and one significant drawback being the growing sickness among other reasons like financial problems, labour problems marketing problems, faulty planning ,teething problems, locational problems, inadequate infrastructure and technology, lack of other physical resources and other related problems. These problems are multi-dimensional and can be solved by the coordinated efforts of entrepreneurs, promotional agencies and Governmental Assistance, which can only help in realizing the full potential and benefits of these small scale units.

05046 DEY, SULAGNA AND MAHESWARI, V (Department of Commerce, Annamali University, **Annamalai Nagar** 6080020). INTELLECTUAL PROPERTY RIGHTS – A BOON OR A BANE FOR EQUITABLE INDIAN SOCIETY

The individuals in the modern society are dependent on the supply of goods and services in the market for their wants and needs. The people in India as consumers are organizing themselves into Consumer Bodies all over the country to safe-guard their interest against unfair trade practices being indulged in by businessmen through misleading and deceptive advertisements, bargain-sales organisation of sale promotional contests and marketing goods which do not conform to the standards of safety. The intolerance of people concerning unfair trade practices exists in every country and India is no exception. Selective nature of trade remedies may reduce the sufferings of Indian people against unfair business practices in some extent. India as a member of WTO facilitates maximum benefits to her people but the exploitation of consumer is greater in a tariff protected economy. The concept of intellectual property rights totally ignores the close inter-relationship between indigenous people, their knowledge and their environment. The ignorance of Indian people is further aggravated to sufferings in the hands of trade organizations. Thus, the people of India must see, hear, speak and fight chronologically for their rights and social movements that have developed nationally against unfair trade practices.

05047 JAIN, SANSKRITI (2A 1201, Rustomji Regency, J.S. Road, Dahisar West), **Mumbai** 400068). RETAIL MALL AND STRUGGLE OF SMALL RETAILERS.

Retailing is a trading activity directly related to the sale of goods and services to the ultimate consumer for personnel, non – business use. A retailer is the last middleman in the machinery of distribution and he is responsible to satisfy recurrent wants of consumers. A retailer buys goods or products in large quantities from the manufacturers or importers, either directly or through a wholesaler, and then sells from a fixed location in smaller quantities to the end – user. His business is usually local in character. Retail trade always shows tendency towards variety as it has to satisfy innumerable wants of consumers. Retail establishments are often called shops or departmental stores.

Shops may be on residential streets, shopping streets with few or no houses, or in a shopping centre or mall, but are mostly found in the central district. Online retailing, also known as e – commerce is the latest form of non – shop retailing. Shopping generally refers to the act of buying products. Sometimes this is done to obtain necessities such as food and clothing; sometimes it is done as a recreational activity. Recreational shopping often involves window shopping and browsing and does not always results in a purchase.

A shopping malls or shopping centre is a building or set of buildings that contain a variety of retail units, with interconnecting walkways enabling visitors to easily walk from unit to unit. A shopping mall is designed to serve in a larger area. An outlet mall is a type of shopping mall in which the manufacturers sell their products directly to the public through their own stores.

The mall has access for handicapped persons and has a play area for children, along with a baby sitting service and a special children's care area. It also has a first – aid area. ATM machines, restaurants, cafes, cinemas and parking facilities are also made available.

But still both retail stores as well as malls can co – exist as there are certain things which we still prefer to buy from a retail store as it is difficult to go to a mall to buy small things. Hence both malls and retail stores can co – exist in the market.

05048 HATHI, TUSHAR R (S.I. Patel Ippcovala College of Commerce, **Petlad**, Gujarat). COLLECTIVISM IN INDIA PAST AND PRESENT.

05049 KAPTAN, SANJAY S (PGSR Department of Commerce, SNDT Women's University, Churchgate, **Mumbai**). PRIVATIZATION IN RELATION TO GLOBALIZATION IN THE INDIAN CONTEXT.

The economic reform policies introduced in India in the early 90's contributed to a significant increase in demand for skilled manpower. The challenges and opportunities of global competition in the emerging knowledge economy have placed a major task before the nation. One of the aspects of these changes is to know where we stand in this globally competitive system.

Globalization today is not working for many of the worlds poor, nor for the environment and not even for the stability of global economy. It is argued that the developed countries have seriously mismanaged the process of privatization, globalization and liberalization.

Under privatization where education is provided in lieu of money, irrespective of ones merit and intellectual capabilities; when the state has limited say on control over the conduct of affairs of the institutions and educational services - market forces have an interplay in meeting demand for higher education and the supply of it. Private enterprises participating in the process of offering educational services shall generate profits purely on commercial terms. This leads to a basic contradiction as to the merit and intellectual capability vis-à-vis minority community to avail the educational services.

There are certain questions that need to be posed and answered before one accepts privatization as a solution to the problems of educational improvement under WTO regime.

The relative advantage of a country in the global market comes out of its investment in R and D, technology and higher education. This advantage shall be reaped only by developed countries who are dominant and who have sufficiently invested in education and R and D. How can India compete in the international market with its poor R & D and incompetent policies as long as it depends on others for its technological needs? The private sector will never come forward to invest where risk is involved and profits are not assured. Further the past experience of last 15 years clearly indicates that the private sector is looking for purely "risk free" profits through commercial ventures and definitely not in building the strong foundation of India.

05050 KULKARNI, SHUBHANGI (Commerce Department, S.N.D.T. University, New Marine Lines, **Mumbai**). UNCONTROLLED ADVANCEMENT IN RETAILING–WHO ARE THE BENEFICIARIES?

Every second mill in Mumbai Metro City is being converted into a mall. Soon Mumbai will be known as "The City Of Malls" on the Indian map. This phenomenon has spread like wild fire throughout the entire country. A.T.Kearney Global Retail Development Index has ranked India as the most attractive market for retail development. With the retail sector growing at an annual rate of 8.5%, India is poised to become a retail powerhouse. Giants like Bharti-Wal-Mart, Tata Tesco, Reliance Retail and Aditya Birla group are all set to change the face of Indian Retailing.

But who are the real beneficiaries of these advancements? The retailers are trying and projecting an image which boasts of promoting employment, bringing the best International and National brands into our neighbourhood, providing dining and entertainment under one roof, and creating a friendly and comfortable environment to shop in. This paper attempts to study the impact of Malls on family and basically children on a micro level.

Children constitute of three different markets–the primary, the influencer and the future market. Therefore Retailers know that if these children are influenced early in life, they will have a ready set of future buyers. Hence retailers are all the time, trying to please these 'little emperors', by providing the best facilities, comforts and attractive promotional offers, all under one roof.

This research paper examines the extent of impact, these malls have on specifically children and how at the end of it all, the Retailers turn out to be the real beneficiaries.

05051 LOPOYETUM, SAMWEL KAKUKO (Department of Cooperation, Faculty of Rural Social Sciences, Gandhigram Rural University, **Gandhigram** 624 302, Dindigul District, Tamil Nadu). COOPERATIVE APPROACH TO CONFLICT MANAGEMENT AND RESOLUTIONS IN DEVELOPING COUNTRIES: NEW PARADIGMS IN GLOBAL ENVIRONMENT.

Cooperative Movement is a world socio-economic movement. Many countries, particularly developing countries have extremely recognized the many social and economic benefits which can be derived through cooperative efforts and endeavour. In these countries cooperation has become the most important part of the Socio-economic development in the Globalised Environment.

The principle which was added during the 1995 Statement on the cooperative identity and adopted at the 1995 Congress and General assembly of the International Cooperative Alliance held in Manchester chaired by Macpherson of Canada, recommended for the Seventh principle. The Seventh principle is "Concern for Community". This Principle of Cooperation is highly relevant, because cooperating is closely tied to their communities. They have a special responsibility to ensure that, the development of their communities, economically, socially and culturally are fully sustained. They have a responsibility to work steadily for the Environmental Protection of those communities. Similarly, they have responsibility for conflict resolutions and Management. The members can decide how deep and what specific ways a cooperative should make its contribution to their community. They should not or never avoid responsibility of conflict Resolutions and Management in the Globalised Environment. Cooperatives are community based organisations evolving policies which will ensure the development of communities in all fronts including conflict resolutions and Management the common community related issues take up such as health caring, schools, drinking water facilities, gender integration, child and women welfare, welfare of the aged, development of Energetic youth, sustainable socio-economic development etc. They can promote Human Rights and Human Rights Education through Cooperative Movement. Cooperatives are based on the value systems of self help, self responsibility, democracy, equality, equity and solidarity. However, in the tradition of their founders, cooperative members believe in the Ethical values of honesty, openness, Social responsibility and caring for others. Cooperation, the opposite of conflict is frequently aimed at securing advantage in a situation of conflict and can be used to foster conflict resolutions, conflict Management, Peace building, re-construction process, strategic cooperation, non-violence, managing the conflicts in cooperative way, mutual accommodation, collaboration, compromising, formalizing Comprehensive Agreements, treaties, Cooperation in implementation dialogues, lobby, persuasion, public pressure, negotiation, reconciliation, Meditation, arbitration, cooperative approach in dealing with conflict, conflict control, and conflict Resolutions solving the problems of refugees in a cooperative way facilitation through cooperative approach, cooperative Diplomacy etc.

05052 MOGHE, DEEPALI (Department of Commerce, V.K. Krishna Menon College of Commerce & Science, Bhandup East, **Mumbai** 400042). A STUDY OF GROWTH OF ORGANIZED RETAIL SECTOR IN INDIA AND STRUGGLE OF SMALL RETAILERS.

Globalization has thrown open many opportunities as well as challenges across the world. The centre of economic gravity today has shifted to the east. The Asian market, covering over 40 per cent of the world's population and over 20 per cent of the GDP, is witnessing robust growth of 8-9 per cent per annum. In a growing market such as this, resurgent Indian corporate world in general and Indian retail industry in particular, has contributed its share of pie. With 10 per cent growth in retail trade p.a. and about 30 per cent in organized retail, it is projected as one of the most attractive sectors for foreign direct investments by many research agencies world over.

Last few years have seen rapid transformations and setting scalable and profitable retail models across different categories. Indian consumers are rapidly evolving and accepting modern retail formats overwhelmingly. Organized retail sector is witnessing a wave of big corporate players, both Indian and international, entering the industry and experimenting with different formats to capture the growing Indian market.

Steady growth of organized retail sector has become a cause of concern for small scale retailers across the country. The modern organized retailers believe that their entry would result into consolidation of supply chain and logistic services, which ultimately benefit small vendors and end users of the product.

However, there are few takers of these arguments. It is widely feared that the onslaught of modern retailing will have disastrous impact on the livelihood of millions of small retailers. According to the Census report 2001, there are two sixty nine lakh "main" and twenty four lakh "marginal" workers in wholesale and retail trade. Thus, nearly three crore people directly depend on the trade and along with their dependents, at least one twenty millions will be impacted by the retail revolution created by the large corporations. There is a genuine fear that the growth of organized retail will take place by destroying the conventional retail fabric of the country.

In view of these developments, an attempt is made in this paper to study the growth path of the organized retail sector in India and the struggle of small retailers for their survival.

05053 PATKAR, VILASINI G (Department of Commerce, R.J. College, Ghatkopar, **Mumbai**). NEGLECT OF RURAL SECTOR: SHATTERS THE ILLUSION OF HIGH GROWTH INDIAN ECONOMY.

The 'liberal and open economy' concept advocates 'free rein growth model' creating a new dynamism of high economic growth through private entrepreneurship.

The model discounts major inputs like economic equality, social equity, equality of opportunities and fairness in distribution of resources; merely economic considerations get priority, paving ample opportunities to private capitalists' vis-à-vis creating threats for people with unequal means; signifying urgency of protecting our rural sector from deadly competition.

The socio-economic milieu of Indian economy reveals neglect of - major socially relevant sectors, low income yielding segments and the main crux of Indian society – the rural population.

Current growth rate of 9% p.a. for a billion people is certainly an illusion because in reality, only 200 million people are growing at 14% p.a.; 300 millions at 9% p.a.; and 500 millions are impoverished, uneducated and largely ignored – with very little opportunity today and with no semblance of hope for tomorrow.

Our rural economy requires high impetus of investment which will not generate quick results. Conversely, the present model emphasizes on - rapid return on investment from high-yield economic avenues; thus, causing growing rural urban disparity and industrial disharmony.

Presently, a liberal model is unsuitable due to constraints in growth process, infra-structure bottlenecks, social resistance, lack of awareness, socio-economic variations, etc....

The key issues are:

- What is good governance?
- How should a rational economic model be?
- Can we approve the economic thinking of a great divide?
- Should there be two nations within India?
- Can the welfare of rural segment be sacrificed for quick economic returns? .....

The author discusses these issues and suggests a holistic strategy for a complete rural make-over to make India a truly galloping economy.

05054 PILKINGTON, MARC (University of Nice, Sophia Antipolis, **France**). THE CONCEPT OF SOCIAL MARKETING FROM LOCAL DEVELOPMENT INITIATIVES TO GLOBAL INTEGRATION: THE EXAMPLE OF HEALTH CARE IN RURAL INDIA.

This paper aims at the delimitation of the concept of social marketing, with a special emphasis on priority products for the weakest sections of society in rural India. It also aims to show that there is a wide and unexplored scope for potential synergies between private and public institutions, small-scale enterprises and multinational corporations, business and non-governmental organisations and between the formal and the informal sectors. Given the slogan of the World Health Organisation 'Health is Wealth', we subscribe to this axiom and we conduct an empirical study in the rural areas of Tamil Nadu (South India) in order to show that the social marketing of health care in rural India can be apprehended by a subtle dialectic between local development initiatives and global integration.

05055 PRAJAPATI, RENUKA M (Department of Economics, Smt. M.M.P. Shah Women's College, Matunga, **Mumbai**). RETAIL MALLS AND THE STRUGGLES OF SMALL RETAILERS.

The growth of malls and large-scale retail units in India is very high, influencing the various sectors of the economy in many ways. There are advocates of this new revolution who presume that such a change will definitely help Indian economy.

It seems that all those who justify Hipper Malls and large-scale investment in retail industries are fully convinced about their unquestionable advantages. However, the FDI investment in retailing is not an unmixed blessing. There are many limitations and shortcomings, which need to be addressed promptly before one accepts FDI in retail sector.

India has a well-developed large retail sector, which is informal, but definitely effective. These retailers are catering to the need of millions of Indians silently in different manner. It should not be forgotten that these retailers provide employment to various sections of the society. These retailers have their own logistic network of backward and forward linkages and as such they are responsible for development of indigenous investment in various ways. Will it be advisable to disturb this existing infrastructure of retailing to satisfy the empire building ambition of a few large investors? The threats of speculative behavior of large-scale investors may create monopoly, resulting into a large-scale national menace.

There has been much hue and cry about the advent of big organized retail players as they are adversely affecting the traditional unorganized retailers in India. This is particularly true in food, grocery, apparel and FMCG sector. This retail wave is engulfing slowly all possible consumer goods. It accelerates more consumerism and materialistic living styles amongst the urban middleclass Indians. Such a spendthrift habit would have long range implications on savings and capital mobilizations for industrial development of the economy.

The unorganized retailer seems to be struggling to innovate and reinvent to survive in the competitive environment created by the mall culture. The resistance of small retailers cannot be significant for want of strength and lack of organizational skills. Therefore, the question today is of solving the struggles of the age- old small retailers and developing a long-term strategy for their harmonious survival along with the large sized retailers who are the trend presently.

05056 SABLE, RAM (PGSR Department of Commerce, SNTD Women's University, Churchgate, **Mumbai**). RISING INEQUALITY AND THE EFFECTS OF GLOBALIZATION.

Globalization is a very uneven process, with unequal distribution of benefits and losses. This imbalance leads to giving higher share of profits and gains to a chosen few at the cost of a large section of the society. The developing countries and groups in a society that lose out are marginalized. The process of globalization is thus linked with concentration of power, policy making and accumulation of wealth in few hands which definitely is a major challenge before all developing countries. In this process, investable resources, growth policies and modern technology are focused in the interest of few countries mainly North America, Europe, Japan, etc.

A majority of developing countries are largely excluded from the process or are participating in marginal ways that are often detrimental to their interests.

Globalization is thus an economic issue that is affecting different categories of countries in a variety of ways. It should be kept in mind that the process does not offer same or similar set of benefits to all concerned. A few leading

countries are benefited on high scale due to growth or expansion phase; where as, many countries are unable to get out of active problems - such as low commodity prices and debts. They are finding it difficult to meet the challenges created by liberalization and globalization.

The uneven and unequal nature of the present globalization process automatically results in growing gap between the worlds rich and the poor people. This also creates uneven state of economic growth between the developed and developing countries. The gains and losses of the rich and poor countries are not even comparable at any rate.

There are some particularly disturbing aspects of the increased inequality. Firstly, the increased concentration of national income in the hands of a few was not been accompanied by a large scale investment and expected rapid growth. This association of growing profits has stagnated investments, resulted in rising unemployment and declining wages, which is the real matter of concern.

05057 SEETHALAKSHMY, N (S.I.E.S. College of Commerce & Economics, Sion East), **Mumbai** 400022). DECAY OF URBAN CO-OPERATIVE BANKS – SURRENDERING PEOPLES POWER TO FINANCIAL GIANTS.

Urban co-operative Banks were set up with the avowed objective of promoting sustainable banking practices amongst a relatively specific target clientele viz the middle income strata of the urban population. They were brought under the regulatory ambit of RBI. What is the special significance of the co-operative institutions to the existing situations in India?. With nearly one third of India's rural population living below the poverty line and with most of the rural producers being unorganized, having no bargaining power it is unlikely that the free market model developed by WTO will help them.

Recently due to political, economic, social and technological factors, these banks are showing symptoms of weaknesses or unhealthy conditions .If RBI takes necessary steps including consolidation of weaker banks things can improve a lot. This paper tries to analyse the reasons for the decay of co-operative banks and the impact of WTO in the functioning of co-operative banks. The Vaidyanathan Committee appointed by RBI shows some favoritism towards vested interest which will penalize the interests of urban co-operative banks.

The New Economic Policy based on competitive paradigm was accepted as a panacea for economic crises in 1990. The policy succeeded in attaining higher growth rate, inward flow of foreign exchange, price stability, and removal of unproductive controls. At the same time the policy could not reduce poverty and un employment. Here comes the importance of co-operative structure. It can offer an alternative institutional structure to resolve the problems created by competitive structure. On this backdrop this paper makes an attempt to review the recent changes made in the co-operative principles and argue for co-operative identification on the basis of PEST analysis and SWOT analysis of co-operative sector.

05058 SHITOLE, G.Y (Department of Commerce, SNDT Women's University, Churchgate, **Mumbai** 400020). REBALANCING THE ROLES OF STATE AND MARKET.

In order that developing countries overcome the challenges of neo-imperialism they must be given appropriate time, opportunity and space to improve their economic position. It is urgently required that developing countries must emphasize on improving sound rural infrastructure and boost up economy by addressing the issue of urban-rural inequality.

Developing countries have to face a dual challenge of improving economic condition on one hand and maintaining ecological balances on the other. Sound environmental policies, helping protection of natural resources are the issues which need to be rightly addressed.

This requires a favorable international environment starting with democratization of international relations and institutions. The solution that can be offered is to encourage the developing countries to participate in decision making process at the international level.



The developing countries should have more rights of participating in decision making process in the IMF, WTO and World Bank. These international institutions should be more accountable to public, especially to the poor communities. The dominance of developed countries on these institutions in decision making, resource sharing and policy making is the root cause of unequal growth of economies. The standards and forms of governance of these institutions require a radical change. There has been a long perception that as a result of the dominance of the Super Power Institutions many issues of general interest and securities for betterment of the world have been neglected. These institutions have denied formulated and advocated policies that have a favourable inclination towards the developed countries and at the same time they do not favour or suppress the interest of the developing countries.

Thus, there is a need to reform the decision making process so as to give developing countries the right to adequate participation and to review the contents of positive rules so that they reflect the interest of developing countries that form the larger part of this world and their institutions.

05059 SHITOLE, G.Y. AND SETA, MEETA (Department of Commerce, SNDT Women's University, Churchgate, **Mumbai** 400020). RETAIL MALLS AND STRUGGLE OF SMALL RETAILERS.

The paper states that retail sector is the fastest growing sector in the Indian economy. Indian retail industry is going through a transition phase. The advent of organized retailing has changed the business landscapes as well as the buyer behaviour.

Retail industry in India accounts for 10% of its GDP and 8% of the employment to reach \$17 bn by 2010. About 300 new malls, 1,500 supermarkets and 325 department stores are being built in the cities and metros. India has undergone a shopping revolution and a large population between 20-34 age groups in the urban regions, was boosting demand by 11% in 2004-05.

The paper points out that the traditional design of retailing has changed manifold globally. In India, specific sectors like apparel retailing, grocery retailing or jewelry retailing have undergone immense change and modification in both nature and functioning. Traditional markets are making way for new formats such as departmental stores, hypermarkets, supermarkets and specialty stores. Modern style malls have began appearing in metros and would take care of supply chain, logistics and other back-end operations.

The paper highlights that mall culture is gaining acceptance in India. Increasing urbanization, increasing number of working women, changing lifestyle, higher purchasing power, increasing literacy levels, higher mobility, increasing media penetration, increasing corporatization, increasing disposable income, and orientation towards western culture have raised the aspiration level of Indians. Added to this, lack of time to shop resulted in demand for large variety of products at one stop.

A major challenge faced by retail malls is the competition from small retailers. Small retailers have been established in India for some centuries. Small retailers function on low-cost structure, mostly owner-operated, has negligible real estate and labour costs, and little or no taxes to pay. Consumer familiarity that runs from generation to generation is one big advantage for small retailers.

In contrast, retail malls have big expenses to meet, and yet have to keep prices low enough to be able to compete with the small retailers.

The paper explains the shopping experiences from retail malls are compared with the shopping experiences from small retailers and pointing out that why small retailers survive.

05060 SHITOLE, G.Y. AND DUTT, KANCHAN (Department of Commerce, SNDT Women's University, Churchgate, **Mumbai** 400020). WTO AND AGREEMENT ON AGRICULTURE WITH SPECIAL REFERENCE TO TEA-A PLANTATION CROP.

Agriculture is a way of life, a tradition, which, for centuries, has shaped the thought, outlook, culture and the economic life of India. It supports the largest share of the country's workforce. The contribution of Indian agriculture to the nation's economy hardly needs to be emphasized.

In the Indian context primary sector plays a key role, as the bulk of her exports comprise of agricultural commodities and agro-based products, both manufactured and semi manufactured. The primary sector is also anticipated to play an important role for many more years to come, considering the factor availability position of the Indian economy.

Tea is the most consumed drink in the world after water. It is refreshing, thirst-quenching natural product. Tea is indigenous to India. This is mainly because of it's pre-eminence as a foreign exchange earner and its contribution to the country's GNP.

In all aspects of tea production, consumption and export, India has emerged to be world leader. India exports Tea mainly to Russian and European Countries. It also exports U.S.A., Japan, West Asia, and Asia Pacific Region. In fact there is hardly any country where Indian Tea is not found. India In all aspects of tea production, consumption and export, has emerged to be the world leader, mainly because it accounts for 30 percent of global production. It is perhaps the only industry where India has retained its leadership over the last 150 years.

The Uruguay Round of Multilateral Trade Negotiations was the most comprehensive of the eight round of negotiations held under the auspices of the GATT. The Uruguay Round agreements will have a significant impact on the trade in agricultural products. Tea comprising a small part of this trade will also be affected consequently. Further tea is grown and exported by the developing and least developed countries This paper examine the effect of Agreement of agriculture made in WTO on the plantation crop like tea.

05061 SWAMINATHAN, LATA (Commerce Department, N.E.S. Ratnam College, National School Marg Bhattipada, Bhandup West, **Mumbai** 400078). DECAY OF URBAN CO-OPERATIVE BANKS- SURRENDERING PEOPLE'S POWER TO FINANCIAL GIANTS.

Over the last fifteen years, the banking segment of our economy has witnessed several changes. The changes are clearly evident in the number of new players, new products and practices, greater IT integration for enhancing customer service and convergence of the financial services at the delivery point. The commercial banking segment has witnessed changes in its ownership pattern, corporate governance practices, disclosure patterns, adoption of prudential norms and strategic business planning. In this competitive environment, it is a moot question as to whether the co-operative banking system is able to leverage on its strengths especially the large network and the ability to service even very small accounts to tackle the competition.

The assumption in the co-operative banking field is that the clients are captive and as such co-operative banks are immune from competition. The borrowing members of the banks are also shareholders of the bank and would continue to offer patronage on account of the fact that their own bank stands to benefit by the same. A further assumption is that on account of this concept of ownership, the members would tolerate critical deficiency in service. However, these assumptions have been greatly proved wrong by the downward market share movements of the co-operative banks and the migration of borrowers from the co-operative banks to other banks. Further the dwindling numbers of the co-operative banks, their profits, deposit share and other operational parameters also do not reflect a favourable picture. Thus it seems that the Urban Co-operative Banks are degenerating and losing ground to financial giants.

However, many Urban Co-operative Banks have successfully come out of the system set in an environment which is not the best fit for informed democratic processes and have emerged as competitive entities through the process of governance reinstating the principles of co-operation firmly through member education programme, re-engineering of management processes and introduction of market savvy techniques.

This paper aims at throwing light on the impact of financial reforms on Urban Co-operative Banks and the strategies adopted by these banks to combat the changed scenario and at the same time endeavouring to keep the principles of co-operation alive.

05062 THAKER, NEELA (Smt. M.M.P. Shah College of Arts & Commerce For Women, 338, R.A. Kidwai Road, Matunda (E), **Mumbai** 400019). OCCUPATIONAL HAZARDS OF TANNERY INDUSTRIES.

Environmental degradation has become a serious problem and can no longer be neglected. The human interaction with the biosphere could be to a degree where the dynamic ecological balance is maintained to the mutual advantage of mankind and nature. It is essential to find and analyze ways of sustainable use and coexistence in human. Industrial growth and development have vastly improved living standards and quality of life. This development is the result of modern technology.

Technology has also produced new set of problems concerning environmental stress due to industrial effluents and emissions such as toxic chemicals, fertilizers in agriculture, loss of forests, creation of concrete jungles, noise pollution and the radioactivity changing the environment. The impact of technology on environment is greater than ever before in the human history.

According Council for Leather Exports the value of leather exports from India is 10 times more than the value of its meat exports, and with India as one of the largest leather manufacturers in the world. Cow and other cattle suffer cruel slaughter just for their skins.

Many countries are now adopting policies to encourage waste minimization, which consists of a hierarchy of management options ranging from cessation of waste production, reuse, recycling, combustion for fuel and disposal by landfill, and so on. Together with other strategies, such as encouragement of recycling centres and domestic composting of organic matter, it is likely that there will be a substantial move away from traditional waste-disposal practices.

05063 THOMAS, MINU (Department of Commerce, SIEs College of Commerce & Economics, **Mumbai** 400022). FAIR TRADE IN INDIA- AN IMPACT ASSESSMENT OF CREATIVE HANDICRAFTS.

This paper is an outcome of an empirical research being conducted by the author to study the role of voluntary organizations involved in empowering women, through micro-enterprise development. During the course of primary data collection from NGOs working for women in Mumbai, it was noticed that few organizations like Creative Handicraft and SHARE played an exemplary role in acting as a mediator between the marginalized and the market for sale of products manufactured, under the group-entrepreneurship model. This fuelled interest in studying one of the organizations based in Mumbai which had linked the producers under the fair trade mode.

More than one million producers and workers in developing countries benefit from Fair Trade terms. Fair trade initiatives are born as a reaction to the unfairness of conventional international trade, whose rules and practices continue marginalizing small scale producers and the populations of southern nations. The cost of unfair trade is phenomenal. The amount developing countries lose every day due to unfair trade rules is \$1.3 billion. Similarly, the amount lost by developing countries due to unfair trade rules for every £1 aid received is £14 (UN estimate).

UNCTAD is given the credit for boosting the equitability concept a boost in 1968 with its "Trade not Aid" motto. Cancun was also a premiere for fair trade organizations. Civil society networks projected Fair Trade organizations in multilateral negotiations, which had not attracted attention before. The debacle of the Cancun round highlighted the growing clout of developing countries and LDCs on a clear and firm position on the respect of the principles of negotiations, explicit consensus and the respect of the position of all countries, including the least developed.

Fair trade is a trading partnership based on dialogue, transparency and respect that seeks greater equity in international trade. It contributes to sustainable development by offering better trading conditions to, and securing the rights of, marginalized producers and workers-especially from the south. Fair Trade organizations (supported by customers) are actively engaged in supporting producers, awareness raising and in campaigning for changes in the rules and practices of conventional international trade.

Following are the objectives of the study:

1. To assess the growth of fair trade movement in India and Abroad.
2. To assess the contribution of a Fair Trade organization (creative handicrafts) in the socio-economic development of the producers.

Fair Trade is one of the few development models that reach marginalized (often indigenous) rural communities who rarely benefit from economic growth and who have little choice between subsistence farming or migration to the cities. Unemployment, lack of access to good land, water, health care and schools make it difficult to climb out of poverty. For the lucky few, fair trade has brought tangible benefits by connecting them to export markets. The Fair Trade Movement constantly reviews and improves its trading and business practices to provide benefits to the small and marginalised producers and poor workers.

05064 TODI, MEHA H (43, Sri Ram Apts., Suchidham, Filmcity Road, Malad (East), **Mumbai** 400097). RETAIL MALLS AND STRUGGLE OF SMALL RETAILERS

India Retail has got airborne and the concept of organized retailing and better distribution and logistics has set in. The Indian urban consumer is also now getting hooked to this new method of home purchases that also combine into family outings and entertainment. The mall infrastructure across cities and supply chain mechanisms across the country are getting into place. Over 300 malls are expected to be built over the next two years and most Indian cities with over a million populations will be exposed to this modern method of retailing.

On the other hand, the small local stores have dominated Indian retailing over the decades and are present in every village and local community, addressing the needs of the population in the area and being the point of contact with the consumer. The distribution networks of brands extend right up to this point to stay in touch with customer needs and preferences.

True, small retail stores are an important source of jobs, providing about 7 per cent of the total employment in India. Moreover, they are providers of employment of the last resort. Anyone without a job can set up a local retail outlet. However, India is not an integrated homogeneous market; it is a hierarchy of markets catering to people of many different income levels and tastes. For example, both Sony and Santosh can coexist, catering to market segments. Entry of sophisticated branded products affects the unbranded mass market only marginally in a vast poor country such as India. Moreover, in malls where the large retail chains set up their stores, typically, there will also be many small shops that will attract people. Further, the street-corner shops will have some advantages over big stores located many miles away in shopping plazas. In India, transportation and parking are big problems for people who want to visit shopping malls. For them, it is more convenient and cost-effective to purchase many of their daily requirements from the neighborhood stores, especially as these establishments stock goods that are in particular demand in the locality. Hence, the pop-and-mom street corner shops can very well survive.

05065 VARGHESE, LICY (Post Graduate Department of Commerce, SNDT Women's University, Churchgate, **Mumbai** 400020). RETAIL MALLS AND STRUGGLE OF SMALL RETAILERS.

The Indian Retailing Industry is a big business and reaches almost every nook and corner of the country. Thus, every product is accessible to the buyers from any location. In India, the retailing industry is an unorganized lot, consisting of small time entrepreneurs.

The number of smaller retailers having turnover of less than Rs.20,000/- per annum is estimated to be Rs. 27,71,200 and the number of retail outlets with turnover more than Rs.1,20,000 per annum is only Rs.3,59,100.

Some of the problems that the retailers in India, face are underdeveloped supply chain capabilities, Inadequate utilities, IT infrastructure hurdles, supply base (vendor) hurdles, inadequate human resources, limited consumer insights, taxation challenges, real estate hurdles, insufficient government incentives, policy related hurdles etc.

If the above difficulties are to be overcome, the Indian retailing will have to improve the situation through establishment of retailer co-operatives, merger and buy out of weak retailers by a stronger one, use of technology and an overall change in the mindset of the retailers. Besides, there should also be a set up of more non-store retailing centres, franchise organization so that the position of these small retailers are strengthened.

Last, but not the least, the large retail malls will be a threat to small retailers who take business lightly and who are inefficient and who are only interested in building valuations. Besides, there will be a healthy competition and better prices

and services for the Indian consumer. At the same time, one must not fail to note that it is ultimately the local retailers, whom the Indian Consumers prefer due to distance, and not the big malls that dominate the retail industry.

05066 VENKATESWARAN, KALYANI (8/94, Krishna Mahal, , Bhaudaji Cross Road, Matunga, **Mumbai** 400019).  
DISPLACEMENT OF PEOPLE- ITS SOCIAL, ECONOMIC AND EMOTIONAL IMPACT ON WOMEN.

India is on the threshold of a 9% growth in GDP. Appreciating Rupee, booming stock markets and increasing inflow of foreign capital have brought industry to centre stage. Indian industry majors are busy shopping abroad in their thirst to become industrial giants. Mergers and acquisitions, both domestic and cross border, have become common place. India is on wings, high and flying. This is macro India viewed from the skies where ground realities are not visible.

Thanks to the WTO, liberal policy changes in almost all sectors of the economy post 1991 have enhanced the role of the private sector. In its urge to transform India into an economic super power, the governments at the centre and the states are slowly withdrawing from social sector investment. Radical industrial and infrastructure policies are throwing more people below the poverty line by snatching away whatever little assets the poor have in the form of land and house and alienating them from their main source of income. The lower sections of the population are reeling under the pressure of poverty, unemployment and inflation. This is India at the grass root level.

It is an accepted fact that the most developed countries of the world are also the most industrialized ones. Agriculture has its limitations on backward and forward linkages and cannot take an economy very far in its race to development. The answer to development is in industrialization backed by infrastructure which could take the form of construction of dams for irrigation and hydroelectric power generation; construction of highways, railways, and irrigation canal networks; construction of transmission lines and other facilities requiring rights-of-way; construction of airports; SEZs etc.

Many of the projects which are of crucial importance for local, regional, and national development involve acquisition of lands that are owned or utilized by individuals and communities. However, they may also give rise to conflicts between long-term national development goals and interests of communities and individuals particularly women who are immediately and adversely affected. In many of the land acquisitions, compensation paid is not market determined. As per UN Human Rights guidelines "All persons, groups and communities have the right to suitable resettlement which includes the right to alternative land or housing which is safe, secure, accessible, affordable and habitable". But the ground reality is that rehabilitation in the name of development is taking place with the use of unfair practices. Resettlement is via forced consensus in many places. There is brutal use of fear tactics and terrorism and criminal allegations are slapped on those who question under the RTI Act. The West Bengal government which swears by the communist ideology is sponsoring "capitalist industrialization". The events in Nandigram on March 14 when 14 people lost their lives is a watershed in the history of the left in India.

This paper takes a closer look at the issues and problems related to involuntary displacement and resettlement of people in general and of women in particular. It will focus on the social, economic and emotional impact of displacement on women and children who bear the brunt of the problem. It will highlight the peoples struggles to fight for their rights. It will also delve in to the policy measures that need to be taken by the government to (i) protect the lives and welfare of those displaced by the projects; (ii) reduce and redress the loss of economic potential incurred by the affected people, and the local and regional economies; and (iii) assist in developing the economic, social, and cultural potential of the people and the communities so affected.

05067 VORA, SHWETA R. (262/6453, Samata Colony Pantnagar, Chatkopar East, **Mumbai** 400075).  
UNCONTROLLED ADVANCEMENT IN RETAILING.

Retailing can be referred to all the activities involved in the marketing and distribution of goods and services. Retailing involves various activities of shopping, such as purchasing through internet, dealing in financial services, etc. The post liberalization era, saw retail industry undergoing a revolutionary change. The changes in the organized retail industry are visible in the form of new retailing formats, modern techniques, exclusive retail outlets, emergence of retail chains etc.

Retailing has come to occupy a prominent position in today's modern society. Retailing is evolving into a global, high-tech business. Modern organized retail format is gaining acceptance and can easily be emerging as a sturdy contender among consumers. Organized retail trade has altered the first paradigm of consumer behaviour. The profile of the

modern format shopper can easily be described as an affluent one with higher a more disposal income, although they face the paucity of time to explore a detailed shopping experience. Such consumers have also revealed a willingness to pay a premium, provided they receive better services quality at the retail outlet. In spite of the Indian retail revolution, it is said that the sales in urban India are still through traditional trade.

Retail management has boost trade to a great extent as early retailing in India can be traced to the weekly haats, gatherings at the market place, kirana shops which are now been more modernized by retailers as Departmental Store, Supermarket, Shopping Mall, etc. Retail marketers have tapped a growth and change in the category of customers belonging to each class. Organized retailing has emerged in a big way and we are witnessing the emergence of new forms of retailing.

It is a long haul ahead only retailers who are able to understand the customers' requirement and act will survive and succeed. India's rural retail to jump 29% by 2010, US jewellery retailers visit Mumbai to boost trade, Retailers redefining top end for FMCG, etc. Hence there is a huge opportunity in this sector. Shopping is a social activity that is both entertaining and an emotionally rewarding experience. Different types of retail formats like Supermarket, Shopping Mall, Departmental stores, etc. are using various tools for in-store advertising such as televisions, counter cards, bag stuffers, banners, etc. and have proved to be successful.

## 6. COMMUNICATION AND JOURNALISM

06068 CHOWDHURI, ANIRBAN BASU ROY (65/B, Bidhanpally, P. O.: Garia, **Kolkata** 700084). EFFECTIVITY OF FOLK MEDIA IN THIRD WORLD NATIONS.

Every country has its own traditional and folk media communication, which serves as significant tools in the process of motivating the people in the desired direction. On the other hand, modern mass media are not performing the role expected from them due to some limitations. The sources of information, its processing and transmission determine how people relate to their daily lives and in their development objectives. Media are means of communication through which this information is exchanged. Particularly in the third World countries, folk media which is rooted in rural communities was found still to be a strong source of information which has relevance to their method of interaction. Folk media has proved many a time its efficiency in participatory communication. Folk media or traditional media, - based on sound, image and sign language exist in the form of traditional music, drama, dance and puppetry with salient features in every society, race and region. It is becoming apparent that mass media such as newspapers, broadcasting and film in their present form can not adequately perform the development roles expected of them, mainly because they do not reach enough of the third world population with credible and relevant information.

This paper will discuss the use of folk media in third world countries, either in their traditional rural settings or when adapted to mass media, to bring about social awareness of national development plans, health Programmes etc. it will also look at the role of interpersonal communications networks.

06069 DHURVEY, ANITA (Department of Sociology, Barkatullah Vishwavidyalaya, Hoshangabad Road, **Bhopal** 462026). ग्रामीण क्षेत्रों में आकाशवाणी (रेडियो) का प्रभाव ।

ग्रामीण क्षेत्रों में जागरूकता धीरे-धीरे प्रवेश कर रही है। आज से दस साल पहले हम देखते हैं तो पाते हैं कि ग्रामीण जनसंख्या अपनी परम्परागत रीति रिवाजों व अंधवि वासों में ही ज्यादा घिरी रहती थी। अपने स्वयं के विषय में जानने व सोचने का समय, व विचार ही नहीं बना पाते थे। किन्तु आज इन क्षेत्रों में व्यक्ति अपने स्वयं के बारे में परिवार, व गांव के संदर्भ में विचार विमर्श करने लगा है, गांव की उन्नति के बारे में बातें करना विचार विमर्श करता व क्रियान्वित करने की कोशिश करने लगा है। अर्थात् गांव के व्यक्ति में बदलाव उसके अपने विचारों के बदलाव से आ रहे हैं। वह सभी विषयों के संदर्भ में सोचने विचारने लगा है।

आज ग्रामीण क्षेत्रों के बच्चे (लड़के व लड़कियां) शिक्षा, खेलकूद व अपने विकास की मुख्य धारा में जोड़ने के लिए सतत जागरूक हो रहे हैं, इस सब पर मिडियां विशेष रूप से रेडियों का प्रभाव ग्रामीण जनजीवन पर कितना व किस रूप में पड़ा है, यह जानने का एक छोटा सा प्रयास है।

ग्रामीण क्षेत्रों में बिजली तो पहुँच गई पर कितनी और किस समय तक बिजली होगी यह कह पाना न ही ग्रामीणों के लिये संभव है, न ही स्थानीय बिजली कर्मचारियों के लिए इसीलिए ग्रामीण जनता टेलिविजन के दर्शन कम ही कर पाते हैं। यहां के लोगो के लिए रेडियों ही एक ऐसा माध्यम है, जिससे जरूरी जानकारियों व मनोरंजन कर पाते हैं।

आकाशवाणी कार्यक्रम अलग अलग समय में अलग अलग अच्छी एवं ज्ञानवर्धक जानकारियां प्रसारित करता है जिसमें सामाजिक, सांस्कृतिक, आर्थिक (कृषि से संबंधित, व्यवसाय से संबंधित, रोजगार से संबंधित आदि) शिक्षा से संबंधित, राजनीति से संबंधित आदि विषयों पर जानकारी प्रसारित होती है, और ग्रामीण जनता इन कार्यक्रमों को कहीं भी, खेत, खलियान, जानवर चराते हुये या फिर काम करते करते ही सब कार्यक्रम बहुत चाव से सुनते हैं, उनके अंदर जैसे एक आत्मविश्वास उत्साह पैदा हो जाता है कि हम इस प्रकार के काम को आसानी से कर सकते हैं। यह अध्ययन अवलोकन व 100 उत्तरदाओं से साक्षात्कार कर लिया गया है।

रेडियों को सुनने वालों में प्रतिशत देखे तो वयस्क लड़के, लड़कियों का 80 प्रतिशत वहीं महिलाओं 62 प्रतिशत व पुरुष वर्ग 90 प्रतिशत है। अर्थात् सभी वर्ग के लोगो में रेडियों सुनने में रुचि रखते हैं।

06070 KARINGATTIL, JOHN THOMAS (School of international Relations and Politics, M.G. University, **Kottayam**).  
MEDIA AND THE WAR ON TERRORISM.

The Phrase *War on Terrorism* is authorised by the US, President George W Bush, for the use of military force against terrorist atrocities on September 11,2001. It seeks to reorder the world through imperialist expansion, military occupation and regime change. The phrase designed for a *New Global Order* with economic, political, legal and military strategic interest of the United States. Thus US, has been developed a new doctrine for legitimating the concept of the war on terrorism. The theory of war on terrorism advocates that military action as the only response to terrorism and its political philosophy justifies the military domination.

The US media have been referring the so-called war on terrorism as the '*Global War on Terrorism*', the '*Global Struggle, Against Violent Extremism*', '*World War III*' and the '*Long War*'. But the critics argue that it as the pre-emptive and perpetual war with human rights abuses and other violations of international law.

This paper analyses the following questions in a brief manner. What role-played by the media on the concept of the 'War on Terrorism'? What are effects of this declaration in the context of Globalisation?

06071 SAWAIYAN, BHUBNESHWAR (Department of Mass Communication and Video Production, St. Xavier's Autonomous College, Ranchi University, **Ranchi**, Jharkhand). ADIVASI COMMUNITY PRESS IN JHARKHAND.

The present paper explores the inception of "Adivasi Community Press in Jharkhand." The early period of Mass Communication of Adivasis with rest of the world, more specifically with the British during 1765 to 1845, was more of traditional nature that gave rise to difficulty in decoding messages and, therefore, comprehended as communication

confusion. The origin of vernacular community press dates back to 1890 when the (u; tSan I , Magazine was published. There onwards the perception of Adivasi traditional method of communication imbibed developing ideas of news dissemination.

In the context of the developing process of Mass Communication and Journalism, the Adivasi Community Press requires to be looked into in terms of understanding their distinctive character and socio-economic dimensions. The paper, thus, discusses its (Adivasi Community Press) growth in the span of more than one century. The method adopted in the investigation mostly relied on the empirical data collected through interviews as well as secondary data such as periodicals, magazines and books.

The investigation encompasses the comparative study of Adivasi Community Press in the region of Central India where predominantly the five Adivasi communities such as Santal, Munda, Ho, Kharia and Kurux, developed a distinctive cultural identity. Comprehending the ongoing progress of Adivasi Community Press, one of the significant concerns of the study is to analyse the role of Publishers and future course of Adivasi Community Press in the context of renewing Jharkhand.

06072 SHARMA, BIMALA CHARAN (Lekhraj Road, Morabadi, **Ranchi**, Jharkhand). SOIL AND AGRICULTURE IN JHARKHAND.

Agriculture is the most dominant economic activity of Jharkhand. It is basically a rural (90%) and agrarian(75%) state.

Agriculture probably began about 8000 B.C. as the first civilized occupation of human being with domestication of certain plants and wild animals. It is still the most important branch of economy. Agriculture is influenced by climate, soil, relief and other physical and cultural factors. Jharkhand is a hilly region consisting of a series of plateaus of different elevation. There are three types of land - hills, upland and low land. Upland is locally known as "Tanr" and low land as "Don" which are further graded into three classes on the basis of location and fertility and moisture conditions. .'

Four types of soil found in Jharkhand are - red soil, "regur" (black clayey), Lateritic soil and Sandy Loam. These soils are much below the Indian standard of fertility. Poor soil makes the peasants poor.'

Only about 22.63 % of area is under cultivation. The principal crop is rice' grown as "Aghani", "Bhadai" as well as "Garma" crop. Other crops are maize, millet, pulses, oil seeds and wheat. Vegetables are grown widely on large scale.

Jharkhand is characterised by heavy rain fall and considerable humidity. average annual rain-fall is 1200mm but is uneven and variable. Agriculture is mostly rain-fed. The main rivers are Damodar, Subarnarekha, Koel, Barakar, Shank and others but they are not agriculturally very useful. Wells are the common means of irrigation. Less than 10% of the total sown area of Jharkhand is under irrigation.

There are many problems facing agriculture here, viz, small fragmented fields, meagre irrigational facilities, old traditional method of cultivation, lack of good seed and fertilizer, lack of credit facilities, soil erosion, decrease in farm area due to construction and growth of population, etc.

Agricultural production can, however, be improved by extension of cultivated area, increasing yield by adopting modern techniques. Soil-erosion can be minimised by constructing dams or bandh, terracing, strip cropping, growing grasses or bushes and controlling over-grazing. Crop-rotation and crop-association can improve the fertility as well as productivity.

06073 SINGH, AVINASH KUMAR (Sri G.K. Bajpai, 486, Third Gali, Nishatganj, **Lucknow**). मानव जीवन के संघर्ष की सबसे बड़ी चुनौती, आतंकवाद का विश्वव्यापी प्रसार।

आतंकवाद का वर्तमान स्वरूप किन-किन कारणों के कारण वैश्विक स्वरूप प्रदान कर लिया है उसका प्रस्तुत शोध पत्र "मानव जीवन के संघर्ष की सबसे बड़ी चुनौती, आतंकवाद का विश्वव्यापी प्रसार" के विस्तार से प्रस्तुत किया गया है।



सूचना प्रौद्योगिकी के विकास के कारण आतंकवाद के विकास में आये गुणात्मक परिवर्तनों को इस शोध पत्र में क्रमवार ढंग से दिखाया गया है।

संक्षेप में प्रस्तुत भोध पत्र में आतंकवाद के विश्वव्यापी प्रसाद में निम्न तत्वों को प्रमुख उत्तरदायी कारक माना गया है:

1. आतंकवाद का वर्तमान स्वरूप भौगोलिक सीमाओं से मुक्त हो रहा है।
2. आतंकवादियों के पास विविध वित्तीय स्रोत का होना।
3. आतंकवादी संगठनों के बीच परस्पर आपसी सहयोग का होना।
4. आतंकवादियों और अपराधियों के तालमेल से संगठित अपराध को बढ़ावा।
5. सूचना प्रौद्योगिकी का तेजी से विकास।
6. अत्याधुनिक हथियार : परिष्कृत हथियारों तथा हल्के छोटे हथियारों का प्रसाद।
7. लोकतंत्र और आर्थिक उदारीकरण का प्रभाव।
8. आतंकवादियों द्वारा स्वायत्त भाड़े के आतंकवादियों का उपयोग।

इन कारणों के कारण आज आतंकवाद का स्वरूप वैक हो गया है। आतंकवाद की इस मयावाता के कारण आम मनुष्य का जीवन संघर्ष का जीवनभील है। सामान्यतया आतंकवाद जनित समस्याओं के कारण बेरोजगारी, राष्ट्र की अस्थिरता से उत्पन्न होने वाली समस्याओं जैसे आर्थिक विकास, शिक्षा, स्वास्थ्य कैसी मूलभूत आवश्यकताओं की ओर समुचित रूप से ध्यान न दे पाना जैसी समस्यायें उत्पन्न होती है जिसके कारण राज्य अपने लोक कल्याणकारी योजनाओं को समुचित ढंग से अमली जामा नहीं पहना पाती है। राष्ट्र की अस्थिरता के कारण कल्याणकारी योजनाओं का सारा पैसा सुरक्षा व्यवस्था पर खर्च करना राष्ट्र का उत्तरदायित्व हो जाता है क्योंकि सुरक्षा का अधिकार राष्ट्र का कर्तव्य बन जाता है।

11074 SONONE, ASHWIN B. AND SHARMA, NEERU (TV Production Management, Film & Television Institute of India, Pune 411004). ROLE OF ACADEMIC – INDUSTRY INTERFACE IN TECHNICAL & VOCATIONAL EDUCATION IN INDIA

Today we are standing on the edge of 21<sup>st</sup> Century. The human hands are replaced by various machines and technologies. Now a days media have an important role in the ;process of development. The objectives of the media are mainly to communicate, to inform, to educate and to entertain the people. In scientific term, this process is called "Communication". Man is a social animal and communication is the basic need or necessity to satisfy the daily needs since the time of civilization. In ancient times, man used to communicate with various symbols, pictures and body language. After the development of words, spoken language got developed, after which script was invented and man started to communicate verbally. Slowly various folk from were developed and media were formed. These folk forms were very useful to educate and inform the people e.g. ' Davandi' form useful to inform the people and 'kirtana' form was used to educate the people. These folk forms are very popular media even today. In ancient times, when science and technology was not so developed, needs of mankind were very limited but still there was the thirst for knowledge and curiosity for new information and to learn new things. Though it was not satisfactory at that time, now a days with the progress of science and technology , man is able to get the knowledge he wants. Printing technology developed in the 17<sup>th</sup> Century and books, newspapers etc. came into use as print media. In 1929, radio broadcasting was started. Before it, in 1920's experimental television broadcasting was started in USA in 1930 electronic camera and picture tube were invented. In India, on September 15<sup>th</sup> 1959 , an experimental TV station was started in New Delhi. Telephone, telegraph, fax, cinema, computers are also called media . But today, television and cinema are the most glamorous media. Each medium has it advantages and limitations. The common advantage of all the three i.e. print, audio (Radio), and audio-visual(TV, Movies etc. ) is that they can send message, at a time to large masses . The common thing in all these media is language but dialect and scripts are different.

News papers, magazines, books, etc. are print media. Documentation is an important characteristics of these media, Radio is an audio medium; so audio or sound has important place in this medium. The language used in radio is mostly regional. The Television is popular for its audio-visual characteristic. What we hear, can also be seen at the same time. So it is the most a credible medium because we use tow sensory organs i.e. eye for watching and ear for bearing. While in the other two media, i.e. radio and; print media, we can use only one sensory organ .e.g. ear for hearing the radio

and eyes for reading. In our country, television is mainly used for entertainment to a large extent, but it is also useful for educational purpose. SITE, ETV, Kheda project, UGC broadcasting. Shaleya Chitravani and Balchitrivani are successful projects in social as well as formal and non-formal education. Today various foreign channels like Star, Zee, CNN etc. Have entered the entertainment field. Few of them have entered the educational field also. Recently Zee TV and management education has started ZEE Education known as ZED which gives computer education and management education.

The main objective of this study is to see whether the TV medium which is famous for entertainment could also be effective for educational enrichment.

11075 THOMAS, KARINGATTIL JOHN (School of International Relations, M. G. University, **Kottayam**, Kerala).  
MEDIA AND THE WAR ON TERRORISM.

## 07. COMPUTER SCIENCE & INFORMATION TECHNOLOGY

07076 ANSARI, ZAKI ANWAR; BANO, S. NAFEES AND ZULKIFLE (National Institute of Unani Medicine, **Bangalore**, Karnataka). PREVALENCE OF TOBACCO USE AMONG POWER LOOM WORKERS: A CROSS SECTIONAL STUDY.

Tobacco use is a leading public health problem globally. According to WHO, tobacco is the second major cause of death in the world. It is currently responsible for about 5 million deaths each year worldwide. In India, accounting for over eight lakh deaths every year.

To estimate the prevalence of tobacco use among the power loom workers in Mau Aima Town District Allahabad U.P.

Five hundred power loom workers were randomly chosen and out of them 448 workers interviewed by questionnaire survey during May- June 2007. Data on demographics, education, and type of works, tobacco use and smoking status, duration, and daily consumption were collected. Prevalence of tobacco chewing, bidi and cigarette smoking, and their sociodemographic correlates were examined.

The overall prevalence of tobacco use was 85.9%, while the prevalence of smoking and tobacco chewing were 62.28% and 66.07% respectively. Statistical analysis showed that smoking is more common in elderly while chewing Gutka (a type of chewing tobacco) is in younger.

The prevalence of tobacco use among power loom workers is very high compared to that in general population. Immediate intervention programs are warranted to reduce the future burden of tobacco use related morbidity among them who are already exposed to tremendous pollution in power loom factories.

07077 BABU, C.V. SURESH (National Institute of Management Studies, Karapakkam, Old Mahabalipuram Road, Chennai 600097) AND LOGAMBIGHAIN, R (Department of Computer Science, Bhaktavatsalam Memorial College for Women, Chennai 600014). OPEN SOURCE SOFTWARE “- UNWINDING THE LOOP TO INDIAN ADVANTAGE.

In recent times the talk on the need to use and develop the Open Source software in Indian IT arena is very strong and sound. The need to use the open source software especially in the Government environment and projects are much advocated as it was felt that our country like India need to utilize the money for the benefit of the public community rather than spending the money in buying licenses of the software products of proprietary nature. The objective of the Indian initiatives needs to be development oriented and the public money spent on these lines should provide tangible benefits to the public community as a whole. The need for an analysis of the effective use of the open source software in development and implementation of public projects, especially in Government supported projects gains momentum as the demand of the citizen for consistent improvement in availing public services in different cost effective and convenient modes to suit their ever changing different life styles.

Stories related to open source software is one of the longest amongst the free software. The effort on developing the open source software has started since 1960 with two groups in early 1980s establishing the roots of the current open source software movement. As per the open source principle there are fundamental rights for availability of source code and freedom to redistribute and modify software. The initial efforts were for improving Unix system by a net work of UNIX hackers to debug and improve the system. Later efforts to develop Desktop and Browser versions dispel the common myth that open source software is mainly focused on server and developer-oriented systems. The use of open source in Apache as Web Server with a market share consistently over 50% is the starting point to understand that open source software is reliable when looking into the future. Open source software effectively protects against the cannibalization of the smaller developer by giant ones in the case of proprietary software products, and it is always possible to fund another software group to continue the maintenance and improvement with neither legal nor practical limitations. Working knowledge can be gathered at a minimal cost. Students and people trying new technologies were able to integrate and adopt them immediately, without the hurdles of commercial or non – disclosure license agreements. Students, thanks to its near zero cost, can undertake extraordinary improvement on the codes and subsequently used by the same students in the startups originated by them when they turn into entrepreneurs after leaving the university.

The open source development has a long history but it is still unknown to many people. Open source software has already started modifying the rules in the Information Technology industry which will produce enormous changes in the years to come. Those countries and companies which adopt open source technologies in the short term will have a huge competitive advantages and that society in general can benefit a lot from this early adoption. The significant point is the right given to the community, to freely modify and redistribute the code or modifications of them, with only the restriction that these rights must be given to all and must be non-revocable. The difference of the open source lies on the issues of the “Protection of openness”, “Protection of moral rights”, “Protection of some proprietary rights”, “and Compatibility with the other proprietary licenses” and “Compatibility with other open source licenses”.

Many people think that the open source movement is merely another temporary fashion in the software industry. On the contrary, the changes caused by open source will be so deep that they will completely shape the software industry. There is need for development of protocol standards in open source to make it available for public use and to serve as a vendor – neutral reference for any other implementer. There should be endorsement of neutral data formats, open source tools for managing them, adoption by Government and public entities of open and public data formats, promotion of projects

to improve quality of free software and promotion of free software in pre-competitive research projects financed with public money. It would also help to translate that research into marketable products, be it the entities involved in the research projects or by the third parties. The research projects done with public money should develop only open source products and should ensure that the results and achievements are available to the community.

07078 DEVI, SUMITHRA K.A.; ABRAHAM, ANNAMMA and SUDHA, M (MCA Department, R.V. College of Engineering, Bangalore). EDUCATION AND SKILL TRAINING AND ADOPTABLE STRATEGY FOR WOMEN'S EMPOWERMENT.

For centuries, the underprivileged, socially disadvantaged women at the bottom of the economic ladder have been subjugated, exploited, condemned, subjected to indignities and relegated to the background to live in the dark shadows of oblivion. But the new millennium holds a promise of restoring the lost dignity to women by healing her wounds of suffering through a holistic redressal in social, religious, economic, political and legal spheres of her existence. Liberation and empowerment is a manifestation of holistic education. Women in both the rural and urban areas need to be motivated in obtaining an elementary education which can enable them to face the world with confidence. An essential step towards women's empowerment is the setting up of centres for imparting skills training which can help women to be self reliant and proactive taking on active roles in the family and society thus achieving the objective of bringing about an equitable society.

07079 MODAK, DEBNARAYAN (Department of Political Science, Vidyasagar University, **Midnapore**, West Bengal). DIGITAL DIVIDE IN 'GLOBAL VILLAGE: TOWARDS UNDERSTANDING SHIFTING PARADIGMS OF INFORMATION IMPERIALISM.

The basic thrust of the paper is to relate the process of globalisation with rapid advances in the fields of Information and Communication Technology (ICT) and to explore the concrete dimensions of digital divide keeping in mind that it has facilitated the advent of a new kind of knowledge-based economy resulting in the changing nature of traditional discourses on information and cultural imperialism. Although it is true that globalisation is not just about ICT, it is not denying the fact that the ICT has become an important vehicle for globalisation and newer avenues unfolded in the process have contributed a lot towards the changing nature of the global economy at large. In view of this, the very concept of information itself has undergone profound changes and acquired new meanings as social and political construction. Far from being mere tools for data collection, data processing etc., technology has now become a 'world view' that enables and compels us to see the world and ourselves as resource base. In the face of the repeated claims of the revolutionary potentials of 'information-explosion' in the present day world, we are now in a fix as to whether we are really on the verge of a revolution or we are witnessing the end of all revolutionary potentials,

The present paper seeks to understand the changing nature of global disparities over access to information and the reasons underlying them. It is argued in the paper that although the phenomenon of disparities over access to information between nations, regions, communities and individuals are not new in human civilization, much has been changed with the advances of globalisation and subsequent changes in the fields of ICT. As a result, the nature of the debate, as it was in NWICO days during 1970s and 80s, has altogether changed in the two-phased summit, WSIS, held in 2003 and 2005. It is to be remembered in this connection that in spite of the fact that a number of initiatives have already been taken to reduce the knowledge-gaps in different spheres of life, a new kind of dependency seems to pervade throughout the globe in an increasing manner and the task of establishing the right to information for all has become a very difficult task. Understanding the shifting paradigms of information may help us to engage ourselves in such debates in a more meaningful way.

07080 RAO, SHANKAR KUMAR (15, Prakash Co-Operative Housing Society, Relief road, Santacruz (West), **Mumbai** 400054). A PARADIGMATIC APPROACH TO DEVELOPMENT OF QUALITY EXCELLENCE MODEL FOR THE INFORMATION TECHNOLOGY INDUSTRY.

From the time of the 'first' industrial revolution when mass production became the order of the day, leading to self-sufficiency and increase in employment and international trade, the industrial growth has become the barometer of economic progress. Several industrial units have sprung up in all spheres of activity buoyed by profitable returns, in turn giving rise to competition. Towards this perspective, customer satisfaction has become the key ingredient to achieve growth and enhance market share leading to profitability, as the ultimate end user in the business cycle is the customer, who holds the key to propel and prosper the business. The adage to reach this pinnacle of success is – 'Customer is King'. To achieve this goal of customer satisfaction, quality is the most important factor, that distinguishes a product from its mere utility value to a brand that gives competitive edge over rival products.

Over the years, quality management experts worldwide have done extensive research to come up with several models to ensure that the highest quality is achieved in goods and services. The most popular amongst them is Total Quality Management (TQM) approach which has been successfully deployed to achieve the desired results.

However, from the past two decades, mankind has witnessed a 'second' industrial revolution. This industrial revolution can be aptly termed as Information Technology (IT) revolution. With rapid strides in science and technology making its way like a colossus impacting daily lives, the emergence of IT has made a profound impact to society transforming industries in every sector of the economy, considering faster information dissemination with reduced costs. The direct impact of this revolution is our over dependence on IT in our daily activities. This impact has triggered the need to redefine quality from mere standpoint of customer satisfaction, competition and profitability, to an absolute requirement to satisfy the basic functionality of the product or service provided to the customer since IT controls the entire gamut of operations. The fundamental idea here is to understand the value of quality in any product/service the IT industry provides. The value implies a measure of excellence of that aspect to ensure that there are no defects when it is finally delivered to the customer, and also ensuring that under different conditions, no defects are reported. This can be achieved through appropriate testing methodologies. The goal is to make the product completely defect free while ensuring that the required functionality is present. It is imperative that this exercise involves considerable time and effort and becomes essential that it is estimated, and budgeting done to achieve it. With increasing and complex requirements of the customer, the product needs to undergo more detailed level of testing to achieve the stage of Quality Excellence. Researching on this, the author has extended the 'Value-Based Quality Budgeting Model' that was earlier developed by him to discuss the Quality Excellence Model.

07081 SEEJA, K. R (Department of Computer Science, Jamia Hamdard University, **New Delhi** 110062). ROLE OF FREE HARDWARE AND SOFTWARE IN BRIDGING DIGITAL DIVIDE.

Full utilization of the growing technology can be achieved only if it reaches to the underprivileged group of the society. Computers and internet can do wonder to those who can afford them. Also it will make sense only to those who are trained to use them. This gap between those people with effective access to digital technology and those without access can be bridged only if the technology is freely available to all. This paper analyses the various initiatives of bridging digital divide and especially the role of free hardware and software.

07082 SHINDE, VILAS B (Lokmanya Tilak College of Engineering, Navi **Mumbai**); THAMPI, G. T (Pillai's Institute of Information Technology, Engineering and Media Studies, New Panvel, **Navi Mumbai**) AND MANTHA, S. S (S.N.D.T women's University). TECHNOLOGY PRACTITIONERS PERSPECTIVE OF NATION BUILDING BY ACCENTUATING TECHNOLOGY EDUCATION AND TRAINING.

Our study attempts to apply the sociological theory of framing processes to the situation of the "entity" India in a nation building process. The aspects presented here do by no means display the whole scope of the subject under research. Hundreds of examples could be cited to illustrate theoretical relations in a more detailed fashion, let alone the fact that the complexity of the topic will always leave space for doubts and conspicuous remarks. What has been attempted here is just a preliminary excerpt of what could be undertaken in an ample scholarly examination. Nevertheless, some conclusive remarks shall be drawn from the research at hand

07083 SHIVESH (C/o Dr. A.P. Pandey, G-20, Arvindo Colony, Banaras Hindu University Campus, **Varanasi** 221005). USE OF ELECTRONIC LEARNING IN GROWTH OF INDIA.

This paper presents two emerging technologies - The Next Generation Internet and Natural Language Interfaces and discusses their potential for E-Learning in Rural India. There are several technologies available to enable distance learning today. Two such emerging technologies which have great potential for E-learning in Rural India are The Next Generation Internet and Natural Language Interfaces. Both these technologies are still at a very early stage both in India as well as abroad. However, our Industry and policymakers can take advantage of these technologies and utilise them for the benefit of the rural masses of India.

## **8. DEFENCE AND STRATEGIC STUDIES**

08084 DUBEY, VISHAL AND CHAUBEY, NISHANT (रक्षा एवं र्नातृतेजिक अधुयन विभाग, इलाहाबाद विशुवविद्यालय, इलाहाबाद 211002). नभिकीय निशस्त्रीकरण और भारत ।

1945 में, द्वितीय विशुव युद्ध में, विशुव ने जो मानवता के साथ क्रूर मजाक देखा उसी के बाद से सबके समझ में आ गया कि ये हथियार सिर्फ जनसंहार ही कर सकता है, विजय नहीं दे सकता। विजय के लिये जरूरी है कि पराजित लोग भी हों। मगर शीत युद्ध के कारण दोनों महाशक्तियों ने नाभिकीय बम इतनी ज्यादा मात्रा में जुटा लिया कि विशुव का कई बार संहार हो जाये। सबसे अजीब बात ये थी कि दोनों महाशक्तियों को देखा देखी 70 के दशक के पूर्वार्द्ध तक चीन तक ने परमाणु परीक्षण कर डाला।

विशुव के कई देशों ने बराबर उचित मंचों से निशस्त्रीकरण का मामला उठाया। भारत तो आजादी के पूर्व ही निशस्त्रीकरण के पक्ष में था। मगर कभी भी भारत जैसेों को समर्थन नहीं मिला। सबसे अजीब बात ये थी कि कभी चीन के बढ़ते खतरे को देखते हुये अमेरिका ने भारत को परमाणु शस्त्र बनाने को कहा था जिसे भारत ने नहीं माना व निशस्त्रीकरण की बात करता रहा। मगर भारत को वही कदम 1974 में उठाना पड़ा व वही कदम जब 1998 में दोबारा उठाना पड़ा तो उस समय विशुव व्यवस्था लगभग बदल गयी थी। एक ओर तो 1974 के परीक्षणोपरांत, परमाणु शस्त्र सम्पन्न राष्ट्र का दर्जा नहीं मिला। वहीं दूसरी ओर 1998 तक पाक परमाणु सम्पन्न हो चुका था, अफगानिस्तान गृह युद्ध में जल रहा था, चीन एक आर्थिक महाशक्ति बन कर सीमा विवाद सुलझाने को दबाव डाल रहा था। चीन-पाक-अमेरिका का परमाणुविक गठजोड़ सामने था जिसमें चीन-पाक के परमाणु सहायता पर अमेरिका आंख मूंदे था वहीं पाक को उत्तर कोरिया की सहायता मिल रही थी। जिस परमाणु बम को पाक छुपाये था उसको डिलीवर करने का वाहन कोई और नहीं बल्कि अमेरिकी एफ-16 व चीनी, उत्तर कोरियाई प्रक्षेपास्त्र थे। पाक के ग्वादर में व म्यांमार के कोको द्वीप में चीन अपने अड्डे बना रहा है।

उक्त अन्तर्राष्ट्रीय वातावरण को देखते हुये बहुत जरूरी हो गया था कि भारत अपने निशस्त्रीकरण के अभियान के बाहर सुरक्षा तलाशे जो थी शक्ति संवर्धन। चीन-पाक को ये दिखाना था कि हम एक स्वतंत्र, विशुवसनीय परमाणु राष्ट्र है व विशुव को दिखाना था कि निशस्त्रीकरण के नाम पर जो सी0टी0बी0टी0 का नाटक अमेरिका कर रहा है वो सही नहीं है।

परमाणु बम से कोई समस्या सुलझी नहीं है व आतंकवाद आज एक नई विधा बन कर सामने आ रहा है। आज जब अंतरिक्ष युद्ध का जमाना आ गया है तब हम ये समझ सकते हैं कि युद्ध की भयावहता क्या होगी व अब विशुव दूसरा नागासकी, हिरोशिमा नहीं देखना चाहेगा।

आज जरूरत इस बात की है कि सभी राष्ट्र निशस्त्रीकरण पर विचार करें। मगर ध्यान देना होगा कि ये काम आसान नहीं है बल्कि असंभव है जहां तक भारत का प्रश्न है वो हमेशा शांति समर्थक था मगर ये विडंबना ही है कि भारत को औसतन हर बारहवें वर्ष युद्ध करना पड़ा। हमेशा हम पर युद्ध थोपा गया। अतः हमारे लिये परमाणु बम आत्मरक्षा का प्रश्न है। वैसे भी विशुव व्यवस्था से हमें यही सीख मिली है कि शक्ति होने पर अन्य राष्ट्र इज्जत देते हैं। आशा ही नहीं विशुवास भी रखना चाहिये कि अंततः विशुव को निशस्त्रीकरण समझ में आयेगा व हम परमाणु बम से लड़ने के बजाय भुखमरी, बेरोजगारी, आदि से लड़ेंगे।

08085 DUDHNATH (रक्षा अधुयन विभाग, राजदेव कृषक पी.जी. कालेज, सठियाँव, आजमगढ़). भारतीय समाज एवं राष्ट्रीय सुरक्षा।

Deepe iueesyeeueeFpesMeve keâe oewj nw~ ogefveÙee lespeer mes yeoue jner nw Yeejle efJekeâeme keâer iee fle ceW 6 Øee fleMele mes Deeies yel{ jne nw~ ðheÙee yel{ jne nw~ [euej keâe mlej efiej jne nw mesvmeskeâeme keâe Deekeâ}[e TÙeeF&ÙeeW keâes Úgves keâes Deelegj nw~ efheâj Yeer Deepe nce efpeme Øekeâej mes efpeve ueesieeW keâes osMe keâer cegKÙe Oeeje ceW peesl[vee Ûeenles nw~ Gvekeâe mlej keâe heâer veerÙee nw~ ceeve ueerefpeS Skeâ JÙee fle

keâer DeeÙe yengle DeefOekeâ Deewj DeefOeke=âle JÙeefòeâÙeeW keâer DeeÙe Ssmes mlej hej nw efpevnW oes meceÙe jesŝer Yeer ve vemeerye nes Ssmes ceW ÙeneB lekeâ Ùen keân mekeâles nw YeejleerÙe mecepe keâer Øeefle JÙeefòeâ DeeÙe keâne lekeâ mener nw~

Deye osMe keâe Glheeoove 8 ØeefleMele keâer oj mes yeļ{ jne nw~ hejvleg Fvner efoveeW kesâvõ mejkeâej kesâ meeceves Demebieef"le #es\$e keâer mecemÙeeDeeW kesâ yeejs ceW ief"le DeeÙeesie ves pees efjheesŝ& kesâvõ mejkeâej keâes meewheer nw~ Gmekesâ Devgmeej 77 ØeefleMele ueesieeW keâer DeeÙe kesâJee 20 ðheÙes Øeefleefove nw~ peyefkeâ mejkeâej ves keâce mes keâce 60 ðheÙes Øeefleefove Deeceoveer Jeeves mes je<sup>9</sup> efvecee&Ce Ùee je<sup>9</sup>erÙe megj#ee kesâ yeejs ceW Jen Dehevee keâÙee Ùeesieoeve os mekeâlee nw~ FmeerefueS Ùener GheÙegòeâ nw~ keâesF& ve=he nesT nceW keâe neefve Jeeueer keâneJele ÙeefjleeLe& nesieer, Deewj nw Yeer~

Ùen Yeer melÙe nw kesâ Glheeoove Ssmeer Jemleg keâe yeļ{ jne nw efpeemekeâe Deece Deeoceer mes kegâÙ ueesvee osvee vener nw~ Ùeefo npeej ðheÙes ceer0 kesâ keâhel[ŝ ueeKeeW keâjesì[es kesâ Jeenve Ùee Ssmeer cenieer JemlegDeeW keâe Glheeoove 20 ØeefleMele Yeer yeļ{s lees Yeer Ùen kesâJee 10 Ùee 12 ØeefleMele GÙÙe, ceOÙe Jeie& kesâ efueS yeļ{lee nw~ Ùeefo 77 ØeefleMele ueesiees bkeâer DeeÙe 20 ðheÙes Øeefleefove nw lees Fmekeâe mhe°De ewj meerOee DeLe& Ùen nw efkeâ Glheeoove 8, 10 Ùee 15ØeefleMele Deewj yeļ{ves mes Yeer GvnW keâesF& ueeYe veneR nesiee~ Ùes uees ie efkeâmeeve Demebieef"le #es\$e kesâ cepeotj nw~ GveceW Ùeefo keâeÙe& keâjves keâer ÙeesiÙelee vener nw Gvekeâer DeeÙe kewâmes yeļ{ heeÙesieer, ke=âef<e Glheeoove hebpeeye kesâ meeLe hetjs osMe ceW leŝ jne nw~ [erpeue] efkeâšveeMekeâ Deewj Kesleer mes mebcyeefOele Deewpeej Deeefo kesâ cetuÙe ceW yeļ{esòejer nesleer nw lees Deveepe keâer keâercele Yeer yeļ{ peeleer nw~ hejvleg Ùen ueeiele cetuÙe mes keâce yeļ{leer nw~ Kesleer keâe ceMeerveerkeâjCe nesves mes Kesle cepeotjeW keâer peajle yengle keâce nes Ùegkeâer nw Ùener keâejCe nw efkeâ Kesle cepeotjeW keâer DeeÙe keâce nes jner nw yeefukeâ DeefOekeâebMe Kesle cepeotj lees yeskeâej nes Ùegkesâ nw~

otmejer lejheâ 77 ØeefleMele ueesieeW keâer DeeÙe Glheeoove kesâ Devgmeej keâÙeeW vener yeļ{ jner nw Fmekesâ efheÙs Yeer keâF& meJeeue nw~ Glheeoove ceW Kesleer Deewj GÅeesieeW kesâ DeueeJee Deewj keâF& #es\$e Yeer FmeceW Meeefceue efkeâÙes peeleW nw~ hejvleg efkeâmeeer #es\$e kesâ Glheeoove keâe efkeâlevee efnmmee Fve 77 ØeefleMele ueesieeW kesâ heeme kewâmeW hengBÙe heeÙesiee~ Fmekeâe OÙeeve efkeâmeeer keâes veneR nw~ Fme efueS Ùes yengle peajer nw efkeâ yeļ{les Glheeoove keâe 77 ØeefleMele Oeve ueesieeW keâes efceues efpevekeâer DeeÙe 20 ðheÙes Øeefleefove nw~ ueesefkeâve Ùen mebcYeJe kewâmes

nes ùen yeele efkeâmeer mejkeâej ves vener meesÙee~ Ssmeer ome 77 ØeefleMele uesieeW ceW yesÙewveer yel{evee mJeeYeeefJekeâ nw ùen yesÙewveer peye mecØeoeefÙekeâ Oeeefce&keâ peeleeÙe petvetve ùee DebOeefJeÕeemeeW kesâ ðhe ceW efkeâvneR JeieeX keâer efnbmee kesâ ðhe ceW Yel[keâleer nw lees hegefueme ùee DeheâmejMeener kesâ neLe-hee@Je hetâue peeles nw~ npeejeW keâer Yeerl[ hegefueme hej helLej hesâkeâleer nw~ ùen Â° meYeer uesie DeKeyeej šer0Jeer0 vÙetpe ùewveue hej Øeefleefove osKe mekeâleW nw~

nceejer hebÙeJe<eeaÙe ùeespeveeDeeW cesW Glheeove keâer yel{esòejer efkeâmeer ðhe ceW kewâmes keâer peelee nw Fmekeâe %eeve MeeÙeo Skeâ oes ØeefleMele uesieeW ceW Yeer vener nw nce ùener kesâJeue osKe heeles nw efkeâ 77 ØeefleMele mes keâner DeefOekeâ Deece uesieeW kesâ peerJeve ceW keâesF& heefjJele&ve veneR nes pee jne nw~

efkeâmeeve Deelce nÙeeÙes keâj jns nw~ oefuelees Meesef<eleeW efheÙl[eW hej DelÙeeÙeej nes jns nw~ DeefMeef#ele cepeotj ùesšs-Ùesšs keâmyees mes ueskeâj uesyej ùewkeâ ceW mewkeâl[eW keâer mebKÙee ceW megyen mes oeshenj lekeâ ùesšs-cesšs keâece kesâ Fvlepeej ceW Kel[s jnles nw~ GveceW mes 90 ØeefleMele uesie metKeer yeemeer jesefšÙeeB Keekeâj oeshenj lekeâ hegjeves pepe&j meeF&efkeâue ùee hewoue keâÙÙes l{n jns lejeW ceW ueewš peeles nw~ Demebieef"le cepeotj mebieef"le neskeâj efkeâmekesâ efKeueehea DeeJee@pe yeguevo keâjW~ Fve cepeotjeW keâer hesš keâer Deeie DeVe mes ner yegPesieer~ ùes yeskeâej uesie Skeâ vener Deveskeâ yeeyeeDeeW kesâ MejCe ceW peeles nQ hejvleg keâner keâece vener efceuelee kesâJeue ØeJeÙeve efceuelee nw~ DeVe Gme hewmes mes ner Kejeroe peeÙesiee pees keâece keâjves mes ner efceuesiee, ùeefo keâece vener efceuesiee lees Yeuee hesš keâer Deeie kewâmes yegPesieer~ ùen efmLeefle keâeheaer efÙevlee pevekeâ nw Deewj je<sup>°</sup>e rÙe megj#ee hej Fmekeâe Demej hel[vee ueepeeer nw~ nceejjs jepeveereflekeâ oue meòee nefLeÙeeves kesâ efueS efheÙues mee" meeue mes Oece&, peefleJeeo, mecØeoeÙeyeeo leceece Ssmeer Deveskeâ YeeJeeveDeeW keâes kewâMe keâjles nw~ Deye Jes nj lejn kesâ [sjeJeeo keâes Yeer Dehevee yeesš yeQkeâ yeveeves ceW ueies nQ pewmes-pewmes iejeryeer, yesjespeieejer, DeefMe#ee, DevOeefJeÕeeme yel{les pee jns nw~ Gmeer Devogheele cbs ùes jepeveereflekeâ oue Deheveer jCeveerefle Yeer yeoue jns nw~ ùen Jener efmLeefle nw efkeâ efyeuueer keâes osKe keâyetlej DeeBKes cetbo ues Deewj ùen mecePes efkeâ efyeuueer lees Yeeie ieÙeer nw~ nceejjs meòeeOeejer Jeie& keâÙee Gmeer meceÙe kesâ Fvlepeej ceW nw~ efkeâ efyeuueer peye keâyetlej keâes oyespe ues leYeer ùen meesÙes efkeâ Deye Fmes kewâmes yeÙeeÙee peeS~ cemeueve vekeâmeueyeeo, DeueieebJe Sjeb Demece yees[es mecemÙee kegâÙ Fmeer Øekeâej keâer nw Deiej JÙeefòeâ keâes celeove keâe DeefOekeâej nw lees osMe ceW megKe mes ùewve mes jnves keâe Yeer DeefOekeâej nw ~ Gvekeâer



mecemÙeeDeeW keâes mecePevee nesiee mecePe keâj meceeOeeve keâjvee Yeer nesiee vener je<sup>er</sup>Ùe megj#ee hej DeeBÙe Deevee mJe eYeeefJekeâ nw~

08086 GAUTAM, SARVESH (Defence and Strategic Studies, University of Allahabad, **Allahabad** 211002). THE DYNAMICS OF SOCIAL AND ECONOMICAL CHALLENGES FOR SUSTAINABLE ENVIRONMENT.

Humanity's implicit faith in science, started from the Renaissance onwards, resulted in the rapid growth of technology and the consequent industrial revolution. These in turn have totally changed the social and economical life of man. However, since the Industrial Revolution the environmental impact has grown rapidly and steadily to a point where our economic activities have far exceeded the regenerative capacities of the Earth's eco-system resulting in degradation of environment. To pass on the valuable Global Environment to future generation's people need to recognize that they are all part of nature and should strictly limit their economic activities to a level that are within the regenerative capacities of Ecosystem. In order to overcome the most serious threat to our own existence due to emerging environmental degradation, we need to face it with great indepth understanding and innovative approach for enhanced material and energy in production and usage, with structural economic change in our planning to less resource intense sectors for achieving sustainable development.

Today, as we need food for all, education for all, after few years this environmental degradation will create such a problem that a sustainable environment for all will become necessary for sustainable development. **Stern Review** estimates that if we don't act, the over all costs and risks of climate change will be equivalent to losing at least 5% of global GDP each years now and forever. If a wider range of risks and impacts is taken into account, the estimates of damage could rise to 20% or more. It means it will create economic problems as well as an impact on social development.

So we need to promote a prompt and strong action, against these misbalances. As it is a global problem, and it is threatening the international to individual security both. This intellectual discussion will explore the tragic effects of our thoughtless exploitation of Nature. It will also intend to bring need for a sustainable environment. The paper has dwelled on environmental effect of social and economical development. The paper has dwelt on its impact on agriculture, forestry, mountains icecap (a special study of militarization on Himalaya), problems due to urbanization and related aspects.

In order to cope with these challenges, it is proposed that thinking must be based on a shared vision of long-term goals and agreement on frameworks that will accelerate action over the next decade, and it must build on mutually reinforcing approaches at national, regional and international level. A part from this individual awareness is also necessary.

Lastly, the paper concludes with the suggestion that eco-literacy should be made an essential subjects of school and college curricula. This theoretical perspective is very powerful and pessimistic predictions are likely to come true, which will not be good for mankind.

08087 JAISWAL, ANURAG (Department of Defence Studies, Meerut College, Meerut, U.P.). निःशस्त्रीकरण : नाभिकीय शस्त्र होड़ को शिथिल करने का उपाय ।

efve:Mem\$eerkeâjCe Meyo keâe ØeÙeesie ye|s JÙeehekeâ ðhe ceW neslee jne nw Deewj Fme lejn mes osKes lees Fmemes nefLeÙeejeW keâer meercee efveef\$ele keâjves Ùee Gve hej DebkegâMe jKeves Ùee GvnW leševes keâe efJeÙeej heefjueeef#ele neslee nw Decesefjkeâe keâer Institute of Defence Analysis ves efve:MeÙeerkeâjCe keâer heefjYee<ee Fme Øekeâej heefjceef<ele efkeâÙee nw, ``keâesF& Yeer Skeâ Ùeespevee pees ØelÙe#e Ùee hejes#e ðhe mes efve:MeÙeerkeâjCe kesâ efkeâmeer Yeer Skeâ henuet pewmes, mebKÙee, Øekeâej, MeÙeeW keâer Ùeespevee metÙeveeÙes Skeâ\$e keâjves kesâ mebÙeb\$e, mesvee keâe mebKÙeelcekeâ mJeðhe Deeefo keâes efveÙeeefcele keâjves mes mebyebefOele nes, efve:MeÙeerkeâjCe keâer ßesCeer ceW Deeleeer nw~”

efve:MeOEerkeâjCe hej efJeÛeej keâjles meceÛe oes cetue YesoeW keâe OÛeeve ceW jKevee ÛeeefnÛes, Ûes nw meeceevÛe Deewj efve:MeOEerkeâjCe Deewj cee\$eelcekeâ Deewj iegCeelcekeâ efve:MeOEerkeâjCe ceW Yeso~

efve:MeOEerkeâjCe keâes Meebefle keâe Skeâ meeOeve mecePee peelee nw~ efve:MeOEerkeâjCe keâe efmeæevle Fme mecØelÛeÛe hej Kel[e nw efkeâ MeOEeeW kesâ keâejCe Ûegæ ve kesâJeue Yeeweflekeâ Âef° mes mecYeJe nw, yeefukeâ jepeveereflekeâ Âef° mes mecYeeJÛe yeve peelee nw~ ``ceveg<Ûe FmeefueÛes vener uel[lles efkeâ Gvekesâ heeme nefLeÛeej nw, Jejved Fme efueÛes uel[lles nw efkeâ Jes GvnW uel[ves kesâ efueS DeeJeMÛekeâ mecePeles nw~”

Jefve:MeOEerkeâjCe keâer DeJeOeejCe keâeheâer hegjeveer nw~ 1648 ves JesmšhesâefueÛee mebefOe, 1889 ceW henuue nsie Meebefle meccesueve, 1907 ceW otmeje nsie Meebefle meccesueve, Deeefo kesâ Éeje efve:MeOEerkeâjCe kesâ ØeÛeeme ngÛes~ efkeâvleg Gvekeâer meheâuelee pÛeeoe GuuesKeveerÛe vener jner~ ØeLece efJeÛe Ûegæ mes ngÛeer Deheej peve SJeb Oeve keâer neefve mes ueesieeW ves efve:MeOEerkeâjCe keâer DeeJeMÛekeâlee SJeb cenJe keâes cenmetme keâjvee Meg<sup>᳚</sup> efkeâÛee~ ØeLece efJeÛe Ûegæ Deewj efÉleerÛe efJeÛe Ûegæ kesâ yeeo efve:MeOEerkeâjCe kesâ ØeÛeeme ngÛes, keäÛeeWefkeâ meÛe hetÛe peeÛes lees efve:MeOEerkeâjCe kesâ veece hej DeewheÛeeefjkeâleeÛes DeefOekeâ nw, keâeÛe& yengle keâce nes jns nw~ efve:MeOEerkeâjCe DeeÛeesie keâe keâeÛe& ceneMeefðeâÛeeW Éeje efoÛes ieÛes ØeJeÛeveeW hej cegnj ueieeves kesâ DeueeJee Deewj keâesF& keâeÛe& vener jn ieÛee nw lees Ûen yeele G"leer nw efkeâ Fme Øekeâej kesâ DeeÛeesie keâer GheÛeesefielee keäÛee nw?

NPT keâer GheÛeesefielee henues ner meecehle nes ieÛeer Leer Deewj Deye keâe Guuebleve mJeÛeb Decesefjkeâe keâjves pee jne nw~ Decesefjkeâe kesâ NMD (National Missile Defence Deewj TMD (Theatre Missile Defence) keâeÛe&æâceeW keâes meblegefuele keâjves kesâ efueÛes ᳚me SJeb Ûeerve Deheves veÛes efJemheâesš leLee iegCeelcekeâ efJemheâesš keâes lewÛeej yew"s nw~ nefLeÛeejeW keâer veÛeer nesl[ Meg<sup>᳚</sup> nesves pee jner nw~ Fve meye keâes osKeles ngÛes ueielee nw efkeâ efve:MeOEerkeâjCe Skeâ Meeefyokeâ DeLe& ner yeve keâj ve jn peeÛes~

08088 KUMAR, SANTOSH AND CHANDRA, GULAB (Department of Defence Studies, Meerut College, Meerut 250001). बनते-बिगड़ते भारत-पाक सम्बन्ध ।

15 Deiemle 1947 keâes Yeejkeâ-heekeâ efJeYeepeve mecheVe lees nes ieÛee uesefkeâve Deveskeâ mecemÛeeDeeW keâes Yeer hewoe keâj ieÛee~ mecØeefle efpemeceW meyemes yel[er mecemÛee `keâMceerj mecemÛee' yeveer- efpemekeâes ueskeâj heefkeâmleeveer he#e mes Yeejle hej 1948, 1965, 1971 Deewj 1999 ceW

Dee'eâceCeelcekeâ keâeÙe&Jeener keâer ieÙeer~ Fme mecemÙee keâes heefkeâmleeve ves megj#ee heefj<eod kesâ meeLe Deveskeâ Devle&je^erÙe cebÙeeW hej G"eÙee, uesefkeâve nj peien Gmes cegBn keâer Keeveer hel[er leLee Yeejle Éeje efkeâÙes ieÙes 1998 kesâ hejceeCeg hejer#eCeeW kesâ heefjCeecemJeðhe heefkeâmleeve ves Ún hejceeCeg hejer#eCe keâj [eues~ Ssmee Gmekeâer Yeejle efJejesOeer veerefle kesâ keâejCe ner ngDee~

heefkeâmleeve DeeÙes efove Yeejle keâes Oechekeâer oslee jnlee nw efkeâ Ùeefo Yeejle ves efkeâmeer Øekeâej keâer Dee'eâceCeelcekeâ keâeÙe&Jeener Megð keâer lees Gmekeâe mecetue efJeveeMe nes peeÙesiee~ Ùen Gmekeâer ieuEleheânceer nw, Ssmee MeeÙeo Jen FmeefueS yeesuelee nw keâÙeeWefkeâ Decesefjkeâe SJob Ùeerve keâe Gme hej Jejonmle nw~ Fme Øekeâej Deepe heefjefmLeefle Ssmeer yeveer nw efkeâ peneB efMeKej meccesueveeW, Deeieje Jeelee& SJob neue ceW DeeÙeesefpele ieesuecesue meccesueve efvejLe&keâ mes peeve hel[les nQ, keâÙeeWefkeâ heefkeâmleeve DeeÙes efove `keâMceerj' keâe jeie Deuehelee jnlee nw~ mebÙegòeâ je^ cenemeYee kesâ 62 JeW Jeeef<e&keâ DeefOeJesMeve ceW heefkeâmleeve ves keâMceerjer jeie keâer hegvejeJe=efòe keâj DeeefKejkeâej Deheveer veskeâveerÙeleer efoKee ner oer~

08089 KUMAR, SANJAY AND RATHI, MANU (रक्षा अध्ययन विभाग, मेरठ कालेज, मेरठ). निःशस्त्रीकरण बनाम शांति—स्थापना और विकास।

आज के सन्दर्भ में निःशस्त्रीकरण की अपरिहार्यता नैतिक मूल्यों की स्थापना के साथ-साथ युद्ध एवं परमाणु खतरे को दालना और विवादों के शांतिपूर्ण निपटारे से सम्बन्धित है, किन्तु निःशस्त्रीकरण का सबसे सकारात्मक और सार्वभौम पहलू है—शांति—स्थापना और विकास, जो आज सम्पूर्ण विश्व की प्राथमिकता में शामिल हो चुका है।

शस्त्रीकरण के बोझ और परमाणु खतरे से व्यथित विश्व समाज ने जब शांति की तलाश में कदम आगे बढ़ाया तब निःशस्त्रीकरण ने आशा की एक किरण जगायी और ऐसा आभास होने लगा कि यही सही मार्ग हैं, जो विश्व को शांति के लक्ष्य की ओर ले जा सकता है। दक्षिण एशिया विशेष रूप से भारतीय उपमहाद्वीप के विकासशील देशों के लिए तो यह फार्मूला एकदम सटीक सिद्ध हो सकता है, क्योंकि विकास इस क्षेत्र की सबसे बड़ी जरूरत है और इसके लिए काफी मात्रा में धन की आवश्यकता होगी, जिसकी पूर्ति शस्त्रों पर भारी मात्रा में व्यय की जाने वाली धनराशि में कटौती करके की जा सकती है। यह फण्ड राष्ट्रीय एवं मानवीय हित के उत्पादों के निमित्त प्रयुक्त किये जा सकते हैं, जिससे अन्तर्राष्ट्रीय स्तर पर परस्पर व्यापार को बढ़ावा मिलेगा और यही परस्पर व्यापार परस्पर निर्भरता को जन्म देगा। परस्पर निर्भरता वह कुंजी है, जो आपसी तनाव को कम करता है, और सौहार्द पूर्ण वातावरण का निर्माण करता है, जिससे शांति की स्थायी स्थापना हो सकती है। संयुक्त राष्ट्र संघ का भी तर्क है यदि स्थायी शांति की स्थापना करनी है तो निःशस्त्रीकरण की नियमावली के निर्माण एवं उसके अनुपालन में पूरी ईमानदारी व निष्पक्षता होनी चाहियें, निःशस्त्रीकरण और शांति पूर्ण सहःअस्तित्व तो भारत की नीतियों में समाहित है और उसने सदैव इसका समर्थन ही किया है।

08090 MANIKANDAN, K (Department of Defence and Strategic Studies, Guru Nanak College, Chennai 600042, Tamil Nadu) CIVIL SOCIETY AND THE EMERGING CHALLENGES AND ISSUES IN HUMAN RIGHTS.

The concept of human rights has been evolving over the past several centuries. The rights of man had found in the past a variety of expressions viz "natural rights", "inherent rights", "inalienable rights" or "basic and fundamental rights" which have now got enshrined in the constitution of different countries with a view to redressing the balance between the

power of the state and the powerlessness of its citizens to ensure correlative respect for their rights. In the post-cold war world, nearly all states, in all regions of the world, at all levels of development proclaim their commitment to human rights.

The emergence of new social movements further contributed to the positive trend of human rights consciousness, civil liberties, social justice, environmental protection, conflict resolution and peace beyond traditional political structures. There are indications that these social movements will play increasingly important roles in influencing the behaviours of the States in recent times. Today the perspectives and concerns of citizens and non-state actors, such as civil society organizations have become important. Further the interests and concerns of non-state actors become critical rather than peripheral in determining the agenda and approaches whether it is domestic policy, foreign policy and diplomacy. While throwing light on the emerging challenges and issues in human rights, this paper attempts to examine the role of civil society in bringing to the fore the enormous challenges faced by the countries of the world in general and South Asia in particular in developing their economies and bringing about social change promoting a human-centred discourse. Further it also highlights the need to promote human values and create human rights culture which pervades all the institution of civil societies and of government.

08091 MANJUNATH, TAGADI (Jawaharlal Nehru University, **New Delhi** 110067). MAHATMA GANDHI'S VISION OF DISARMAMENT AND NON-VIOLENT WORLD: IT'S RELEVANCE IN 21<sup>ST</sup> CENTURY.

Mahatma Gandhi stands in a category of his own. His generalship lay not in making war but in waging peace. His weaponry was not arms and ammunition but "truth force", "satyagraha" as he called it. He described Satyagraha as "a force born of truth and the love of non-violence", a moral equivalent of war.

He shunned violence in any form as an instrument to force the pace of change. In his own words "*non-violence is mightier than the mightiest weapon of destruction, devised by the ingenuity of man*".

08092 MAURYA, SARLA (W/o Sri Gulab Chnadra, Village & Post Piparpur, Distirct **Sultanpur**, U.P.). **पारिस्थितिकी पर्यावरण : आवश्यकता सक्रिय , सार्थक पहल की।**

पारिस्थितिकी (Ecology, जिसे जर्मन जीवविज्ञानी राइटर महोदय ने 1868 में सर्वप्रथम प्रयोग किया) हीकेल के अनुसार जटिल पारस्परिक सम्बन्धों का अध्ययन है और डार्विन के अनुसार जीवन संघर्ष से सम्बद्ध है। वहीं पर्यावरण को यूनिवर्सल इन्साइक्लोपीडिया ने कुछ इस प्रकार परिभाषित किया— उन सभी द ाओं, संगठन एवं प्रभावों का समग्र, जो किसी जीव या प्रजाति के उदभव, विकास एवं मृत्यु को प्रभावित करती है— पर्यावरण कहलाती है। समाज त्रिगुणात्मिका प्रकृति का अभिन्न अंग है। प्राणी मात्र सब जीव ास्त्रीय स्तर पर पर्यावरण से अंतःक्रिया करते हैं, जिससे पारिस्थितिकी तंत्र का जटिल जाल बना है। मानव पर्यावरण के साथ परस्पर अन्तःक्रिया करता है, फलस्वरूप उसकी मूलभूत आवश्यकताओं को सन्तुष्ट करने में पर्यावरण मदद करता है, लेकिन आज पर्यावरण प्रदूषण एवं पारिस्थितिकी असन्तुलन अन्तर्राष्ट्रीय स्तर पर मानव दुर्द ा का द्योतक बन गया है। पर्यावरण नीति में इस तथ्य को स्वीकार भी किया गया है कि 'गलत उत्पादन एवं उपभोग ही पर्यावरण असन्तुलन के मुख्य कारण है।' दुर्भाग्यव ा आज इस मुद्दे पर नीति निर्धारकों न चुप्पी साध रखी है।

भौतिकतावाद की अंधाधुंध होड़ में मानव ने प्राकृतिक सम्पदा का दोहन कर अजेय प्रकृति को अंगूठा दिखाने जैसी हरकत का प्रयत्न किया है। नतीजतन आज हमारे अस्तित्व पर ही संकट मंडराने लगा है। न पीने हेतु स्वच्छ जल है, न भवसन हेतु भुद्ध वायु। निःसंदेह प्रकृति का क्रम ही विगड़ गया है, साथ ही कृषि, मानव स्वास्थ्य आदि पर भी प्रतिकूल प्रभाव पड़ा है। आर्थिक संसाधनों और तकनीकी अभाव के चलते विकास िल देश पर्यावरण संरक्षण जैसी भीषण समस्या का सामना करने में अक्षम हैं। फिर भी पर्यावरण संरक्षण एवं सुरक्षा की दि ा में चलाये जा रहे अनेक जन आन्दोलनों, संचार माध्यमों, पर्यावरण संरक्षण के अन्तर्राष्ट्रीय प्रयासों ने वि व समुदाय का ध्यान अव य ही आकर्षित किया है। प्रकृति और पर्यावरण से मनुश्य का संघर्ष ही नहीं, अपितु अन्योन्याश्रय का सौहार्दपूर्ण रिश्ता भी है। सम्प्रति इसी को ध्यान रखते हुए

पर्यावरणविदों, भूगोलवेत्ताओं, प्राणिवैज्ञानिकों, नृ शास्त्रियों तथा सक्रियतावादियों की सकरारात्मक भूमिका व अथक प्रयत्नों के साथ-साथ समर्पण की भावना ने प्रबल भाक्ति प्रदान किया है। मानव अस्तित्व एवं पर्यावरणीय आच्छादन तथा बचाव हेतु संघर्षों की आन्दोलनात्मक व सृजनात्मक भाक्ति को प्रोत्साहित किया जाना आज के पारिस्थितिकीय एवं पर्यावरण की अपरिहार्यता पूर्णतः बन चुकी है।

08093 MISHRA, AMRISH KUMAR (रक्षा एवं स्त्रातेजीक अध्ययन विभाग, हे0न0ब0 विश्वविद्यालय ए एस.आर.टी. परिसर, नई टिहरी, उत्तराखंड) and KUMAR, ABHISHEKH (रक्षा एवं स्त्रातेजीक अध्ययन विभाग चौधरी चरणसिंह विश्वविद्यालय, मेरठ कालेज, मेरठ). **efJeÕeemeeslheeokeâ GheeÙeeW (CBMs)-एक परिचय : भारत पाक के संदर्भ में।**

efJeÕeemeeslheeokeâ GheeÙeeW (CBMs) keâe pevce cegKÙe ðhe mes efÉleerÙe efJeÕe Ùegæ kesâ yeeo 40 Je<eeW kesâ MeerleÙegæ kesâ oewjeve ngDee~ efpememes cegKÙe ðhe mes ÙetjesheerÙe osMeeW kesâ ceOÙe efJeÕeeme keâe pevce ngDee~ je<sup>9</sup>eW kesâ ceOÙe leveeJeeW Deewj meble<eeX keâe keâce keâjves kesâ JÙeehekeâ meboYeeX ceW efJeÕeemeeslheeokeâ GheeÙeeW keâe DeLe& nw- meble<e& GheMeceve DeLee&le leveeJeeW keâes keâce keâjves kesâ efueS Skeâ cebÙe GheueyOe keâjevee, efpeme hej oesveeW efJejesOeer Ùee ØeeflemheOeea he#e MeebeflehetCe&, men - DeefmlelJe kesâ efueS JeeleeJejCe keâe me=peve keâj mekesâ~ mewæeefvlekeâ ðhe mes CBMs ve kesâJeue Ùegæ mes yeÙeeJe keâjlee nw yeefukeâ meble<e& JÙeJemLeeheve keâe Skeâ leb\$e GheueyOe keâjelee nw leLee meeLe ner meeLe oesveeW he#eeW kesâ ceOÙe meeceeeefpekeâ, meebmke=âeflekeâ, DeeefLe&keâ leLee DevÙe Øekeâej kesâ menÙeesie keâes ye{eves keâe ØeÙeeme keâjlee nw~

CBMs Éeje efkeâmeer efJeJeeo efJeMes<e kesâ meboYe& ceW efJejesOeer he#eeW keâer DeeOeejYetle jepeveweflekeâ Deewj megj#ee mebyebOeer DeeJeMÙekeâleeDeeW keâes mevleg<sup>o</sup> keâjves keâe ØeÙee me keâjles nw~ meeceevÙeeÙee Fmekeâe DeeOeejYetle ue#Ùe pevecele keâes Fme Øekeâej peeieðkeâ keâjles ngÙes Ssmes JeeleeJejCe keâe efvecee&Ce keâjvee neslee nw efpemeceW jepeveereflekeâ vesle=lJe Meebefle mLeehevee nsleg kegâÚ jepeveereflekeâ KelejeW keâes G<sup>o</sup>eves kesâ efueS lewÙeej nes peeÙes~ Skeâ ÙeeÙee ketâšveerefle kesâ ðhe ceW Ùen jepevesleeDeeW keâes ceveewJew%eeefvekeâ oyeeyeeW mes cegòeâ keâjles ngS oesveeW he#eeW keâes mecyevOeeW ceW megOeej ueeves kesâ efueS Øesefjle keâjleer nw~ meb#eshe ceW oes meble<e&jle Ùee hejmhej efJejesOeer je<sup>9</sup>eW kesâ ceOÙe Ssmeer efkeâmeer Øekeâej keâer keâeÙe&Jeener, ÙeeÙee& mebefOe Ùee mecePeewlee pees Skeâ-otmejs kesâ menÙeesie kesâ Øeefle efJeÕeeme keâes pevce oslee nw leLee Deehemeer mecyevOeeW keâes efÉleerÙekeâ yevee oslee nw, efJeÕeemeeslheeokeâ GheeÙe (CBM) keânueelee nw~

efJeMJeemeeslheeokeâ GheeÙeeW keâes `mhe<sup>o</sup> ðhe mes mecePeves kesâ efueS nceW Ùen Yeer mecePevee nesiee efkeâ Ùen Conflict Avoidance Measure (CBMs)

vener nw yeefukeâ Conflict Avoidance Measure oes je<sup>9</sup>eW kesâ ceOÙe GlheVe meble<e& keâer efmLeefle keâes kesâJeue keâce keâjlee nw ve efkeâ Skeâ otmejs kesâ Øeefle efJeÕeeme yei{elee nw Ûee menÛeesie keâer YeeJeeve hewoe keâjlee nw~ Fmekeâe ØelÛe#e GoenjCe nce Yeejle-heekeâ kesâ ceOÙe efomecyej 2001 ceW GlheVe efmLeefle kesâ ðhe ceW osKe mekeâles nw peye oesveeW osMeeW keâer mesveeSb meerceeDeeW hej Deceves-meeceves Kel[er Leer usefkeâve efheâj Yeer oesveeW osMe Ssmes keâoce G"eves ceW meheâue jns efkeâ Ûegæ mes yeÛee pee mekesâ peyefkeâ oesveeW kesâ yeerÛe efkeâmeer Øekeâej kesâ menÛeesie keâer YeeJeeve keâe efJekeâeme vener ngDee efkeâvleg Ûen keâne pee mekeâlee nw efkeâ Conflict Avoidance Measure kesâ yeeo Confidence Building Measure keâe ðeâce Megð efkeâÛee pee mekeâlee nw~

08094 MISHRA, NIVEDITA AND SHUKLA, O.P. (Department of Defence Studies, Lucknow University, **Lucknow** 226007). नभिकीय मुक्त विश्व : सार्थक परिकल्पना ।

मानव के समक्ष अपने उद्भव काल से ही विभिन्न नैसर्गिक और सामाजिक संघर्ष उपस्थित होते रहे हैं। ऋग्वेद में लिखा है – “एको विश्वस्य भुवनस्य राजा” कहने का तात्पर्य है कि हमने ईश्वर की उपासना अवश्य की थी किन्तु विश्व को अस्त्रों द्वारा पराधीन बनने का स्वप्न कभी नहीं देखा। अशक्त की शान्ति का कोई तात्पर्य नहीं होता केवल सशक्त ही शान्ति का गौरवपूर्ण स्थान प्राप्त कर पाता है। वर्तमान विश्व एक ध्रुवीय स्थिति में आ गया है। पुरानी शक्ति संतुलन करने वाली शक्तियां अब इतिहास की वस्तु बन गई हैं। नये युद्ध समूह एवं प्रभाव समूह उत्पन्न हो रहे हैं यह सभी समूह यद्यपि पूर्णतः शान्ति की बात करते हैं, परन्तु युद्ध क्षमता की बराबरी ही इन्हें पारास्परिक संघर्ष से वीरत करती है। द्वितीय महायुद्ध के बाद विश्व अणु युद्ध में प्रवेश कर गया। सभी जानते हैं कि युद्ध की विभीषिका कितनी बहुआयामी होती है यह जापान के युद्ध पीड़ितों के रिस्ते घाव से बहता लहू और पीड़ा की कराहें इसकी गवाह हैं, ईराक में मानवता आज भी कराह रही है विश्व के यूरोपीय और अमेरिकन सभ्यता के लोग जो संख्या के परिमाण में केवल 15 प्रतिशत हैं। 85 प्रतिशत संसाधनों को हस्तगत करते हैं और शेष विश्व के 85 प्रतिशत लोग जो 15 प्रतिशत संसाधनों पर जीवन व्यतीत करने पर विवश हैं, भुखमरी, अशिक्षा से संघर्ष करते रहते हैं। भूतपूर्व भारतीय राष्ट्रपति डॉ० ए०पी०जे० अब्दुल कलाम साहब द्वारा लिखित पुस्तक “अग्नि के पंख” में लिखा है कि “जो कच्चा माल भारत द्वारा अमेरिका को निर्यात होता है और अमेरिका द्वारा परिष्कृत करके प्रयोग में लाया जाता है वही कच्चा माल भारत की आवश्यकता पड़ने पर अमेरिकन द्वारा देने से इन्कार कर दिया गया कहा गया कि इसका प्रयोग परमाणु हथियारों के निर्माण में होगा” तभी कलाम साहब ने देश को तकनीकी रूप से स्वात्मन्वी बनने पर बल दिया।

08095 NEDUNCHEZHIAN V.P (Defence and Strategic Studies, Guru Nanak College, **Chennai** 600091). PEOPLES' MOVEMENT IN POST COLONIAL ERA: THESIS AND ANTI-THESIS

### The Evolution:

It is yet another Peoples' Movement in the form of Revolution with a different means against our own. The situation that has been unfolding in recent years is reaching to a critical point in the shape of Naxalism. The Naxalites movement takes its name from a peasant uprising who took place in May 1967 at Naxalbari – a place on the north-eastern tip of India situated in the state of West Bengal which is often considered as left wing extremism and terrorism by the State.

### The Impact:

The armed movement carrying the name- “the Naxalites”, still survives in India. It has a tremendous impact among the dispossessed and underprivileged rural poor in several parts of India (*at least in eight states including Bihar, West Bengal, Maharastra, Madhya Pradesh, Chhattisgarh, Jharkand, Andhra Pradesh and Orissa*) who see in it a hope to free themselves from their present miserable conditions. These states constitute a large chunk of the Indian land mass and accounts for more than half of the Indian population.

It is not just quantitatively larger people mass involved in it but, it is qualitatively also different. It consists of working class, unemployed, students, 'dalit' (oppressed untouchables) masses to include doctors, engineers, lawyers, government workers, bank employees, Retired Police and Army personnel.

**The Aim of this study are two fold:**

1. The strategy is not only to eliminate the feudal order in the countryside to free the poor from the clutches of the oppressive landlords but also to replace it with a better alternative, which would implement land reforms.
2. The tactics is to achieve it through "**guerrilla warfare**" by the peasants to eliminate the landlords and build up resistance.

This paper is attempted to highlight the following factors that are haunting a section of the Peoples' Movements to uphold their revolution.

1. The struggles have been primarily flavoured by the theories of Karl Marx, Ho Che Minh of Vietnam, the civil war movements in the USA, Che Guevara's self-sacrifice in the jungles and Mao Tse Tung's achievement in China etc.,
2. The "concept of extremism" came as a *final outcome of prolonged patience of the mass* that broke out in a form and degree of *violence* as a last resort to solve their problem.
3. The study of the growth of People's Movement against the state reveals that the state is primarily responsible to push peoples to opt for Extremism as a tool to solve their problems.
4. The paper also is attempts to highlight stages through which the Peoples' Movement reached the violent stage.

08096 PANDEY, D.K. AND SINGH, ABHYA RAJ S (Department of Defence & Strategic Studies, H.N.B. Garhwal University, SRT Campus Badshahi Thaul, **New Tehri**, Uttrakhand). IMPACT OF INSURRECTIONS ON HUMAN RIGHTS IN NORTH-EAST.

India has been engaged in fighting insurgencies, which extensively practice terrorism, in the North -East since independence, particularly in Assam, Nagaland, Manipur, Tripura, and some parts of Meghalaya. Some "liberated zones" are under the 'control of insurgents, like in Manipur. In Tripura in late 1970s, private armies comprising immigrated Bangladeshis took to underground activities to retaliate against the tribal insurgent groups. '

The continuing insurgency in north-east India suggests the failure of the counter-insurgency strategy in place over the years. Considering the threats to human, economic and national security that it poses, a re-examination of this strategy, the presumptions underlying it, their shortcomings, and the formulation of an alternative counter insurgency plan acquires importance.

At home we have to pause and think. We have to separate the grain from the chafe. Our political thinkers, academics, and the media have to girdle themselves to examine rationally all the steps being taken to see how, far they impinge on the human rights of the people. How far in the name of challenging terrorism from across the borders we are fanning communalism at home. How far, we are creating an atmosphere of intolerance by excluding the people against one religion or the other and calling upon the people to be vigilant against one minority or the other is a question that merits serious consideration.

The concept of human rights, in the words A.S Panneerselvan has two basic meanings. The first stands to the 'inherent and inalienable rights due to man simply by virtue of his being a man. The second meaning cannot be the 'legal rights' endowed through law-creating process of societies, both national and international. Whenever the state instead of becoming guarantor and protector of human rights converts into 'violinist' then the human rights activist performs 'an interventionist role' in order to protect the civil rights. Under this perception the international covenant on human rights was developed.

Yeejle-heekeâ mecyevOeeW keâes meeceevÙe yeveeves kesâ efueS oesveeW kesâ vesleeDeeW SJob GÙÙe DeefOekeâeefjÙees Éeje meceÙe-meceÙe hej efÉhe#eerÙe mecemÙeeDeeW kesâ meceeOeeve nsleg Jeeòee&Dees kesâ Deveskeâ oewj nes Ûegkesâ nQ, hejvleg Deceve keâe keâejJeeB Jener lekeâ "nje ve]pej Deelee nw peneB mes Meg#Deele nesleer nw~ efjMleeW keâes peesl[ves kesâ efueS veÙes DeOÙeeÙe keâe DeejcYe lees efÙee peelee nw, efkeâvleg hegjeveer mebkeâerCe& ceeveefmekeâlee keâe heefjÙeeie efkeâÙes efyevee heefjCeece Øeefleketâue ner efokkeF& oslee nw~ heefkeâmleeve ves Ûegæ keâes Deheveer Deveskeâ mecemÙeeDeeW keâe meceeOeeve ceevekeâj 1948, 1965 Deewj 1971 kesâ yeeo 1999 ceW Yeejle hej Dee#eâceCeelcekeâ keâeÙe&Jeener keâer Deewj Deeies Yeer Ssmee keâjves keâer Oechekeâer oslee jnlee nw~

mecØeefle Ûeefo mecyevOeeW keâer meceer#ee DeejcYe mes Deye lekeâ keâjles nw, lees heeles nw efkeâ mecyevOeeW ceW megOeej keâce leveeJe DeefOekeâ jne nw~ heefkeâmleeve Éeje Yeejle efJejesOeer DeefYeÙeeve ueieeleej Ûeevevee Gmekeâer mLeeF& efveÙee fle yeve Ûegkeâer nw~ heefkeâmleeveer keâMceerj keâer efÉhe#eerÙe mecemÙee keâe peeveyetPekeâj Devleje&#erÙe keâj Yeejle keâes yeovece keâjvee Ûeenlee nw Deewj meercee heej mes ueieeleej efJejesOeer njkeâleeW keâes Debpeece oslee Ûeeve Dee jne nw~ heefkeâmleeve ceW pees ueesie nw Jes DeÙÙer lejn mes peeveles nw efkeâ Yeejle-heekeâ kesâ yeerÙe efheÙues pees Yeer Ûegæ ngS GveceW heekeâ keâes kegâÙ Yeer neefmeue vener ngDee, yeefukeâ 1971 kesâ Yeejle-heekeâ Ûegæ ceW heekeâ oes KeC[eW ceW yeBš pe#j ieÙee~ Ûen efveefJe&Jeeo melÙe nw, efkeâ yeoueer Devleje&#erÙe heefjefmLeeÙeeW ceW Ûegæ oesveeW ner osMeeW kesâ efnle ceW vener nw~

Meerle Ûegæ keâer meeceefhle kesâ yeeo Jele&ceve Devleje&#erÙe jepeveereflekeâ efmLeeÙee keâer DeJeOeejCee nw efkeâ oef#eCe SefMeÙeeF& heefjJesMe kesâ Fme GheceneÉerhe ceW Meeefvle mLeeefhle nes~ Yeejle-heekeâ mecyevOeeW keâes megOeejvee DemebYeJe vener, yeMeleX efkeâ oesveeW je# Skeâ - otmejs kesâ efnleeW keâe OÙeeve jKeles ngS Kegues efoue mes yeeleÙeerle keâjW~ peye FpejeFue SJob efheâefuemeleerve efJeJeeo keâes efJejece efceue mekeâlee nw, oesveeW pece&efveÙeeW keâe SkeâerkeâjCe nes mekeâlee nw lees Yeejle-heekeâ mecyevOe keâÙeeW mLeeefhle veneR nes mekeâles? Ûeefo kegâÙ Keeskeâj Yeer Meeefvle SJob ceeveJeerÙe keâÙeeCe kesâ keâeÙe& keâjves hel[W, lees Gmes KeesÙee veneR, yeefukeâ heeÙee mecePee peeÙesiee~ Deehemeer menÙeesie ye[ves keâer Øeef#eâÙee DeejcYe nesles ner oesveeW osMeeW ceW



Meeefvle kesâ meeLe meebmke=âeflekeâ, JÛeeheefjkeâ Deewj meeceefpekeâ mecyevOeeW keâes peyekomle ueeYe efceuesiee~ Fmemes mechetCe& oef#eCe SefMeÛee ceW efJekeâeme SJeb Øeieefle keâer Skeâ oMee-efoMee heefjueef#ele nesieer~

08098 PANDEY, SANJAY KUMAR (Department of Defence Studies, Meerut College, Meerut, U.P.). निःशस्त्रीकरण एवं भारत

निःशस्त्रीकरण की समस्या इस समय की सर्वधिक महत्वपूर्ण समस्याओं में से एक है। वैसे यह समस्या एक पूर्णतया नवीन समस्या नहीं है। आज से लगभग 400 वर्ष पूर्व 16वीं शताब्दी में ग्रोसियस (Grotius) ने इसकी चर्चा की थी। सन् 1816 में रूस के सम्राट अलेक्जेंडर जार ने सभी प्रकार की सशस्त्र सेनाओं में एक साथ कमी का प्रस्ताव रखा था। सन् 1899 तथा सन् 1907 के हेग-सम्मेलनों में भी इस समस्या पर विचार किया गया तथा समय समय पर राष्ट्र संघ, संयुक्त राष्ट्र संघ, महाशक्तियों एवं अन्य राष्ट्रों और अन्य अन्तरराष्ट्रीय संगठनों द्वारा इस दिशा में अनेक गंभीर प्रयास किये गये। परन्तु ये प्रयास अधिक सफल नहीं दिखाई पड़ते। फिर भी विश्व के राजनीतिज्ञों ने निःशस्त्रीकरण की आशा नहीं छोड़ी है। निःशस्त्रीकरण से अभिप्राय शस्त्रों की दौड़ को समाप्त करने के लिये कुछ या सभी शस्त्रों को कम अथवा समाप्त कर देने से है।

निःशस्त्रीकरण तथा अस्त्र-नियंत्रण के लिये किये जाने वाले सभी उपायों का भारत ने सदैव समर्थन किया है। भारत स्वतंत्र न होते हुये भी, राष्ट्र संघ का सदस्य था। इस नाते वह राष्ट्र संघ के निःशस्त्रीकरण उपायों का भागीदार था। वे प्रयास तो विफल हो ही गये। इसके अतिरिक्त बिट्रेन के अधीन देश होने के नाते भारत की नीति वास्तव में वहीं होती थी जो कि ब्रिटिश सरकार चाहती थी। 1947 में स्वतंत्रता प्राप्ति के पश्चात्, अपनी स्वयं की विदेश नीति का निर्माण करके भारत ने निःशस्त्रीकरण तथा अस्त्र नियंत्रण में सक्रिय भाग लेना प्रारम्भ कर दिया। भारत ने 1954 में ही परमाणु परीक्षण पर पूर्ण प्रतिबंध लगाने की माँग की थी, इस प्रकार की माँग करने वाला भारत पहला देश था।

1962 में 18 देशों की निःशस्त्रीकरण की समिति में भारत को सदस्य बनाया गया। ज्यो-ज्यो भारत मध्यम स्तरीय विश्व शक्ति के रूप में उभरने लगा, त्यो-त्यो उसकी निःशस्त्रीकरण नीति आलोचना का शिकार बनने लगी। आलोचकों द्वारा कहा जाने लगा कि 1963 वाली आंशिक परीक्षण रोक संधि पर भारत ने हस्ताक्षर किये थे, जो उसके निःशस्त्रीकरण पर पूर्ण विश्वास का सूचक था, किन्तु 1968 वाली परमाणु संप्रसार रोक संधि पर हस्ताक्षर करने से मना करना उसके निःशस्त्रीकरण में विश्वास को संदेहास्पद बना देता है। भारत द्वारा इस संधि पर हस्ताक्षर न करने का अर्थ कदापि यह नहीं लिया जाना चाहिये कि वह निःशस्त्रीकरण का विरोधी है। इस संधि में अनेक प्रकार के दोष होने के कारण उसने इस पर हस्ताक्षर करने से मना कर दिया।

भारत की परमाणु नीति का निर्धारण, 1960 के दशक में भारत की सुरक्षा के परमाणुकरण (Nuclearisation) से प्रभावित हुआ है। भारत द्वारा उसी अवधि में निःशस्त्रीकरण और परमाणु अप्रसार के लिये उपाय किये गये थे। चीन गुणात्मक और मात्रात्मक दोनों प्रकार के परमाणु प्रसार में व्यस्त रहा है। बाद में निःशस्त्रीकरण सम्मेलन में चीन ने यह आग्रह किया कि CTBT को भारत द्वारा अनुमोदन के पश्चात् ही स्वीकार किया जाये। चीन के इस प्रकार के आग्रह का उद्देश्य भारत को स्थायी रूप से कमजोर रखना था। रूस और अमेरिका भी इस बात के इच्छुक थे कि भारत CTBT का अनुमोदन करे। इस प्रकार दोनों बड़े देश भारत को कमजोर स्थिति में देखना चाहते थे ताकि वह उन पर निर्भर बना रहे।

08099 PATRA, SADANANDA (Department of Defence Studies, Guru Nanak College, Chennai 600042, Tamil Nadu). LEFT-WING EXTREMISM IN INDIA – WILL IT WHITHER AWAY?

The answer to the title question, in the prima facie, seems to be a painful no, for the movement has assumed a significant place in the political map of the country. Refer to as Maoism in many countries and Naxalism in India, the movement- with its first flare-up in Naxalbari in the state of West Bengal in 1967- has spread its influence from the border of Nepal in the northern India to the border of Kerala in southern India by covering nearly 160 districts in 13 Indian states (out of 30) over a period of four decades. The movement has survived numerous splits and varying degree of suppression

imposed by respective state governments. These rebel forces have carried out innumerable political murders, civilian abductions and general extortion in these states posing a great challenge to the internal security of the state.

There are further reports that the Indian Naxalite groups along with Maoist insurgents of neighboring countries are working towards carving out a Red Struggle Zone (RSZ) or a Compact Revolutionary Zone (CRZ) by splitting the Indian sub-continent into two halves and controlling influence across South Asia.

This is the power of the Naxalite forces today. There are various factors that have enhanced its strength and shaped its strategy. One of the social factors is that despite the Naxals violent activities, they enjoy the sympathy and support among the sections of the people who see them as fighters for the poor and down trodden. Another reason is that Naxalism rooted deeply in the economic exploitation of the people of certain areas they are ready for an armed struggle against the government. The third factor is the political nexus that the Naxals develop under the various pretext to secure their security and enhance their strategy.

Yet another important factor is that the Naxalites are forging fraternal ties among themselves in India and with other groups in some other countries. These 'internal ties' and 'external linkage' strengthens left wing extremism movement in India and pose a serious threat to the democratic governance of India. This paper is an attempt to explain these developments in details.

08100 PRASAD, RAJENDRA (Department of Defence and Strategic Studies, D.D.U.Gorakhpur University, **Gorakhpur**, U.P.). POST-9/11 TERRORISM: EMERGING SCENARIO AND ITS IMLICATIONS FOR SOUTH ASIA AND THE WORLD.

9/11 gave an exceptional opportunity to the entire world for global cooperation and fresh approach to identify the "new face of terrorism". Terrorism has emerged as a potent instrument to achieve certain objectives; it is not an end in itself. This element gained more prominence as, in the aftermath of 11<sup>th</sup> September 2001, the focus of the international community shifted to this region due to increasing impact of religious radicalism and expanding nexus of terrorist activities in the regional context. The world has witnessed the gradual rise of disruptive graph of terrorism on the one hand and the dis-arrayed efforts of caging the genie of trans-national terror on the other hand, involving a lot of uncertainty, insecurity and trans-nationalization of violence in the age of globalization. The prime focus of this paper is to analyze the scenario in the post-9/11 period, to judge the limitations of the global war against terror and prospective preventive and reactive measures and, finally, to suggest options for foreseeable future.

08101 POPATRAO, WAGH LAXMAN (Department of Defence and Strategic Studies, University of Pune, **Pune** 07). INDIA-MYANMAR (BURMA) STRATEGIC RELATIONSHIP AND ECONOMIC AND SECURITY INTEREST OF INDIA.

08102 RAI, PRADEEP KUMAR (Department of Defence & Strategic Studies, University of Allahabad, **Allahabad** 211002). TERRORISM IN SOUTH ASIA: A BRIEF OVERVIEW.

Terrorism of the twenty-first century is the consequence of the changed geopolitical situation in the world due to the end of the global ideological confrontation and politics based on the balance of powers in the bipolar world between the West and the East in the 1990s of the previous century. The roots of the development of new methods, forms and means of terrorism lie in the depolarisation of powers, globalisation and American hegemony in world politics, economics and military, and last but not least, in world high technological level and development of science.

South Asia in general also remains one of the most volatile regions of the world. The regional security scenario continues to be affected by internal security problems of its constituent countries-India, Pakistan, Sri Lanka, Bangladesh, Bhutan and Nepal. The terrorist campaign in Kashmir waged by Islamic fundamentalist groups based in and supported by Pakistan, and the growing and disruptive influence of militant Islamic groupings within Pakistan, remain the two great threats in this nuclearised region.

Nevertheless, growing civil strife and ethnic conflict, religious fanaticism and trans-border terrorism affect all the countries in South Asia in varying degrees. The escalation of ethnic armed conflict in Sri Lanka, the rise of Islamic fundamentalism in Bangladesh, the Maoist insurgency in Nepal, the proliferation of small arms and the menace of drug

trafficking and narco-terrorism, are' all causes of intensifying concern. Bhutan and Bangladesh also continue to grapple with the problem of having to deal with terrorist organisations based on their soil, and which operate against India.

08103 RAI, SURENDRA NATH (Department of Defence Studies, Lucknow University, Lucknow). दक्षिण एशिया में शान्ति एवं सुरक्षा की चुनौतियां ।

oef#eCe SefMeÙee meowJe mes ner efJeÕe MeefòeâÙeeW kesâ ceOÙe Meefòeâ, JÙeeheeeefjkeâ mheæe& SJob JeÙe&mJeJeeo keâe kesâvõ jne nw~ Ûen #es\$e meeceüepÙeJeeo Deewj GheefveJesÕeeo keâe uecyes meeceÙe lekeâ efMekeâej jne nw~ oef#eCe SefMeÙee ceW cegKÙele: meece osMe nQ Yeejle, heefkeâmleeve, ßeeruebkeâe, ceueÉerhe, yebiueeosMe, vesheue, Deewj Yetševe~ hejmhej efJeosMe kesâ Ûeueles Fve je<sup>9</sup>eW ceW Deehem eer menÙeesie keâer keâceer jner nw Fmeer keâe ueeYe G"ekeâj Jeeøe MeefòeâÙeeB Deheveer meeceefjkeâ Deewj JÙeeheeeefjkeâ efnle meeOeves keâer keâesefMeMe keâjleer jner nw~

oef#eCe SefMeÙeeF& #es\$e ceW ceveveJe peerJeeve keâer cetue DeeJeMÙekeâleeDeeW keâer Yeejer keâceer nw~ iejeryeer, DeefMe#ee, yesjespeieeer, kegâØees<eCe, mJeemLÙe Øeeke=âeflekeâ DeeheoeÙes, DeelebkeâJeeo, Deevleefjkeâ meble<e& Ssmes cegös nw pees Fme #es\$e keâes keâYeer Meevle, megjef#ele Je mecheVe veneR nesves osles ~ Fve mecemÙeeDeeW kesâ Deefleefjòeâ oef#eCe SsefMeÙee ceW Meeefvle SJob megj#ee keâes Ûegveewleer osves keâer efueÙes yel[er MeefòeâÙeeB Deheves-Deheves jepeveweflekeâ OÙewÙees SJob je<sup>9</sup>erÙe efnleeW kesâ Deveg<sup>9</sup>he Fme #es\$e ceW škeâjJe Jeb menÙeesie keâe ØeoMe&ve meeceÙe-meeceÙe hej keâjleer jner nw~

oef#eCe SefMeÙee kesâ oes meJee&efOekeâ yel[s Je MeefòeâMeeueer je<sup>9</sup> Yeejle Deewj heefkeâmleeve kesâ Deehemeer meble<e& Deewj cevecegšJe ves Fme #es\$e kesâ me\$eelesefpekeâ heefJesMe keâes yegjer lejn ofef<ele efkeâÙee nw~ Yeejle-heekeâ efJeYeepeve kesâ yeeo mes Meg<sup>9</sup> ngDee keâšglee SJob leveeJe keâe Ûen efmeueeeefmeuee lecece ØeÙeemeeW kesâ yeeo Yeer Deepe lekeâ peejer nQ~ Fmeer heefjØes#Ùe ceW ceefkeâue yeÇsMej keâes keânvee hel[e Lee efkeâ ``Yeejle Deewj heefkeâmleeve ncesMee Deleesef<ele Ûegæ keâer efmLeefle ceW jnW nw~''

Yeejle-heefkeâmleeve kesâ yeerÙe hejceeCeg ØeeflemheOee& keâce efÙevleveerÙe veneR nw~ YetlehetJe& heekeâ ØeOeeveceb\$eer pegefuheâkeâej Deuer Yegóes ves keâne Lee efkeâ ``heefkeâmleeve yece yeveeves kesâ efueÙes leeme Deewj heðes Keekeâj Yeer jn mekeâlee nw~'' heekeâ hejceeCeg yece kesâ pevekeâ [e0 Deyogue keâeefoj Keeve keâe keânvee Lee efkeâ'' nce Deewj ncees menÙeesieer pevejue efpeÙee kesâ Ûekeâerve keâes hetje keâjWieW Deewj Fme

keâece kesâ efS meye kegâÚ kegâyee&ve keâj oWies~” hejceeCeg hejer#eCe kesâ efueS heeefkeâmleeve ves Deheves iecYeerj DeeefLe&keâ mebkeâš SJeb meeceefjkeâ menÙeesieer Decesefjkeâe keâer meueen keâer meueen keâes Yeer leekeâ hej jKe efoÙee Deewj ceeveveerÙe cetuÙeeW keâer megj#ee SJeb Meeefvle keâer Ûegveewleer keâes yesno iecYeerj yevee efoÙee~ DeeleekeâJeeo, G«eJeeo, keâôjJeeo, efJemleejJeeo kesâ meeLe-meeLe Fmueeefcekeâ hejceeCeg yeve kesâ efJekeâeme ves oef#eCe SefMeÙeeF& osMeeW ceW DeeMebkeâe SJeb YeÙe kesâ JeeleeJejCe keâes yeÏeJee efoÙee~ Yeejle-heekeâ kesâ veeYekeâerÙe nefLeÙeejeW keâes iecYeerjlee mes uesles ngS pecme Jemetueer ves efueKee nw efkeâ ``oef#eCe SefMeÙee efJeÕe keâe Jen Yeeie nw peneB veeYekeâerÙe nefLeÙeejeW meefnle meecetefnkeâ efJeeveMe kesâ nefLeÙeejeW kesâ ØeÙeesie efkeâÙes peeves keâer Øeyeue mecYeeJeeve nw~”

Yeejle ves Deheveer meeceefjkeâ #ecelee keâe efJekeâeme Ûeerveer Dee»eâceCe mes yeÙeeves Deewj efnvocenemeeiej ceW Decesefjkeâer Deeefo mesJeeDeeW mes megj#ee Øeehle keâjves kesâ Âefkeâe sCe mes efkeâÙee nw~ Ûeerve mes nceeje meercee efJeJeeo nw Deewj Gmekesâ Dee»eâceCe keâes Yeer nce Pesue Ûegkesâ nw~ YeefJe<Ùe ceW Yeer Gme hej efJeÕeeme veneR keâj mekeâles~ Gmekesâ yeejs ceW øeâebmeermeer efJepeslee vesheesefueÙeeve yeesveeheeš& ves keâne Lee” Ûeerve Skeâ meesÙee ngDee Mesj nw peye Jen peeÙesiee lees Fmekeâer oneÏ hetjer ogefveÙee megvesieer”~ efvešeÙe ner Ûen keâLeve mener efmeæ neslee nw keâÙeeWefkeâ Ûeerve Meeefvle hees<ekeâ osMe veneR nw Jen Yeejle efleyyele, ceebieesefueÙee, leeF&Jeeve, Yetševe, Jecce&, heeefkeâmleeve Deeefo hej Dehevee ØeYeeJe Ûeenlee nw~ Yeejle keâes ÚesÏkeâj oef#eCe SefMeÙee kesâ ueieYeie meYeer DevÙe osMe keâcepeesj nw Deewj Ûeerve keâer efJemleejJeeoer veerefle mes Gvekeâer megj#ee Kelejs ceW nw~

DeelebkeâJeeo, G«eJeeo, vekeâmeueJeeo, ceeDeesJeeo Deeefo ØeJe=efòeÙeeB Fme #es\$e keâes leyeen keâj jner nw Meeefvle, megj#ee Deewj efJekeâeme yeeefOele nes jne nw~ GÛÙe pevemebKÙee levelJe, yesjespeieejer, iejeryeer, Yeü’eÙeej, mebmeeOeveeW keâer keâceer, megj#ee keâe DeYeeJe pewmes keâejkeâ Yeer ÛeneB keâer JÙeJemLee efyeeieÏ jns nw~ meeceefpekeâ efnmeeb, uetšceej, mebmeeOeveeW keâer keâceer, megj#ee keâe DeYeeJe pewmes keâejkeâ Yeer ÛeneB keâer JÙeJemLee efyeeieÏ jns nw~ meeceefpekeâ efnmeeb, uetšceej, niÙee, DehenjCe, Deelebkeâ, Dejepekeâlee Deewj DeueieeJeJeeo kesâ efMekeâej Fme #es\$e ceW DeefmLejlee Deewj Demegj#ee keâe JeeleeJejCe efJekeâeefmele ngDee nw~ JewefÕekeâ ketâefšveerefle keâer efMekeâej Fme #es\$e ceW DeefmLejlee Deewj Demegj#ee keâe JeeleeJejCe efJekeâeefmele ngDee nw~ JewefÕekeâ ketâefšveerefle keâer efMekeâej Fme #es\$e keâer meeceefpekeâ mebÙeejee Deewj DeeefLe&keâ Gilleeve kesâ jemles Oetefceue ngS nw, efheâj Yeer

ogefveÙee kesâ Deewj osMeeW keâer lejn Ûes osMe Yeer Deeies yei{ves keâer nj keâesefMeMe keâj jns nw~ Yeejle lecece mecemÙeeDeeW kesâ meeLe Deeies yei{ jne nw, Gmekeâer DeeefLe&keâ Deewj meeceefpekeâ Meefòeâ keâer henÙeeve ogefveÙee ceW nesves ueieer nw~ heefkeâmleeve ceW Yeer kegâÙ yeoueeJe DeeÙee nw, DeelebkeâJeeo kesâ efJexOe Devleje&^erÙ e JeeleeJeyCe yevee nw~ oef#eCe SefMeÙeeÙeer je^ Deheveer mecemÙeeÙeW keâc e keâjves keâes lewÙeej nw, heâuele: metÙeeveDeeW kesâ Deeoove-Øeoeve, DeeJeeieeve Je Jeelee&ueehe keâe veÙee oewj peejer nw, menÙeesie keâer Dehes#eeÙes heveheer nw Gcceero keâer peeveer ÛeeefnS efkeâ DeevesJeeues meceÙe ceW oef#eCe SefMeÙeeÙeer osMeeW kesâ yeerÙe hejmhej menÙeesie keâer veerJe Deewj cepeyetle nesieer~ meeke&â, meeheâše Deewj meeheše pewmes mebie"veeW keâer yei{leer ieefleefJeeOeÙeeB Fmekesâ GoenjCe nw~

08104 SINGH, KARUNENDRA (Department of Defence Studies, Lucknow University, **Lucknow**). भारतीय सेनाओं में महिलाओं की भूमिकां।

आदिकाल से ही सेनाओं को पुरुष प्रभूता वाला अंग कहा जाता था उस समय महिलाओं का कार्य कहीं-कहीं पर महिला जासूस के रूप में ही देखने को मिलता है। परन्तु द्वितीय विश्व युद्ध की समाप्ति के बाद यह माना जाने लगा है कि महिलायें भी हर क्षेत्र में कार्य कर सकती हैं। चाहे वो सेना ही क्यों न हो ?

शुरुआती दौर में महिलाओं को सेना में डाक्टर व नर्स आदि के रूप में कार्यों में लगाया जाता था परन्तु अब उनको अन्य सभी कार्यों में जैसे विमान पाइलोट आदि का भी कार्य दिया जा रहा है। जहां तक सामाजिक समानता की बात है तो यह इस बात की ओर संकेत करता है कि आज कहीं न कहीं महिलाएं भी इस पुरुष प्रधान क्षेत्र में तेजी के साथ कदम बढ़ा रही हैं। परन्तु सेनाओं में महिलाओं द्वारा अपने अधिकारियों पर जिस तरह के आरोप लग रहें हैं क्या इससे सेना के विकास पर प्रभाव पड़ेगा कि नहीं यह बात विचार योग्य है क्योंकि सैन्य जीवन आम जीवन में भिन्न होता है। सैन्य जीवन का रहन सहन उनकी रूप रेखा जो अलग होती है वही उनको आम जीवन से अलग करती है। इसलिए सैन्य जीवन के हिसाब से यह कहां तक सही है और उसका सेना पर क्या प्रभाव पड़ रहा है इस पर अध्ययन करना आवश्यक है। आज भले ही महिलाओं ने हर क्षेत्र में अपनी उपस्थिति दर्ज करायी हो पर यहां पर उनकी उपस्थिति सेना के मनोबल व कार्य क्षमता को बढ़ावा देने में कितना सार्थक सिद्ध होगी इसको भी जानना जरूरी है।

08105 SINGH, PRADEEP KUMAR (Department of Military Studies, P.P.N. College, **Kanpur**, U.P.). NPT AND INDIA.

Nuclear Proliferation is worldwide problem since the first use of nuclear bomb on 6-9 August 1945, in Hiroshima and Nagasaki. The effects of the use of nuclear bomb in Hiroshima & Nagasaki had presented the dangerous aspects of their use. To save humankind from the use of nuclear bombs in future, United States of America has raised the Non-Proliferation issue. In this series many measures had been taken such as 'Baruch plan', International Atomic Energy Agency and Non-proliferation Treaty (NPT). The establishment of NPT for preventing nuclear proliferation has gained great importance. But India's stand on this treaty is different and very clear, that it tells that the treaty is discriminatory in nature because it differentiates between nuclear haves and has not. In this exercise, the efforts have been made to analyse the Indian stand on non-proliferation Treaty and about non-proliferation provisions. This processes the issues of NPT and the security compulsions and Indian ideology over NPTs disarmament has been debated. At last, effort has been made to make clear the India's ideology and differences over NPT and India's demand for a more comprehensive, equal and non-discriminatory provisions for facing the challenges of nuclear proliferation and for achieving the larger goals of disarmament.

DehejeOe Deewj DeelebkeâJeeo keâer ogefveÙee ceW Skeâ veÙee DeeÙeece meeceves DeeÙee nw Jen nw DehejeOe Deewj Deelebkeâ kesâ Kesue ceW ceefnueeDeeW keâer yeì{leer efoueÙemheer pesneoer pegvetve Deewj hewmeeW keâer Ûeecekeâ ves ve kesâJeeue heg@<e keâes Deefheleg ceefnueeDeeW keâes Yeer Deekeâef<e&le efkeâÙee nw, Yeejle pewmes osMe ceW efJeefYeVeele Deewj iejeryeer kesâ keâejCe Deevleefjkeâ mecemÙeeDeeW keâer yeeì{ DeeÙeer ngF& nw, FvneR mecemÙeeDeeW ceW Skeâ mecemÙee ceefnueeDeeW kesâ DehejeOe peiele mes mecyevOeeW keâes ueskeâj nw~

hetJeeXòej jepÙeeW, vesheue kesâ meerceeJeleea #es\$eeW Deewj keâmceerj ceW ceekoâheoeLeeX keâer leMkeâjer, nefLeÙeejeW Deewj vekeâueer veesšeW keâe DeJewOe keâejesyeej efvejvlej yeì{ jne nw, Fme JÙeJemeeÙe ceW heg#<eeW kesâ meeLe-meeLe ceefnueeÙeW Yeer ketâo ieÙeer nw, leMkeâj efJeMes<e%eeW keâer ceeveW lees Yeejle ogefveÙee ceW veMeerueer heoeLeeX kesâ ØecegKe Glheeoakeâ #es\$eeW kesâ yeerÙe efmLele nw~ Skeâ Deesj megvenuee ef\$ekeâesCe (Golden Tringle) nw efpemeceW cÙeebceej, LeeF&uewC[ Deewj ueeDeesme efmLele nw lees otmejer Deesj megvenuee ÛeeBo (Golden Crescent) nw efpemeceW F&jeve, Deheâieefvemleeve Deewj heefkeâmleeve nw, SefMeÙee kesâ keâF& DevÙe osMe Yeer Fme keâì[er ceW Meeefceue nQ pees iejeryeer Deewj iegšyeepeer kesâ meeLe-meeLe Oece& Deewj hewmeeW keâer DevOeer oewì[ ceW yeì{ss Ûeues Dee jns nQ~ ogefveÙee Yej ceW hewâues Fme JÙeeheej keâer Oegjer SefMeÙee Deewj Deøeâerkeâe kesâ iejerye je^ nQ, FmeceW UeneB keâe r ceefnueeÙeW Deewj yeÙÙes Yeer yeì[er mebKÙee ceW Meeefceue nQ~

Deepe ceefnueeÙeW ØelÙe#e Ûee hejes#e #he mes DeelebkeâJeeefoÙeeW keâer Yetefcekeâe ceW Dee ieÙeer nQ, nJeeF& Ûee\$eeDeeW keâes meheâue yeveeves, yeerpee Deewj heemeheesš& yeveJeeves leLee heefjJeeefjkeâ vekeâeye kesâ menejs DeelebefkeâÙeeW keâes iefleefJeefOeÙeeB Ûeueeves nsleg, efjneÙemeer ef"keâeves GheueyOe keâjeves kesâ meeLe-meeLe ceeveJe yece lekeâ keâer Yetefcekeâe ceW ceefnueeDeeW keâe GheÙeesie nes jne nw~

ÛetBefkeâ ceefnueeDeeW kesâ vekeâejelcekeâ ke=âÙe ceW Meeefceue nesves keâer yeele hej ueesieeW keâes menpe efJeÕeemeer veneR neslee FmeefueS mevsn keâe ueeYe G"ekeâj hesMesJeej ceefnueeÙeW ve kesâJeeue megj#ee Ûe>eâ Yeso osleer nQ yeefukeâ megj#ee SpeWefmeÙeeW Deewj keâevetve keâer hekeâì[ mes Yeer yeÙe efvekeâueves ceW meheâue nes peelear nQ, ceefnueeÙeW

DeelebkeâJeeoer mebie"ve Deewj Deef&0Sme0Deef&0 ves Deheveer  
ÙeespeveeDeeW ceW ceefnueeDeeW keâes Yeer Meeefceue keâj efueÙee nw~

DevÙe DehejeOeeW ceW Yeer ceefnueeDeeW keâer Yetefcekeâe yei{leer pee  
jner nw~ pewmes niÙee efheâjewleer, yeeue SJob YeütCe niÙee, osn JÙeeheej,  
Deelebkeâer iegšeW keâe mebosMeJeenkeâ yeveves, GvnW MejCe osves leLee  
efJeòe Deeefo ÙeespeveeDeeW kesâ mebÙeeueve ceW ceefnueeDeeW kesâ  
Meeefceue nesves keâer mebkÙee yei{ jner nw~

ceefnuee DeefOekeâefjÙeeW Deewj ceefnuee megj#eekeâefce&ÙeeW keâer  
Yeejer keâceer kesâ Ûeueles ceefnuee DehejeefOeÙeeW hej efveÙev\$eCe  
ØeYeeJerve meeefyele ngDee nw~ ceefnueeDeeW hej heg<eeW Éeje efkeâÙes  
peeves Jeeues keâeÙe&Jeener mes ceefnuee DeeÙeesie, ceefnuee mebie"ve Deewj  
ceeveJeeefOekeâej DeeÙeesie mebleg° vener neslee nw Jen mebosMe keâer vepej  
mes osKelee nw Deewj ceefnuee kesâ JÙeefòeâiele peerJeve cetuÙeeW ceW  
nml#eshe kesâ ðhe ceW ueslee nw pees ceefnuee DehejeefOeÙeeW kesâ efueS  
Skeâ keâJeÙe kesâ ðhe ceW keâece keâjlee nw~

je<sup>er</sup>Ùe ceeveJeeefOekeâej DeeÙeesie, ceefnuee DeeÙeesie leLee efJeeYVe  
ceefnuee mebie"veeW Éeje kesâJeue ceefnueeDeeW hej nes jns Glheerl[ve Je  
DeÙeeÙeej kesâ cegoos hej keâece efkeâÙee peelee jne nw peyeeefkeâ Ghejesòeâ  
mecemÙee Skeâ je<sup>er</sup>Ùe Deewj ceeveJeerÙe mecemÙee yeve Ûegkeâer nw pees  
nceejer megj#ee keâes ØeYeeefJele keâj nw, mebÙegòeâ je<sup>er</sup> meble,  
ceeveJeeefOekeâej DeeÙeesie, ceefuee DeeÙeesie Deewj ncees mebefJeOeeve ceW  
keâesF& Ssmee Øeemebefiekeâ keâevetve vener nw efpemes DehejeOeer Je  
Deelebkeâer ceefnueeDeeW keâes oefC[le keâjves keâer ieefleMeerue Je efve<he#e  
oC[ ØeefòeâÙee keâer yeele hej peesj efoÙee ieÙee nes ~

mejkeâejer keâeÙee&ueÙeeW vÙeeÙeeueÙeeW Deewj megj#ee mebmLeeveeW  
ceW ceefnueekeâefce&ÙeeW Deewj DeefOekeâefjÙees bkeâe keâeheâer DeYeeJe  
nw~ Yeejle pewmes efJeMeeue osMe ceW ceefnueeDeeW keâe Devegheele  
heg<eeW mes Leesl[er keâce nw uesefkeâve osMe ceW ceefnuee hegefuee  
Leevee Deewj ceefnuee hegefuee keâefce&ÙeeW keâer mebkÙee yengle keâce nw,  
Ùener oMee mewefvekeâ yeueeW Deewj mesvee keâer Yeer nw, Ûener oMee  
mewefvekeâ yeueeW Deewj mesvee keâer Yeer nw, megj#ee kesâ efueS veÙes  
efJekeâuhe keâer leueeMe keâes cepeyetj keâjleer nw~

08107 SINGH, SANJAY (Department of Defence & Strategic Studies, University of Allahabad, **Allahabad** 211002).  
PROLIFERATION OF WMD: A CHANGED STRATEGIC ENVIRONMENT FOR A SUPERPOWER.

In sum, rogue states either possess or can obtain weapons of mass terror (as can many other nations). Such weapons are the great equalizer in the post-Cold War era. No longer will the world's only superpower be able to intervene in many parts of the world without fear of retaliation. States such as Iran, Iraq, North Korea, Libya, and Syria could deter U.S.

intervention in their parts of the world by threatening American forces with attacks by weapons of mass terror. Although it is unlikely that any of the rogue nations yet have long-range ballistic missiles that can deliver such powerful weapons to U.S. territory, they will probably obtain them in the future. (The Department of Defense has admitted that North Korea is closer to that end than U.S. intelligence agencies had originally forecast). Even now, those countries might attack U.S. territory with those weapons, using shorter-range missiles launched from an aircraft or ship, or by sponsoring a terrorist strike. (Terrorists could bomb a U.S. nuclear reactor or detonate a crude nuclear bomb carried in a truck or ship; they could use a crop-dusting aircraft or a rooftop sprayer to spread deadly chemical or biological agents; or they could hack into vital computer systems that control the U.S. stock market or power or telecommunications grids.) Even a superpower might find it hard to deter such nearer-term threats. Those attacks-unlike long-range missile launches that can be traced to the territory of their country of origin by U.S. infrared satellites-may not be readily attributable to a particular country. Thus, retaliation against, and therefore deterrence of, a perpetrator is rendered more difficult than in the case of a long-range missile launch. With rogue states and even terrorist groups possessing or attempting to obtain weapons of mass terror, the strategic environment of the United States has changed dramatically. Now, even the weakest members of the international system might bring a superpower to its knees. Yet, the United States continues an interventionist foreign policy developed during the Cold War, when it responded worldwide in a tit-for-tat manner to the moves of a rival superpower. Intervention in many conflicts overseas-which no longer even remotely affect U.S. vital interests (if they ever did)-actually harms U.S. Security, by creating hostility to ward the United States among states and groups that are most likely to launch an attack on U. S. forces or territory with weapons of mass terror. Instead of trying to prevent the inevitable diffusion of technologies of mass terror, the United States should concentrate on managing such proliferation by restraining its own military policy to remove many of the motivations for rogue nations to obtain such weapons and use them in attacks against the United States. Although not always the primary factor spurring developing nations to attempt to obtain weapons mass destructions and long-range missiles to deliver them, the threat of U.S. intervention in their region is an important contributing factor. Even a former army chief of staff of India, a nation that has no real quarrel with the United States, noted that the Gulf War showed that the lack of Iraqi nuclear weapons allowed U.S. intervention. After the U.S. led air campaign in Kosovo and Serbia, The North Koreans - fearful of U.S. military interventions against them-expressed a reluctance to give up their long-range missile program.

08108 SHUKLA, O.P. (Department of Defence Studies, Lucknow University, Lucknow 226007). एशिया में नाभिकीय दौड़: मानवीय एवं पर्यावरण सुरक्षा की चुनौतियाँ।

1974 kesâ YeejleerÙe hejceeCeg efJemheâess kesâ peJeeye ceW leelkeâeueerve heefkeâmleeveer ØeOeeveceb\$eer veJeepe Mejerheâ ves 1998 ceW hejceeCeg yece mecheVe nesves kêer lees<eCee kêj oef#eCe SefMeÙee ceW YeejleerÙe SkeâeefOekeâej kêes lees[ efoÙee Deewj efheâj Ùener mes Megª ngF& veeefYekeâerÙe oew[ pees Deepe lekeâ yemletj peejer nw~ Jewmes ieghle metÙeveeDeeW mes helee Ùeuelee nw efkeâ 1989-90 kesâ oMekeâeW ceW heefkeâmleeve ves yece yevee efueÙes Les~ heefkeâmleeve ves Deheves DeeefLe&keâ mebkeâš Deewj menÙeesefieÙeeW kêer meueen kêes oj efkeâveej kêj hejceeCeg heefj#eCeeW mes Fme hetjs #es\$e kêes onuee efoÙee, Fmekeâer ietBpe mes oef#eCe SefMeÙeeF& osMe hejceeCeg Øekeâeshe kêer DeeMebkeâe mes eflej ieÙes, kêâF& jeªeW ceW Ùen onMele efoKee F& oer~ Ùen [j FmeefueS vener Lee efkeâ Yeejle Deewj heefkeâmleeve kesâ heeme hejceeCeg yece nw (keâÙeeWefkeâ hejceeCeg yece mes ueQme ogefveÙee ceW ope&veeW jeª nw) hej MeeÙeo [j FmeefueS efkeâ ogefveÙee kesâ meyemes yesno Kelejveekeâ nefLeÙeej kêe Skeâ Deef[Ùeue Deewj iewj efpeccesoej jeª kesâ heeme Ùeues peevee efpemekeâer megj#ee kêer ieejbšer kêesF& vener os mekeâlee, mJeÙeb heefkeâmleeve kesâ ØeOeeveceb\$eer Deewj jeªeOÙe#e Yeer veneR~



DeeOegefvekeâ Øe#esheeOËe ØeCeeueer ceW yeì{leer ØeeflemheOee& Deewj Skeâ otmejs keâes veerÙee efoKeeves keâer Ûeenle ces Ûegæ keâes DeJeMÙeeYeeJeer yevee efoÙee nw~ Fefleneme mee#eer nw efkeâ heefkeâmleeve ves peye-peye Deheves keâes veÙes nefLeÙeejeW mes ueQme efkeâÙee leye-leye Gmekeâe ØeÙeesie Gmeves Yeejle kesâ efJeææ DeJeMÙee efkeâÙee~ Deepe heefkeâmleeve kesâ heeme hejceeCeg yece mes ueskeâj GÛÙee keâesefš keâer efcemeeFues Deewj Sheâ-16 pewmes DelÙeeefOekeâ efJeceve Deewj j#ee ØeCeeueer nw pees keâYeer Yeer Ûegæ keâes vÙeeewlee os mekeâleer nw~ heefkeâmleeve ves keâeefie&ue meefnle Ûeej-Ùeej Ûegæ uel[vs nw lees heeBÙeeJee Yeer uel[ves ceW Gmes keâesF& iegjspe vener nesiee~ Deepekeâue heefkeâmleeve keâer Devøæveer jepevewflekeâ efmLeefle "erkeâ vener nw, mesvee keâe yeesueyeeuee nw, pevelee ceW Demevlees<e nw Dele: pevelee keâe OÙeeve yebševes Deewj keâôj hebefLeÙeebs keâes mevleg°keâ jves kesâ efueS heekeâ Yeejle hej Ûegæ Leeshe mekeâlee nw~

efJeefueÙeeve F&O yejespe Deewj jeyeš& efJe[bjce keâer ÛeefÙee&le hegmlekeâ ``ef>eâefškeâue ceeme'' kesâ cegleefyekeâ Yeejle Deewj heefkeâmleeve 1989-90 kesâ ojcÙeeve hejceeCeg Ûegæ kesâ keâieej hej hengBÙee ieÙes Les Deewj Ûen meye Fleves ieeshveerÙee {bie mes nes jne Lee efkeâ mJeÙeb Gme meceÙee keâer ØeOeeveceb\$eer yesvepeerj YegóeW lekeâ keâes vener ceuetce nesves efoÙee ieÙee~ heefkeâmleeve cegcyef& hejceeCeg hueebš meefnle Deveskeâ cenJehetCe& mLeeve keâes GÌ[e osves keâer Ûeespevee keâes Deefvlece æhe os jne Lee Fme yeerÙee Yeejle keâes Gmekeâer Ûeespevee keâer peevekeâejer nes ieÙeer Deewj peJeeye ceW heefkeâmleeve kesâ keâentše Deeefo vÙetefkeâueÙej hueeš keâes GÌ[e osves keâer lewÙeejer Yeejle ves keâj ueer, lelhešeele heefkeâmleeve ves Fme Ûeespevee keâes jeskeâ efoÙee~ nes mekeâlee nw efkeâ uesKekeâ ves Deheveer hegmlekeâ ef>eâefškeâue ceeme ceW Fme lešvee keâes jesceebvÙeekeâejer yeveeves kesâ efueS leesì[ ceesì[keâj hesMe efkeâÙee nes uesefkeâve Ûen lees leÙee nw efkeâ Ghejesòeâ 1989-90 kesâ Je<eeX ceW oesveeW kesâ yeerÙee leveeJe kegâÙ DeefOekeâ yeì{ ieÙee Lee~ Ûeefo uesKekeâ keâer yeele mener nw lees Ûen yesno iecYeerj cemeuee nw efkeâ efkeâmeer osMe keâer mesvee ves hejceeCeg Dee>eâceCe keâer Ûeespevee yevee [eueer nes Deewj Gmekesâ ØeOeeveceb\$eer keâes ner ve helee nes, Fmemes Ûen helee Ûeuelee nw efkeâ JeemleJe ceW heekeâ hejceeCeg yece efkeâleeve Demegjef#ele nw, Ûeefo Fve oesveeW kesâ yeerÙee hejceeCeg Ûegæ ngDee (efpemekeâer efkeâ keâce mecYeeJeeve nw) lees ve kesâJeue Ûes osMe Deefheleg DeeOeer ogefveÙee DeJeMÙee ØeYeeefJele nesieer Deewj oef#eCe SsefMeÙee ceW lees MeeÙeo kegâÙ ve yeÙes~

heefkeâmleeve hejceeCeg JÙeeJemLee mes Skeâ Keleje Deewj Yeer nw Jen nw Fmekeâe DeelebkeâJeeefoÙeeW lekeâ hengBÙeeves keâer heefkeâmleeve keâer

Demegjef#ele hejceeCeg lekeâveerkeâ Deewj meeceve efkeâmeer lejn ye|s  
 DeelebkeâJeeoer iegšes lekeâ hengBÛe ieÛee lees Yeer<eCe leyeener mes keâesF&  
 vener jeskeâ heeÛesiee~ Jewmes efJeMes<e%e Deye Ûen mJeerkeâej keâjves ueies  
 nw efkeâ Skeâ efJeefMe° DeelebkeâJeeoer mebie"ve me eJe&peefvekeâ ðhe mes  
 GheueyOe metÛeveeDeeW Deewj GhekeâjCeeW mes DeeCegefJেকেâ nefLeÛeej  
 yevee mekeâlee nw~ Skeâ vÛegefkeäueÛej yece yeveeves kesâ efueS ueieYeie 11  
 heew[ huetšesefveÛece DeLeJee 45 heew[ Deefle heefjmke=âle ÛegjesefveÛece keâer  
 DeeJeMÛekeâlee nesleer nw, Ûeefo Ûen GheueyOe nes peeS lees efJeMes<e%eeW  
 keâe Skeâ oue kegâÛ ner efoveeW ceW Skeâ keâece ÛeueeT DeCeg yece yevee  
 mekeâlee nw~ peneB lekeâ Fve heoeLeeX keâer GheueyOelee keâe meJeeue nw  
 Fmekeâer efye>eâer hej meKle ØeefleyevOe Deewj keâ|er efveiejeveer jKeer peelee  
 nw, efheâj Yeer mecYeJe nw efkeâ DeelebkeâJeeefoÛeeW keâes Deheves  
 DeeßeÛeoelee osMe mes kegâÛ huetšesefveÛece Øeehle nes peeÛes DeLeJee Jes  
 Ûegjeves ceW meheâue nes peeÛeW Ûee efkeâmeer DeeCegefJেকেâ mebmLeeve  
 ceW keâeÛe&jle keâesF& keâce&Ûeejer Gvekesâ efueS Ssmee keâj os, lees efvešeÛe  
 ner ceeveJeelee kesâ Ûes ogMceve Øeke=âefle Deewj ceeveJেকে=âle Fme meYÛelee  
 keâes pe| mes efceše osieW~

Ûeefo Ssmee ngDee lees efJe<ewues jmeeÛeve Deewj jsef[ÛeeW Oecea  
 heoeLe& Je<eeX lekeâ Deemeceve ceW ÛeÛes jnsieW~ JeeÛeg, peue, Leue, efceóer  
 meye kegâÛ Øeotef<ele jnWieer~ efJeeveMe keâer Ûen keâeueer jele keâye meceehle  
 nesieer Ûen keânvee cegefMkeâue nw~ Dele: pe@jle nw Fme keâeueÛepeer nefLeÛeej  
 keâes ve° keâjves keâer pees MeeÛeo Deewj Yeer cege fMkeâue Øeleerle neslee hej  
 ØeÛeeme keâjves ceW keâesF& yegjeF& veneR nw~

08109 SRIVASTAVA, ASHISH KUMAR (Department of Defence Studies, Iswar Saran Degree College, **Allahabad**  
 211004). वैश्विक परमाणु प्रसार का भारतीय सुरक्षा पर प्रभाव।

नाभिकीय हथियारों का वैश्विक प्रसार मुख्य रूप से इस तथ्य पर आधारित है कि ये हथियार किसी भी राष्ट्र की सुरक्षा के वास्तविक यन्त्र तथा भावित की मुद्रा के रूप में जाने जाते हैं। इस क्षेत्र में संयुक्त राज्य अमेरिका ने सर्वप्रथम नाभिकीय हथियारों का विकास किया तथा इन हथियारों का प्रयोग द्वितीय विश्व युद्ध के दौरान 6 तथा 9 अगस्त 1945 को जापान के विरुद्ध किया। जिसके फलस्वरूप उसने अपने-आप को एक भाक्ति गाली राष्ट्र के रूप में वैश्विक स्तर पर प्रमाणित किया। इसके पचास विभिन्न राष्ट्रों ने अपने-अपने राष्ट्रीय सुरक्षा आवश्यकताओं के अन्तर्गत नाभिकीय हथियारों के विकास पर जोर देना शुरू किया। जिसके परिणामस्वरूप 16 अक्टूबर, 1964 तक पांच देशों ने इस प्रकार के हथियारों का निर्माण कर लिया। वर्तमान समय में दक्षिण एशिया के दो राष्ट्रों भारत एवम् पाकिस्तान ने मई 1998 में तथा अभी हाल ही में दक्षिण कोरिया ने परमाणु परीक्षण कर अपने आप को परमाणु क्षमता रखने वाले देशों के रूप में स्थापित करने का संकेत दिया है। इस प्रकार नाभिकीय हथियारों के बाद एक, देशों में प्रसार की गति बढ़ते जाने का क्या कारण है, की चर्चा वैश्विक स्तर का एक अहम विषय है।

इस भोध पत्र के माध्यम से उन तथ्यों की चर्चा करने का प्रयास किया गया है जिनके कारण वैश्व नाभिकीय प्रसार की होड़ बनी रहती है। जिनमें से मुख्यतः सुरक्षा सम्बन्धी विशय, प्रतिष्ठा तथा क्षमता (Prestige's & Status) तकनीकी आवेकतायें (Technological Imperatives) तथा घरेलू राजनीति (Domestic Politics) है।<sup>1</sup> उपर्युक्त दिये गये बिन्दुओं पर विचार करते हुये यथार्थवादियों को प्रतीत होता है कि नाभिकीय हथियारों के प्रसार का प्रमुख जिम्मेवार कारक राष्ट्रों की असुरक्षा ही है।<sup>2</sup> प्रत्येक राष्ट्र अपने प्रतिरोधी राष्ट्र से अपने आप को सुरक्षित रखने के लिये प्रतिरोधी राष्ट्र की भाक्ति से अधिक भाक्ति अर्जित करने का प्रयास करता है, जिसके फलस्वरूप नाभिकीय हथियारों का विकास एक अहम पहलू बन जाता है।

चूँकि किसी भी राष्ट्र की सुरक्षा उस राष्ट्र का प्रमुख कर्तव्य है तथा इसकी प्राप्ति के लिये वह हर सम्भव प्रयास करता है। नाभिकीय हथियारों का विकास कर वह राष्ट्र अपने आप को एक सुदृढ़ एवं भाक्तिशाली राष्ट्र के रूप में होने की अनुभूति करता है। इसके साथ ही साथ Prestige & Status की प्राप्ति हेतु भी देशों द्वारा नाभिकीय हथियारों का विकास किया जाता है। घरेलू राजनीति तथा अपने आप को तकनीकी रूप में सक्षम बनाने के उद्देश्य से भी नाभिकीय प्रसार सम्भव हो पाता है।

दक्षिण एशिया का प्रमुख देश भारत ने अपने यहाँ मई 1974 में भातिपूर्ण परमाणु परीक्षण करके अपने आपको नाभिकीय क्षमता रखने वाले देशों की श्रेणी में कर लिया। भारत द्वारा नाभिकीय क्षमता के विकास का मुख्य कारण चीन द्वारा परमाणु परीक्षण करने की घटना को माना जाता है। इस क्रम में नाभिकीय प्रसार तथा उसकी सुरक्षा समस्याओं सम्बन्धी विभिन्न आयामों की चर्चा इस भोध-पत्र के माध्यम से की गई है।

08110 VERMA, JAGDISH PRASAD (Department of Defence and Strategic Studies, University of Allahabad, Allahabad 211002). TERRORISM AND HUMAN RIGHTS VIOLATION IN JAMMU & KASHMIR.

The state of Jammu & Kashmir is under a serious threat of terrorism. The terrorists and anti-social activities like, burning of schools, bridge, private property, (belonging to minority community), killings of innocent civilians, incidents of explosions, arson, abductions, etc. have become a day-to-day routine. This kind of situation has not only threatened the peace and tranquility but apparently it seems that there is also a total collapse of law and order. The presence of mercenaries, the most modern and sophisticated arms and ammunition and above all the existence of the gun-culture have made the life of an ordinary citizen highly vulnerable and deplorable. The common masses are not only being victimized but are also forced to live with a loss of dignity. There is no security of life, liberty and property.

The people have in fact become the slaves of the hand: no impact on existence. They are under the total control of the dictators or the militants. In case of disobedience or displeasure the consequences are not short of death. In other words it can be said that there is a gross violation of human rights. Life lived under the umbrella of militancy is nothing more than life of animal existence. The NGOs, HROs, and HRCs should give a de novo perception to take note of militancy and human rights and keep such realities as items of their future agenda.

08111 VERMA, NAVIN AND KUMAR PRITAM (Department of Defence Studies, Meerut College, Meerut). INDIAN VILLAGES: GROUND REALITIES AND FUTURE PROSPECTS.

The object of this article is to undertake a reality check on the state of rural development after Sixty years of independence. Public pronouncement made by policy makers in the Central and state Governments like: India lives in villages; villages are the soul of India; Establishing GRAM RAJ is a national goal; India cannot develop without first developing villages etc. were mere paper tigers and a grand exercise in fooling innocent villagers. As one who has deep roots in villages and very strong emotional ties with them, the least that can be said is that the condition of our villages has gone from bad to worst.

The most important reason for poor diagnosis of our villages can be traced back to the changes in development policies and priorities. While focus of the First Five Year Plan was clearly on development of agriculture and rural areas it dramatically shifted in favour of heavy industries and urban development in the succeeding plans.

In this article the author has tried to discuss ground realities and future prospects of our villages.

08112 YADAV, SANJAY KUMAR (रक्षा एवं सत्रातजिक अध्ययन विभाग, इलाहाबाद विश्वविद्यालय, इलाहाबाद) AND YADAV, SATHISH KUMAR (रक्षा एवं सत्रातजिक अध्ययन विभाग, एस.जी.आर.पी.जी. कालेज, डोभी, जौनपुर). भारत – पाकिस्तान सम्बन्ध : कश्मीर विवाद ।

Yeejle - heefkeâmleeve ves hejceeCeg efJemHeâesš keâjkesâ efJeMJe kesâ meYeer je<sup>9</sup>eW keâe OÙeeve ``keâmMceerj efJeJeeo” hej kesâe fvöle keâj efoÙee~ hejceeCeg hejer#eCeeW kesâ yeeo `heefkeâmleeve’ keâmMceerj efJeJeeo keâe Devle&je<sup>9</sup>erÙekeâjCe keâjves kesâ Deheves ØeÙeeme ceW meHeâue jne~ `Deeue heešea ngefj&Ùele keâebøeWâme’ kesâ DeOÙe#e ``mewÙeo Deueer Meen efieueeveer” ves Yeer hegef°keâjles ngS keâne efkeâ oesveeW je<sup>9</sup>eW kesâ hejceeCeg hejer#eCeeW kesâ heerÙs cegKÙe keâejCe keâmMceerj nQ~

peye Yeejle keâe efJeYeepeve ngDee Deewj Skeâ veÙes je<sup>9</sup> kesâ ðhe ceW heefkeâmleeve keâe pevce ngDee Gme meceÙe ueieYeie 565 efjÙeemeleW LeeR~ 562 efjÙeemeleeW keâe yešJeeje Deeheme ceW efceuepegue keâj nes ieÙee~ 3 efjmeeÙeleW Mes<e jn ieÙeer pees efvecve nQ – petveiel{, nwojeyeeo, peccet-keâmMceerj~ mejoej yeuueYeJe YeeF& hešsue kesâ ØeÙeemeleW mes petveeiel{ Je nwojeyeeo keâe efJeueÙe Yeer Yeejle ceW nes ieÙee~ peccet keâmMceerj Skeâ Ssmeer efjÙeemele jn ieÙeer efpemekeâe yešyeeje veneR nes mekeâe~ JeneB kesâ jeppee ``nefj efmehn” Skeâ mJeleb\$e jepÙe kesâ ðhe ceW keâmMceerj keâes osKevee Ûeenles Les~ ÛeneR mes efJeJeeo keâer Meg®Deele ngF&~ keâmMceerj keâes heefkeâmleeve Deheves #es\$e ceW efceueevee Ûeenlee Lee FmeefueÙes Gmeves peccet-keâmMceerj hej Dee>eâechekeâ keâeÙe&Jeener keâjkesâ Øeehle keâjves keâe ØeÙeeme efkeâÙee~ Fme heefjefmLeefle keâes osKe keâj jeppee nefj efmehn ves 26 Dekeâštyej 1947 ceW keâmMceerj keâe efJeueÙe Yeejle ceW keâj efoÙee~ Fme Øekeâej peccet-keâmMceerj Yeejle keâe Debie nes ieÙee~

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## 9. ECOLOGY & ENVIRONMENTAL SCIENCE

09113 ARJUNAN, M. (Department of Ecology and Environmental Sciences, Pondicherry University, **Pondicherry** 605014). HARVESTING OF FOREST PRODUCTS BY LOCAL COMMUNITIES ADJACENT TO KALAKAD-MUNDANTHURAI TIGER RESERVE AND IMPACT ON FOREST.

This study looks at collection and use of forest products by communities living adjacent to the Kalakad-Mundanthurai Tiger Reserve in the southern Western Ghats, and the impact on the dry forests. The study villages used a total of 12.5 tons of fuel-wood in a year and each household used about 5 kg of fuel-wood, 4 kg of fodder and 0.3 kg of green manure in a day. Forest fuel wood extracted not only by the low income groups and daily wage labours, but also by the richer landowners. Rich households collected fuel-wood for their own use or bought it from the head loaders at a subsidized rate. About 35 species were collected for fuel wood, 18 species for fodder and green manure. Species richness, species diversity, basal area and height of plant species were lower in the fuel wood, fodder extracted areas (disturbed site) as compared with the (undisturbed site) forests. Few species regenerated in the extracted site. This suggests that extraction of forest products from KMTR is not sustainable for biodiversity conservation.

09114 KALRA, KUSH (Rajiv Gandhi National University of Law, Punjab, **Patiala**). PEOPLES STRUGGLES AND MOVEMENTS FOR POLLUTION -FREE HARMONIOUS ECOLOGICAL SOCIETY /ECOLOGICAL SOCIAL SYSTEM/ ENVIRONMENTAL EQUITY.

A healthy and clean environment is indispensable for our own existence as well as for the existence of this planet. The problem of environmental pollution has drawn the attention of the entire world and the governments of all the nations are trying to protect and enhance the quality of environment. The responsibility of the state to protect the environment is now a well accepted target in all countries. This responsibility is clearly enunciated in the U.N. conference on the human environment, Stockholm 1972, to which India was a party. As it is a matter of common knowledge that tanneries, dye factories, acid factories, distilleries and hotels are contributing a lot to deterioration of environment. The Indian judiciary has shown its untiring approach by taking various steps through its judgements in this regard. It has made the concept very clear that any trade or business, which is offensive to flora and fauna, cannot be carried on in the name of fundamental rights. Any disturbance with basic environmental elements namely air, water and soil which are necessary for life, would be hazardous to life, cannot be permitted. Any occupation could not be allowed to "reap profit at the cost of public health". The present paper intends to elaborate the right to clean and healthy surroundings. If sustainable development is to be achieved, it is a pre-requisite to create a balance between procedures adopted for economic development and environmental maintenance. Preservation and protection of environment and the environmental units is not a sole responsibility of the government or administration, rather it is a joint liability of civil society and the base of civil society is common man's participation.

09115 MALAV, MANJU (Civil Lines Gavadi Road, **Kota** 324001, Rajasthan). पर्यावरण तथा मानवीय विकास की अवधारणा ।

09116 SRIVASTAVA, DEVENDRA PRAKASH (Department of Zoology, Iswar Saran Degree College, **Allahabad** 211004). TOXICITY OF A HEAVY METAL CHROMIUM ON VARIOUS CELL TYPES OF GILL EPITHELIUM OF COLISA CHUNA AND PUNTIUS SOPHORE.

Gill epithelium is responsible for the acid base balance gas exchange, Nitrogenous base exchange and barrier in protecting body. The change in spectra of chemical in water disturb the equilibrium cytological organisation and Cytochemistry of gill.

The degree of pollutant can be evaluated by examining the damage manifested by gill epithelium in relation to altered heavy metal (Chromium) affected Sodium potassium activated ATP as activity, Carbohydrate and Protein constituent gill epithelium of Colisa Chuna and Puntius Sophore.

## 10. ECONOMICS

10117 ALEX, THOMSON K (Department of Economics, Faculty of Arts, The Maharaja Sayajirao University of Baroda, **Vadodara** 390002, Gujarat). ROLE AND RULE OF WATER: RE-VITALIZING THE MULTIPLE-USE NATURE OF RURAL WATER BODIES.

Fresh water is a finite and vulnerable resource, to nurture life, economic growth and persistence of ecology. But the growing demand and dwindling supply of water concerns it as an economic good, that increases the price and denied it to poor; over extraction denied water to the Ecology; water source dependent communities are excluded from their livelihood and the 'public-ness' of the water sources are under threat. The demand-supply gap, privatization and commercialization, pollution, down fall of environmental concerns and unethical pricing mechanism in the water sector are deepening these problems.

Worldwide, water privatization could be a multi-trillion dollar industry in future. On this ground the multiple use nature of water sources are under threat. As a result, it is significant to revitalize governance of village water bodies; because, the human right to water entitles everyone to sufficient, safe, acceptable, physically accessible and affordable water for personal and domestic uses. And United Nations Organisation declares 2005-15 as the international decade for action by the motto 'Water for Life' with greater focus on water associated issues.

Considering as a fast growing economy, India also faces too much water governance and management problems. Plachimada in Kerala, Gangaikondan in Tamilnadu, Khammam in Andhra Pradesh, Thane in Maharashtra, Medhiganj in Uttar Pradesh, Sheonath River in Chhattisgarh, Kaladera in Rajasthan, and Sardar Sarovar projects are some of them in this regard. The foremost questions revolving around these water issues are, is water an economic good or free good? Who are the real custodians of nature's life blood? Who will protect water resources? If water is privatized who will it buy for Ecology?

In this course, this paper trying to analyze the water scarcity driven vicious circle of poverty, natural resource democracy and governance of water, with two axioms- Socio-economic space of water [water is a Socio-economic development tool especially in rural areas] and rule of water [the water source dependent communities are the real custodians of water resources] in accordance with a case study.

10118 BABU, SUNIL (Department of Economics, Rajdhani College, University of College, **New Delhi**). THE POVERTY AMONG SCHEDULED CASTES IN HARYANA.

Scheduled castes are the most neglected community. They have been denied civic privileges. They are also economically, socially and educationally backward. After the independence of our country, steps have been taken for the uplift of this section of the society. They have not only been provided with certain safeguards incorporated in the Constitution of India but also some schemes for their benefit have also been introduced and implemented in order to ameliorate their socio-economic conditions and to bring them at par with other castes.

Despite all these efforts made in the state of Haryana, even though it is one of the fastest growing states, poverty among scheduled castes exists. Since 19 percent of the total population consists of scheduled castes in Haryana, hence, it is important to go into the factors responsible for such a state of affairs to persist in this state. Efforts in this respect started from the state of Punjab, which enacted Removal of Religion and Social Disability Act, 1948. After the re-organization of the state of Punjab in November 1, 1966, scheduled castes in Haryana continued to attract the attention of government. Since the last 40 years, a number of steps have been adopted by the government to raise the socio-economic and educational standard of this caste, yet the problem of poverty among scheduled castes in Haryana persists. Hence, it is the objective of this paper to analyze the nature, causes and consequences of poverty among the people of this community and to give suggestions in order to solve this problem.

Under the reservation policy, government specified quotas in government services and educational institutions. It also reserved seats for scheduled castes in parliament and states assemblies, panchayat institutions. These measures would not have been otherwise possible without the help of government. But there can be some questions in the minds of some people that the conditions of scheduled caste people in every state, irrespective of the condition and rate of growth of

the state, is worse than that of non-scheduled caste people. This shows that despite legal safeguards and policy of positive discrimination, government of India has not been able to achieve the objectives and goals mentioned in the Constitution of India. The present reservation policy for scheduled castes in India is an incomplete solution to the problem. Instead of reservation, equal representation policy should be adopted where every community should have equal representation in all spheres of life.

10119 CHATURVEDI, BHARTENDU KUMAR (Department of Economics, Banaras Hindu University, **Varanasi** 221005). A STUDY OF RURAL WOMEN INVOLVED IN DAIRY SECTOR: A CASE STUDY BASED ON SHEER GOVARDHAN PUR VILLAGE OF VARANASI DISTRICT OF UTTAR PRADESH.

In India, dairy sector plays a multi-faceted role in providing employment, manures for crops, energy for cooking, food for household consumption and products for marketing. It provides additional source of income to the people engaged in agricultural activities. Therefore, it has been regarded as an important instrument for socio-economic changes by supplementing the income and employment to the rural sector of an economy.

The present paper is an attempt to find out role of women in dairy sector in Shir village of Varanasi District of Uttar Pradesh. Varanasi District occupies an important place in milk production in Uttar Pradesh and in Varanasi; Shir's farmers supply a large amount of milk in the market. The data have been collected through from questionnaire. Simple statistical tools like difference, average, mean and percentage has been used for the analysis.

10120 CHAUHAN, G.S. AND DEVRA R.S. (Department of Economics, Govt. P.G. Collee, **Khargone**, M.P.). POST REFORM ECONOMIC GROWTH AND RURAL EMPLOYMENT IN INDIA.

Structural Reforms were adopted from July 1991 to set right the supply position of Indian economy. The Production Sector was made Capital Intensive. It resulted in the growth in production and increase in national income. All technical changes were made to reduce the cost of production and make the economy export-oriented. However enough attention was not given to the effects of economic growth due to Economic Reforms on agriculture development and rural employment. During 1983-94 the Annual Average Growth Rate of GDP was more than 5 percent while the rate of unemployment was above 1.50 percent. During the same period in the agricultural field the annual growth was 1.51 percent and Employment Elasticity was 0.50 percent. After the Economic Reforms during 1994-2000 the Average Growth Rate of GDP rose upto 6 percent but the Annual Average Growth Rate of employment came down by 1 percent. During the same period in the agriculture field the annual growth rate was minus 0.34 percent and employment elasticity came down to zero.

Thus the Economic Reforms and Economic Growth did not have a positive effect on Rural Poverty and Rural Employment. In 1999 the rural unemployment rate was more than 7 percent and the number of people living below the poverty line was 193.2 million.

The number of unemployment persons has increased in rural and agriculture sector because of retrenchment and growth in population. Due to lack of development in agriculture there has been decrease in employment opportunities in the rural sector. The benefits of the growth in services sector did not reach the rural and agriculture sector. Growth in this sector helped to attain economic growth but it did not increase employment opportunities. The rural area remained backward due to the lack of necessary infrastrucur . To-day the difference in the development of rural and urban area is very much marked. Proper policies are necessary to ensure that the benefits of economic development reach the rural areas of the country. The govt. is implementing some programmes to remove rural unemployment and poverty. However they are neither adequate nor provide permanent solution to rural poverty and unemployment. So it is necessary that the govt. should take necessary measures to provides permanent employment to the rural unemployed. Similarly measures should be taken for the development of agriculture. It will ensure the removal of rural poverty and unemployment.

10121 DAVE, DAKSHNA G. (Lecturer of Economics, M.P. Shah Mahila College, Matunga, **Mumbai**). AGREEMENT ON AGRICULTURE ("AOA") NEGOTIATIONS.

The General agreement on tariff and trade "GATT" was established in 1947. The objective of GATT was to remove barriers to world trade both tariffs and non-tariff barriers. This paper is specially focused on "AOA" :-

The AOA refers to Agricultural Market Access. It is one of the most controversial agreement under the "WTO".



The objective of the AOA, which came into effect in 1995, is to reduce barriers to agricultural product trade. The AOA is anchored on three main pillars are –

- (1) **Market Access** : The market access provisions of the AOA aim to progressively lower protection list barriers to trade i.e. 36% average reduction.
- (2) **Domestic Support**: It refers to monetary support given by governments to their agricultural producers.
- (3) **Export Competition** : It refers to support or subsidies that allow countries to directly support their exporters i.e. At least 35% (by value) should be reduced.

The period from Doha (4<sup>th</sup>) to the Cancun (5<sup>th</sup>) Ministerial saw developing countries priorities and demands getting sidelined in order to promote the interests of the larger northern trading powers. The Ministerial Meeting in Cancun collapsed with no agreement on agricultural and NAMA.

October 2005 witnessed a series of proposals submitted by the US, EU, G20, G33, ACP countries before and after the General Council in Geneva to speed up the AOA negotiations.

The impact of WTO induced trade liberalization coupled with the removal of quantitative reduction and the reduction of import tariffs has resulted in the prices of several commodities falling sharply. The large scale of farmers suicide in India in recent years is one of the severe impacts of WTO.

10122 JAIN, SATISH K (Centre for Economic Studies and Planning, School of Social Sciences, Jawaharlal Nehru University, **New Delhi** 110 067). INDIVIDUAL VALUES, SOCIAL VALUES AND THE MARKET PARADIGM.

The social values which are realized under an institutional structure partly depend on the preferences and values of the individuals constituting the society and partly on the institutional structure. These social values are not necessarily the same for attainment of which the social institutions are supposed to exist. Individual preferences and values are affected by social institutions in two different ways. The preferences and values which do not find articulation through the institutional structure get weakened over time or disappear altogether. Furthermore, the values which are embodied in the dominant institutions play an important role in the shaping of individual preferences and values. Thus both individual and social values impact on each other.

Therefore, in the context of any institutional structure two very important questions arise: (i) Does the institutional structure admit of individual and social values which support each other as well as a sustainable social structure? (ii) If there is an equilibrium of individual and social values then what is the extent of divergence under it between the realized social values and the values for the attainment of which the institutional structure exists in the first place?

It is argued in the paper that an institutional structure in which market occupies the preeminent position and other social institutions play a supporting role or mimic the market cannot possibly result in an equilibrium of individual and social values which would at the same time be consistent with a sustainable social structure. It is also argued that the dominance of the market mechanism necessarily leads to a divergence between the desired and realized social values.

10123 JEGATHEESAN, V (Council For Social Development, 53, Lodi Estate, **New Delhi** 110003). EMPLOYMENT TREND IN INFORMAL SECTOR: A CASE STUDY OF SLUM RESETTLEMENT COLONY IN INDIA.

The informal sector plays a vital role in the Indian economy. The informal sector contributes to employment in India significant level during the period from 1977-78 was 92.2 per cent to 2004-05 was 93.6 percent. On the other hand the share of contribution of GDP in informal sector was during the period from 1977-78 about 68.1 per cent and 2004-05 about 57.6 per cent. The per cent of employment is increasing in the marginal level over the period against employment is increasing in significant level in the absolute number. The informal sector is very important in the urban economy than in the rural economy. Over the period urban economy, slums are growing as fast as rather than the economic growth. The employment is analysed in the case of Delhi slums by informal sector. There is strong evidence to suggest that increasing informal activity of Delhi's economy. Because of which 1993-94, unorganized sector workers accounted for 76 per cent of employment in Delhi. By 1999-2000, the proportion had risen to 81 per cent. The city peripheries are getting degenerated

with low value employment, poor living condition, thus making the lot of the urban poor worse. For the vast majority of them there is no fixed place of work, no fixed working hours, no minimum wage, and no job security. Globalization is argued to be 'informalising' and 'casualising' the employment opportunities in the urban economy. The informal sector study has been analysed in the form socio-economic indicators and the marginalisation indicators.

10124 JHA, ASHUTOSH KUMAR (Room No. 222, R.R.M.R. Hostel, Banaras Hindu University, **Varanasi** 221005). AGREEMENT ON AG AND ITS IMPAC ON INDIAN AG. A CRITICAL ANALYSIS.

Among the numerous consequential and contentious changes that world Trade organisation has brought in more than a decade of its existence, impotent one related to agriculture. The agreement on agriculture has created lot of debate and heat. The provisions and proposals are still under discussion, and it should be paramount objective for our Policy maker to solve as early as passable. Their impacts need to be evaluated and estimated for our country where still agriculture is the main stay for 60% of the population. It is precisely this, that the present paper aim to discuss.

The main provision of AOA is market Access, Export subsidy. Domestic subsidy and Agreement on sanitary and phyto sanitary. The provision of market access is one of the most important provision of AoA. Under this provision the main objective was. introduction of tariff only regime. For developed countries the level of reduction is 36% over a period of 6 years, for developing countries the level is 24% and time period 10 years. Under export subsidy all types subsidies or payment govt. or their agents for promoting growth of exports, including transport and credit subsidy at concessional rates were subject to reduction commitments. The issue of domestic subsidy arouse lot of discussion and heat. The domestic subsid) classified in parts such as (i.) Product specific subsidies. (Direct Subsidies) and (ii.) Non product Specific subsidy. According to laid out schedule the developed countries required to reduce their AMS (i+ii) by 20% over a period of 6 years the devoloping countries had to reduced their Support by 13.3% over a 10Periods. Unfol1unatel) this provision made by W.T.O. doesnot implemented by U.S.A and E.U. Issue of sanitary and phyto sanitary is also important. This measures deals \with food saftey and animals and plant health standards. The W.T.O. doesnot set any rule.

In the whole paper we are trying to focus on implication of :oA on Indian ago We know that in that respect the DOHA round was a turning point in the histro)' or W.T.O. ministerial conference. In this porticular round the issue aroused by India. Brazil. South Africa. Arzentina and many more delevoping Countries \as historic. This was perhaps in the first time in the history of W.T.O. ministerial confCrence that the voice of developing countries so strong that they create major obstacle in the path of north dictatorial wish.

In last but not least the issue of market access must be hold before sohing the issue like domestic subsidies and phyto and sanitary measures.

10125 JOSHI, DEEPA (P.G.T. Department of Economics, M.G.P.S., **Bhopal**) AND SHARMA, BHARTI (Department of Defence Studies, Govt. Science College, **Jabalpur**, M.P.). EMIGRATION – THREAT TO SOCIO-CULTURAL, ECONOMICAL AND STRATEGIC IMPORTANCE OF TRIPURA.

Tripura is a strategic state in North-East India. In the present situation it is facing explosive situation. The main factor responsible for this situation in the State is the presence of incoming large number of illegal emigrants or infiltrators from neighboring countries particularly Bangladesh and Nepal. This has ultimately resulted in immense social, cultural, political, and economic and ethic imbalance in the region.

These infiltrators who find easy access to Government jobs, easy bank loan to set up business in the region and constant exploitation of the region's vast forest resources are not only politically exploited by the national parties and regional parties for their vote bank but also have political ambitions of their own as well.

The paper presents a critical study of the changing scenario of social-cultural and economic condition of Tripura due to emigration. The study also elucidates the challenges to internal security issues and strategic importance of Tripua, as a state in North India, which affect badly socio-cultural and economic development of the state, our attempt to help and promote peace in the state for mutual Social-economical development.

10126 KESARWANI, ARCHANA (Department of Economics, Banaras Hindu University, **Varanasi** 221005). TOWARDS POVERTY REDUCTION IN INDIA.

Poverty is an International chronic disease. It is purely Economic Development Disaster. Entire world is fighting against this disaster to achieve higher poverty reduction. Poverty reduction can be defined as reduction in poverty ratio and providing minimum basic requirement for surviving life. Poverty reduction is a basic needs for human development and ultimately for economic development. Poverty is a major problem of India, which is the second largest populous country of the world. Poverty in India is not merely an economic phenomenon but a social one as well. Although poverty is an outcome of multiple deprivations, while the measurement largely dealt with economic deprivation (income/ consumption). So, it also highlights Human Development and overall welfare. Poverty in India is officially measured in terms of current expenditure corresponding to monthly per capita expenditure of Rs 49 in rural areas and Rs.57 in urban areas at 1973-74 prices. This expenditure was the considered necessary to achieve specified levels of calories consumption, nearly 2400 calories per day in rural areas and 2100 per day in urban areas. For solving these chronic problems Government of India has taken large number of affirmative incentives in terms of employment, food availability, education, health, etc. These incentives have reduced poverty from 54.88 % in 1973-74 to 21.77 % in 2004-05 at all India level while in rural area it was 56.44 % to 21.79 % and in urban area it was 49.01 % to 21.70 % in same period. Average decline in poverty rate was 2.09 % at all India level, 3.01 % in rural India and 2.47 % in urban India during the same period.

But this entire picture is only one side of coin. Although rate of poverty has declined but number of poor people has increased. There is a large gap between actual and official data. Hunger death is common for the country. 38 % Indian population is illiterate, 39 % villages are not connected with roads, 60 % in rural and 20 % in urban households are living without connection of power supply. Employment had increased but growth rate of employment has declined from 1.36% to 0.69 % in rural area and from 2.79 % to 1.34 % in urban area. Health and education condition of country is not satisfactory. As we know that nominal per capita income depends on the growth rate of GDP and prices. India have achieved higher growth rate of GDP but inflation is also varying from 4.4% to 5.5, which reduces purchasing power. During the period 1973-74 to 2004-05 elasticity of poverty reduction with respect to growth rate of GDP was 0.59 % at India level, 0.47 % at rural India, 0.57 % at urban India level, while correlation between inflation and poverty reduction was -0.71, at India level, -0.81 at rural India and -0.80 at urban India level. Though, India is now in a better condition but this is not sufficient. This entire picture presents big challenges in front of Indian Economy. Government cannot remove the poverty only by, providing the facilities of education, health services, but also the should take the steps for controlling the inflation.

10127 MALAV G.L. (Civil Lines Gavadi Road, **Kota** 324001, Rajasthan). POVERTY ALLEVIATION & RURAL DEVELOPMENT THROUGH NATIONAL RURAL EMPLOYMENT GUARANTEE PROGRAMME.

10128 MOOSA, SAHIFA (63/2090, Nehru Nagar, Kurla East, **Mumbai** 400024). FINANCIAL LIBERALISATION AND INVESTOR'S FRIENDLY ACT.

Due to financial liberalization many new companies are entering into Indian market. Being largely populated country India serves as a one of the biggest market for companies and financial institutions. Even the liberalization has opened the door of Indian economy to multinationals, foreign companies and foreign financial institutions. Entry of many new financial institutions has made Indian the Capital Market more complex and also created difficulties in safe dealing for investors in capital market.

The investors are most important persons in capital market. They may face many problems like non-receipt of refund, allotment letters, delay and non-receipt of interest and dividend. These problems may arise due to the negligence of corporate bodies and financial intermediaries. These problems are solved by regulatory authorities like SEBI and Stock Exchange. All the stock Exchanges in India have the investor's service cell to resolve the grievances. But there have been inordinate delays in resolving such grievances. The main object of SEBI is to measure the fair trading in the securities and protect the right of the investors. SEBI is entrusted with many powers and has issued many guidelines to protect the interest of the investors. SEBI's Act provides for the establishment of a board to protect interest of the investors in securities. The SEBI also framed the two advisory committees to help the investors in their complaints and with their issuers, intermediaries and stock exchange. SEBI's efforts also involve to redress the complaints of the investors in collaboration with recognized investors association. Section 12 of Consumer Protection Act 1986 and provisions of Companies Act deals with complaints made by investors. The Investors Guidance Series are issued by the SEBI in the interest of the public to educate the investors on the basic features of various investments.

In spite of all these measures taken by SEBI, Government and other regulatory authorities, Indian investors are still not safe. The efforts of these regulatory authorities are not hundred per cent successful. Big scams such as Harshad Mehta Scam, Ketan Parekh Scam have raised the questions on safety of Indian investors in their own country. In spite of so many

provisions adopted and guidelines issued by the regulatory authorities, they are not able to control the fraudulent activities of brokers and intermediaries.

10129 PANDEY, A.P. (G-20, Arvind Colony, Banaras Hindu University, **Varanasi** 221005). KAUTILYA'S APPROACH TO AGRICULTURE AND INDUSTRY.

Kautilya a highly distinguished personality of ancient India, is known on account of learning, tenacity, pragmatic approach and exemplary statesmanship. The famous book "Arthashastra" have been written around 300 B.C. by the great statesman Kautilya who was the, prime minister of Emperor Chandra Gupta Maurya. According to the book the attainment of maximum national agricultural production was considered as basic requirement for the welfare of the subjects and strengthening of the empire. Agricultural lands were classified on the basis of ownership, management etc. Legally all lands belonged to the King. Crown lands were cultivated on behalf of the King. Cultivation of crown lands was done under the direct supervision of superintendent of agriculture. Possessed with knowledge of science of agriculture, water management and managing crops and trees or assisted by those who are trained in such sciences, the superintendent of agriculture shall collect the seeds of all kinds of grains, flowers, fruits and vegetables etc. He must be sure that farmers and labourers are not hampered in their activities and their work does not suffer. Rice was considered as the best crop and sugarcane as the worst crop. Agriculture in settled villages was also supervised by the superintendent of agriculture. Irrigation of lands of farmers was paid pivotal importance. Agriculture ranked highest position for livelihood, employment, state exchequer and the natural prosperity. Watering was through natural and artificial means. Natural sources mean rains and rivers and artificial sources means wells, tanks and other reservoirs. Proper methods of manuring was also known. Kautilya mentioned, "Mines are the source of treasury, from the treasury comes the power of government, and the earth whose ornament is treasury is acquired by means of treasury and army". Hence prime importance was paid to the exploitation of mines. The superintendent of prime role in the augmentation of royal treasury and general promotion of economy. Main industries of that period may be classified into following four groups. 1 Metal based industries such as iron, gold and silver. 2 Agro based industries such as textile and sugar. 3 Forest based: industries such as timber industry, manufacture of articles from skins of animals. 4 Miscellaneous like production of liquor, salt etc.. Long before Kautilya had prescribed that agriculture produce were to be sold at fixed places. Presently agricultural marketing board has been set up in India to eliminate the exploitation of producer and consumer. Kautilya considers the provision of irrigation facility absolutely essential for raising agricultural production. Presently economists and agricultural scientists hold similar views regarding the provision of irrigation facility. As such Kautilya must be credited for examining thoroughly many important problems of agriculture as well as for prescribing measures with an aim to attain stable and rapid growth in agricultural production. At the same time such a comprehensive analysis of industrial policy as that by Kautilya was not presented anywhere in such early period of history. mines was the senior most officer to conduct mining operations and manufacture of metals Kautilya was of the view that opulence of Industrial production played prime role in the augmentation of royal treasury and general promotion of economy. Main industries of the period may be classified into following four groups. 1 Metal based industries such as iron, gold and silver. 2 Agro based industries such as textile and sugar. 3 Forest based: industries such as timber industry, manufacture of articles from skins of animals. 4 Miscellaneous like production of liquor, salt etc... Long before Kautilya has prescribed that agriculture produce were to be sold at fixed places. presently agricultural marketing board has been set up in India to eliminate the exploitation of producer and consumer, Kautilya considers the provision of irrigation facility absolutely essential for raising agricultural production. Presently economists and agricultural scientists hold similar views regarding the provision of irrigation facility. As such Kautilya must be credited for examining thoroughly many important problems of agriculture as well as for prescribing measures with an aim to attain stable and rapid growth in agricultural production. At the same time such a comprehensive analysis of industrial policy as that by Kautilya was not presented anywhere in such early period of history.

10130 PATEL, ARVIND ("Kailash", B.No. 36, Yogeshwar Park, B/h. Parimal Society, University Road, **Rajkot**). PEOPLE'S MOVEMENTS – CONCEPT AND CONDITIONALITY.

Right from the inception of human civilization - a debate prevails over the role of People's strength in shaping the society, Peter O'key follows up the idea with the growth of the concept of development itself as essentially people oriented. S. K. Ray aptly observes "Participation was a voluntary contribution without commitment, and involvement in the decision making, the implementation, sharing the control of people over all the resources for their own utilization and a command of beneficiaries to direct the policy and implementation of the projects for their well being.

In a democratic society, participation gives the ordinary citizen a means of voicing his opinion and of showing by his behaviour and action that he is able to take the responsibilities. Since the time of ancient Greeks the questions of

relationship between participation and social and human development -has been much debated. However, one of the most extended considerations of the effects of participation is that of Aristotle. He analysed the Greek city states to assess what arrangements most likely contributed to the human happiness and "goodlife". He very clearly expressed that to be excluded from politics, as slaves were, mean that one did not develop fully the faculty of reason, a sense of responsibility for other's welfare, a disposition towards prudent and balanced judgments.

It has become imperative, mandatory for all state and or national governments to seek participation in all projects if any amount of financial assistance is sought from international funding organizations. World Bank, IMF, ADB and all other organizations refer to the rate of peoples involvements participation to be carried out in the projects proposed by governments or semi governments organizations. If examined from time perspective than we do find specific references to this phenomenon in the carrier period too. Read UN 1971 page 2 which explicitly states as under, "The term community Development has come into international usage to connote the processes by which the efforts of the people themselves are united with those of governmental authorities to improve the economic, social and cultural conditions of communities social and cultural conditions of communities to integrate these communities into life of the nation and to enable them to contribute fully to national progress!. Even in Kautilya's Arthshastra we do come across the arguments for strengthening people to make themselves active agents of change.

There are plenty of examples where we do have mixed implications of target oriented movements or contribution projects. Apart from the success of freedom movements sited above we do come across some significant success and strength that is carried out by such movements. In Uttaranchal we had a lucid example of CHIPKO movement. The most illustrious example is of course that of Mohammad Unus. Laben Bhatt started women vendors hawkers, huge unorganized mass to contribute for self and self respect "SEWA" (Self Employees Women's Association). ANRAI is another exemplification motivated inspired by socialist leader like Mohan Qaria. Primarily Sardar Vallabhai Patel and Tribhovandas Patel laid the foundations to protect the interest of people. In Saurashtra a region of Gujarat State Ground Water Harvesting Conservation was shaped as movement specially during 1995 to 2005.

This does not mean that All that glitters is gold. If there are examples strengthening the logic of participation to get it converted into a movement. What did we as people achieve at Johannesburg. In spite of strong discussion the powerful dominant groups usually did not give in and as a result Type B resolution politics worked successfully to dominate the scenario of Vested interests over common future interest. Even World Social Future interest.

Sanction" of people at large.  
Monitoring  
Institutional Intervention  
Leadership Dilemma

Movements are easy to start difficult to gear and administer it up and becomes very tough uphill task in respect of sustainability. Political Freedom movement of India through victorious are but very disappoints one example if viewed in respect of Sustainability, political freedom movement of India through victorious one but very disappointing.

10131 PATKAR, VILASINI G (). NEGLECT OF RURAL SECTOR - SHATTERS THE ILLUSION OF HIGH GROWTH INDIAN ECONOMY.

The 'liberal and open economy' concept advocates 'free rein growth model' creating a new dynamism of high economic growth through private entrepreneurship.

The model discounts major inputs like economic equality, social equity, equality of opportunities and fairness in distribution of resources; merely economic considerations get priority, paving ample opportunities to private capitalists' vis-à-vis creating threats for people with unequal means; signifying urgency of protecting our rural sector from deadly competition.

The socio-economic milieu of Indian economy reveals neglect of - major socially relevant sectors, low income yielding segments and the main crux of Indian society – the rural population.

Current growth rate of 9% p.a. for a billion people is certainly an illusion because in reality, only 200 million people are growing at 14% p.a.; 300 millions at 9% p.a.; and 500 millions are impoverished, uneducated and largely ignored – with very little opportunity today and with no semblance of hope for tomorrow.

Our rural economy requires high impetus of investment which will not generate quick results. Conversely, the present model emphasizes on - rapid return on investment from high-yield economic avenues; thus, causing growing rural urban disparity and industrial disharmony.

Presently, a liberal model is unsuitable due to constraints in growth process, infra-structure bottlenecks, social resistance, lack of awareness, socio-economic variations, etc....

The key issues are:

- What is good governance?
- How should a rational economic model be?
- Can we approve the economic thinking of a great divide?
- Should there be two nations within India?
- Can the welfare of rural segment be sacrificed for quick economic returns? .....

The author discusses these issues and suggests a holistic strategy for a complete rural make-over to make India a truly galloping economy.

10132 RAIKAR, AVINASH V. AND SHARAON D' CRUZ (843/1, Apem, Acsona, Benaulim, Salcete, **Goa** 403716). THE SAVE GOA CAMPAIGN: 'A MOVEMENT OF THE PEOPLE' AGAINST UNPLANNED DEVELOPMENT.

Goa with its varying territorial boundaries was liberated from the shackles of the colonial regime on 19<sup>th</sup> December 1961. Since then and particularly after Statehood, Goa has progressed and grown as one among the premeire, States within the Indian subcontinent. The overall growth rate is around 10%, 4.4% of the perople live below poverty line, the per capita income is Rs. 4500 which is the highest in the country and the birth rate is 14.85. All these are indicators of a 'Progressive State'.

With a view to plan and monitor the development of the State over the next 10 years, the Government of Goa decided to draft and implement a Regional Plan. Regional Planning is incidentally one of the 'essential' features of a federal system of Government. Accordingly, the Regional plan (RP) – 2011 was drafted by the CES, New Delhi on 2<sup>nd</sup> September 2003 and based on the data that was provided by the TCP, GCCI and other Government organization. The Revised Regional Plan was approved by the Government of Goa as a prospective plan for land-use in July 2006.

However, when the RP-2011 was notified in the Government Gazette, the Goans realized that there were glaring anomalies between the plan that was submitted by the CES realized that there were glaring anomalies between the plan that was submitted by the CES and the RP-2011 that was approved by the Government of Goa. This violated the norms that were specified in the Goa Daman and Diu Town and Country Planning Act, 1974. The individual, spontaneous reactions went unheard and some of the 'concerned citizens' decided to launch an institutionalized struggle against the ruling coalition in general and the TCP in particular. Under the aupices of the *Save Goa Front* that later merged with the other anti-RP-2011 groups to constitute the *Goa Bachao Abhiyan*, the Goans decided to oppose the RP – 2011 "tooth and nail". The opposition to the RP-2011 took the form of public meetings, writ petitions, confrontations with the concerned authorities etc. The media capitulated on the issue and there were periodic reports of land scams, political gimmicks et al. In evaluating and assessing the anti-RP-2011 agitation, we have tried to surmise that the agitation was a Peoples reaction to the unplanned development that was envisaged for Goa for the next decade and that the GBA was a Peoples Forum that was set up to oppose the manner in which the Plan for the future of Goa and the Goans was thrust on the citizens of a liberated State and a democratic country.

10133 RAJDERKAR, UMESH M. (School of Humanities and Social Sciences, Yashwantrao Chavan Maharashtra Open University, **Nasik** 422222). GANDHIAN WAY OF STRUGGLE.

- 10134 RENA, RAVINDER (Economics, Department of Business and Economics, Eritrea Institute of Technology – Mai Nefhi, Post Box No. 7956, **Asnaram Eritrea**) WOMEN WORKERS IN POST-INDEPENDENT ERITREA – SOME REFLECTIONS.

Women play an important role in the war-ravaged Eritrean economy. Women make up 30 per cent of the workforce in manufacturing, services, and trade. Participation of women in all the sphere of life enhances their role in economic development process. However, women have long been under-represented at all levels of governance. Cultural taboos and illiteracy etc. have impeded women's participation in the economic development and political process. Thus, political and economic gender equality is still weak in Eritrea despite the enactment of mechanisms to empower the women and to inform them of their rights. This article explores the women workers and their participation in the national economy of Eritrea. The article provides some policy implications.

- 10135 SANGEETA, SHROFF (Faculty, Gokhale Institute of Politics And Economics, **Pune 411004**). EMPLOYMENT AND EQUALITY IN AN ERA OF GLOBALISATION: THE CASE OF INDIA.

Organized labour has always constituted a miniscule percentage of labour force in the pre-reform as well as post reform period. However, this picture is likely to get further accentuated in the era of globalization. Liberalization coupled with technological change and market economy have created a conducive environment for introducing public sector disinvestments followed by voluntary retirement schemes, sub – contracting of labour and outsourcing of production process. In the light of this background, this paper highlights the structure of the workforce in India and the changing nature of industrial relations.

The share of the unorganized sector in employment is as large as 93 per cent with virtually no change over the decades. The public sector which is the major employer of organized labour is undergoing disinvestment in many of its units and there is a decline in share of public sector employment in total organized sector employment. Thus globalization has been accompanied by downsizing of workforce which is leading to casualisation of workforce. Further, the aggregate employment elasticity at the all-India level which was 0.51 during the period 1983 to 1993-94 collapsed to 0.15 in the post-reform period (1993-94 to 1999-00) thus leading to jobless growth.

Agriculture is still the major source of employment which shows limited job opportunities in other sectors of the economy. Further, the contribution of the agricultural sector to gross domestic product is also fast declining indicating that this sector is characterized by low labour productivity.

The nature of industrial relations reveals that there is a steady fall in number of strikes and man days lost in strikes in the post - reform period indicating a decline in union activities and weakening of bargaining power of workers. Man-days lost in lock outs are more than in strikes showing militancy of employers.

The study suggests that as 93 per cent of the workforce is employed in the unorganized sector characterized by low wages, insecure employment and non availability of social security schemes, the need of the hour is to offer some degree of protection and improve work conditions for this sector. Measures to improve labour productivity in this sector must be devised and government spending on health and technical education must be a priority.

- 10136 SEN, SASWATA AND MAJUMDER, BRAJA GOPAL (Bharat Gyan Vigyan Samiti, **Tripura**). IMPACT OF MICRO CREDIT APPROACH ON INCOME AND EMPLOYMENT -A STUDY IN WEST TRIPURA DISTRICT

Current development theories adumbrate that economic dependence, disempowerment and lack of access to credit are the major causes of poverty. The poor must therefore have their own organization to become empowered through Self Help Groups (SHGs) or micro credit. In early 1980's Grameen Bank, Bangladesh started a revolutionary venture by providing micro-finance through SHGs which can now be registered as an important intervention for employment generation and poverty alleviation. Subsequently, Bangladesh has emerged as the hub of the micro-finance services. Micro credit as defined by Grameen Bank, symbolizes small loans extended to the poor for undertaking self-employment projects that would generate income and enable them to provide for themselves and their families. The defining criteria used are thus the size of loans and the targeted people comprising micro-entrepreneurs, particularly women micro-entrepreneurs, from low income households. These loans are generally offered without any collateral. Micro finance sector is also now growing in India as well as in other South Asian countries at a very fast rate. In India, the expansion of micro-credit policy through SHGs has been playing a pivotal role to facilitate rural employment opportunity as well as poverty alleviation. As for

example, we may cite the performance of SHGs in Tripura as a successful paradigm and it is very popular in all the four districts of Tripura.

In Tripura, there are elected bodies of three tier panchayats through which both political and economic decentralizations of planning are being implemented under the title 'Gromodaya'. As a part of this decentralized planning, local panchayats have been playing an indispensable role in employment generation particularly among the people of scheduled castes, scheduled tribes and other backward communities of the state. For this, both state government and local panchayats are stressing much emphasis on achieving self-reliance by involving the unemployed youth in micro-credit system through the formation of SHGs under the umbrella of SGSY. Tripura has been in the forefront of the Self-Help Group Movement under Swarnajayanti Gram Swarozgar Yojana (SGSY) in India. The evaluation report on SGSY released by the Ministry of Rural Development, Government of India reported that Tripura has been ranked second best in terms of performance of SGSY scheme in comparison to the other states of the country. Formation of SHGs of rural poor for extending credit linkage had been initiated in Tripura in 1999-2000, along with credit linkage of individual / group swarogaries. The present paper attempts to trace out the details of income generation activities of SHGs under the SGSY in two blocks of West Tripura District namely Bishalgarah R. D. Block and Dukli R. D. Block.

In this paper an attempt has been made to find out the role of SHGs under SGSY in the income generation program and also on their intervention in socio-economic transformation of the society. 44.03 % of the surveyed SHGs have been working in different income generation activities with regular income, 27.53 % of surveyed SHGs have no involvement in income generation activities, though they have formed few years back. Around 28.44 % surveyed SHGs (which includes 39.52 % of total surveyed members) are recently formed and still they have not started their income generation activities. The study reveals that, most of the members of SHG concentrated themselves in few specific income generation activities, which may result in 'Crowding-out Effect'. On the other hand, most of the members of SHGs have engaged themselves in such type of off-farm activities for income generation like piggery, goatery, poultry and fishery in which they have not received any scientific training, which is essential from the view point of the sustainability of their venture. The opinion of the members of the SHGs revealed that they could productively make use of the income generated after receiving the loans. 41.11 % of the members reinvested their income on off-farm activities, 19.30 % of them told that a part of the income thus generated was utilized for education purpose of their children and 14.84 % spent on health care, 13.38 % of the members told that income thus generated was spent for meeting the household expenditure and 11.37 % reported that they have spent it on purchase of productive assets for them.

The study shows that most of the members of the surveyed SHGs were women. All the women neo-literate members have been successfully contributing to their families providing additional income after joining SHGs. Besides, they have played a significant role in socio-economic development. From the FGDs and personal interview, it came to notice that most of the neo-literate SHG members have been working under the leadership of a literacy Prerak in Community Development Program. These neo-literate SHG members are practically the driving force of their locality who get themselves involved in certain social activities like "Mata Shishu Mela" (as activities of RCH program), Anti Dowry Activities, Legal Literacy Campaign (LLC) etc. They also belong to a body namely Village Sanitation and Water Committee (VSWC) constituted by the panchayet under the vigilance of the respective R.D. Block. These neo-literate SHG members have involved themselves in implementing Sanitation and Safe-drinking water program in their respective localities.

10137 SHANKARI, S. GOMATHY (303-A Wing, Oberoi Park View, Thakur Village, Kandivali East, **Mumbai** 400101).  
MUTUAL FUNDS IN INDIA – MEASURES TO BE TAKEN TO SAFEGUARD THE INTEREST OF THE SMALL INVESTORS.

Mutual funds have emerged as a primary vehicle for channelising the savings of the small investors into the financial markets. The Indian mutual fund industry is booming. India's vibrant mutual fund industry has witnessed remarkable growth in recent years. Millions of investors have come to rely on mutual funds as their primary investments. Retail investors have been pouring their savings in to funds, and have been reaping handsome rewards as many of the funds come out with double-digit (even triple-digit) dividends. The growth of funds has been explosive. The Indian mutual funds business is expected to grow significantly in the coming years due to a high degree of transparency and disclosure standards comparable to anywhere in the world, though there are many challenges that need to be addressed.

Given the vast size of the industry and its implications for financial markets, this paper attempts to examine the significance of Mutual funds in India, the attributes of mutual funds and the classification of funds in order to first develop an understanding about the concept. The paper then provides a snapshot of the development and growth of the mutual funds



in India. Since the focus of this paper is to examine the measures to be taken to safeguard the interest of the small investors, the steps taken by SEBI, as a watchdog to protect the interest of the investors is first examined and the role played by AMFI is discussed in detail. The paper concludes with a discussion of policy alternatives that can be implemented by the regulators in order to safeguard the interest of the small investors.

10138 SINGH, HARINAM (ED-1/27, Sector-D-1, L.D.A. Colony, Kanpur Road, **Lucknow**, U. P.). INDIA AND SOUTHEAST ASIAN REGIONALISM: ASEAN+1 PERSPECTIVE AND ECONOMIC INTEGRATION.

Regionalism is an almost as old as history. Aware of the potential risk in historical linearity into next pieces, the weaving of regional ties has been, in my opinion, historical dominated by five cycles, which are: (i). Military Regionalism, (ii). Nineteenth Century, (iii). Post First World War, (iv). Post Second World War, and (v). New Regionalism.

The process of economic integration could be aptly described as 'regionalization' or market driven integration. The process of regionalization is seen in most part of the world. There are many Asian regional cooperation mechanisms in the region, such as ASEAN, Greater Mekong Sub-region (GMS), Ayeyawadi-Chaopraya-Mekong Economic Cooperation Scheme (ACMECS) and other regional development corridors.

ASEAN's development, though gradual and slow, has consistently demonstrated an uphill shift from a focus on regional peace and stability to closer economic integration. Amid economic difficulties, ASEAN took on the task of setting goals for the region as clearly laid out by Vision 2020.

This paper proposes the regional prospective (Asia-Pacific and Southeast Asian) with regard to the challenges that are: (i). Traditional challenges and, (ii). Non-Traditional challenges.

10139 SINGH, LIVEEN (Rajiv Gandhi National University of Law, Punjab, **Patiala**) PEOPLE'S STRUGGLES AND MOVEMENTS FOR ECONOMIC EQUALITY.

George Orwell in his novel 'Animal Farm' remarked, "All animals are equal but some animals are more equal than others." He was mocking the basic disparity among man brought by the unequal distribution of wealth. The history of mankind as attested by Karl Marx is the living proof of exploitation of the poor by the rich, of the labour by the capitalist. He pointed that capital and labour were equally entitled to the benefits of production but the capitalists through their tactics of surplus value grew richer and compelled poor to grow poorer till this reached extremes and no way was left except revolution. There have been a number of movements for asserting right to equality. It was Rousseau who highlighted equality which gave birth to French Revolution. The virtue of communist ideology that organized movements for economic equality all over the world which cannot be overlooked. Many European nations like Poland, Hungary, Rumania, Yugoslavia and many others answered the call for economic equality. In China, Mao Tse Tung took the sword and fought for equality. Many other nations such as Cuba, Vietnam, Korea in Asia and realized the force within the movement. This was the time when everybody shook by the demand for economic equality. However, there were many dark aspects of this philosophy as well. Soon people became disappointed by it. In 1989 with the break up of Russia, it got a jolt and many nations reverted to free market. However, the fact cannot be overlooked that mass movements for economic equality are significant part of human significance. The present paper aims at achieving economic equality among different classes of society and present the microscopic view of the movements worldwide, both peaceful and violent.

10140 SHARMA, SATISH KUMAR (Department of Sociology, T.S. College, Hisua, **Nawadah**, Bihar) AND KUMAR SHAILENDRA (Department of Zoology, T.S. College, Hisua, **Nawadah**, Bihar). RAISON D'ETRE OF ECONOMIC LIBERALISATION AND GROWTH OF EMPLOYMENT IN INDIA.

10141 SRIVASTAVA, SHRADDHA (Department of Economics, Banarash Hindu University, **Varanasi** 221005). A CRITICAL REVIEW OF MEASUREMENT OF POVERTY AND POLICIES FOR PERVERSITY ERADICATION IN INDIA.

Poverty is one of the most discussed and burning issues of the world and the whole world is facing poverty reduction as a big challenge. Many attempts have been taken by the government for poverty alleviation in India since Independence but even now we are struggling against poverty. Poverty is a situation where people are not able to fulfill their basic needs. Thus, the concept of poverty depends upon basic needs. At subsistence level basic needs are availability of

food, clothes and shelter. To measure the level of poverty and identification of poor at any time in anyone country are critically dependent upon the definition of the poverty line. The poverty line is determined as to how many people are poor and how many are non-poor. As such, its determination is always a matter for debate and controversy. This paper attempts to discuss the different concepts of poverty as well as poverty measures. The paper also evaluates different programmes and policies which have been launched during the last sixty years in India for poverty alleviation. Alternative conceptualization, suggestions and recommendations are also made for the next steps for continuing the development of improving and appropriating methods of identifying the poor.

In this paper it has been suggested that consumption approach is the best approach to measure the poverty line but there is need to consider specific food items that contains all types of nutrients and non-food items (such as education, health, etc.) which improve quality of life in the basket of goods which are used to quantify the poverty line.

The paper also suggests that indirect and direct approaches are complementary but not substitutes to each other for poverty alleviation. So, the government should concentrate on both direct and indirect approaches.

10142 TANCHAK, R.R (Smt. J.J. Kundaliya Arts and English Medium, Commerce College, Labhubhai Memorial Building Near Lalbahadur Shastri Maidan, **Rajkot**). DECENTRALIZATION – A STRATEGIC TOOL TO ACHIEVE NATURE CONSERVATION.

Sustainable development has become the most pertinent issue across the globe. Much has been discussed around India too- for strategic plans actions to achieve currently higher rate of growth as “Sustainable Growth”: This sustainability demands integrated planning with no exclusion in it “Natural resources Environment is considered as one of the most crucial areas which demands all around efforts for its preservation.

It is accepted widely that the environment is not given to us granted that we may exploit and plunder it at our will, utilize and over utilize it trusting it to be a free good, never caring for consequences, The major problem arises here as to whom should we call accountable and or responsible for conservation of nature wealth? How should one look into or should act to preserve natural wealth? The Problem - The concern for environment is not an alarmists attempt of sensationalism. The concern is based on real facts, some of which can be explicitly explained here.’

Of the total potential fertile land on the planet about 10 percent has already been turned into wasteland. This is due to interference by indifferent of men. Each year about 8.5 million hectares of land are lost due to erosion of land and sifting and again 20 million hectares of tropical forests are cut down annually The 1980s and later part of 1990s was the warmest decade of the century and if the global trends of temperature rise continue due to emission of carbon dioxide a other greenhouse gases the sea level could reach dangerous levels. Cause unpredictable changes worldwide. The danger of ozone layer is looming large. A study has revealed that with the increase in per capita income of society its use of pollutants also increases but after a certain threshold of precipitate income the use of pollutants again begins to fall. This fact should be given due consideration while framing policies that lead to sustainable development. The simple solution of maintaining present growth rates and using sophisticated technology to control the damage to the environment does not work. It is because, better the technology to control the damage higher it would be the cost making it tough for the poor nations to spend.

This has necessitated there fore to arrive at sustainable life style. It is found that the faster a nation learns from its past mistakes and does away with unsustainable practices the better it is for its people. It is the change in life. Style if brought about can lead the society towards sustainable environment.

Decentralized planning with peoples participation through involvement of local bodies like the Panchayats, is the ideal ground on which sustainability concepts can be nurtured. It is always “affinity to” - “belongingness to” of the local people which available natural resources prove as the most effective tool to protect the local environment and prevent mindless exploitation.

It is “THE” process which articulate people’s needs and demands.:It is the type of governance which moves to the towns and villages from capital cities. This leads to more accountability of the agency to the community. Decentralization is a tool to empower the people from Grassroots level.

Under decentralization dangers of natural degradation or depletion are brought directly to the notice of stake holders (called Deneferis) It is important to note that "Awareness" does not mean "Informed effects" only. It actually calls for visionary approach to have a look into the possible outcomes of technology and sense of objective assessment of the same.

People's movements or grass root participation is and or can never be led away by misgiving or mishap. Here Mchabub must be remembered appropriately. He has tried to highlight the whole concept of sustainability in a very positive manner. He very clearly states that it is wrong to preserve all natural resources, spices and or environment explicitly irrespective of its meaningful utility. He calls this as environmental Puritanism. Technology progress creates substitutes for natural resources and if such substitutes are cost effective and efficient. These can be utilized to sustain future human choices.

Decentralization involves as such grassroots movement. It helps to evolve a viable system where environmental concerns are rightly reflected without any kind of bias and without harming the local people whose stakes are the highest. This is exactly embodied in the form of "The Preamble to the Charter" framed and declared in 1996 at Rio De Conference popularly known as "The Earth Summit" The preamble to the charter reads.

We people of the Earth declare that the primary goal of human efforts to put an end to the present destruction of Earth's ecosystems is to guide and inspire future human development in order to indicate new life style that will guarantee to the whole human population social justice and harmonious relations among nations and peoples and respect for the life giving capacities of our "Sister, Mother Earth".

10143 TRIPATHI, TULIKA (Room No. 109, Ganga Hostel, Treeveny Complex, Banarash Hindu University, **Varanasi** 221005). PRIVATIZATION OF HEALTH SECTOR IN INDIA: CONSEQUENCES AND EXPECTATIONS.

This paper examines the effect of increasing privatization of health sector in India, which has greatly affected the well-being of the poor. Some of the causal links discussed in this paper through which it has adversely affected the poor are increasing cost of health services e.g doctor's fee, hospitalisation charges, increasing prices of drugs pulling on an additional burden on the budget of household. It is shown that if even a small area covered by health insurance sector has further worsened the situation of the poor, This is a case of double jeopardy. This paper concludes that health is a merit good and government should take the responsibility to provide health services to each and every one without any discrimination of abilities to pay.

10144 VERMA, OM S (Indian Society of Extension Education and Chief Editor International Journal of Extension System, **Mumbai**) and Tewari, Ratna (Department of Extension Education, SNDT Women's University, **Mumbai**). India In Global Comparative Perspective.

India has become the 11<sup>th</sup> largest economy the world as it has crossed a trillion dollar threshold with its GDP value at Rs.41, 00,000 crore for 2006-07. At the current exchange rate, it translates into a little more than a Trillion Dollars. With this, India has moved into the Elite club of 11 Economic Powerhouses that enjoy this distinction. This development means that all of the 11 biggies will be over a trillion dollars in size the United States leading the list with \$ 13.46 trillion as its GDP.

Gross Domestic Product (GDP) is the monetary value of all the finished goods produced within the country. It consists of private and public consumption, Government outlays and Investment, and Net Exports (Exports Minus Imports) usually calculated on annual basis. It is generally used to measure Economic Growth and Standard of Living of the people.

With these developments, India's overall Competitiveness has moved into 48<sup>th</sup> place in the world as per the Geneva-based World Economic Forum's 2007 Global Competitiveness Ranking Report. It means the Country's economy has become strong at macro level with more budget surpluses and low deficits, independence of public institutions, low

public sector corruption and advancement in technological services. There are several other parameters on which India is a notable country on World's Comparative Perspective. These parameters are explored in this paper.

10145 VERMA, UMESH KUMAR (Jharkhand Tribal Welfare Research Institute, Morabadi, Ranchi 834008). झारखण्ड में जनजातीय बेरोजगारी।

2001 keâer peveieCevee kesâ Devegmeej PeejKeb[ ceW osMe keâer 8.20 ØeefleMele pevepeeeefleÙee Deeyeeoer DeefOeJeeefmele nw~ PeejKeC[ kesâ 32 Øekeâej keâer DevegmetefÙeele pevepeeeefleÙeeB efveJeeme keâjleer nw, efpevekeâer 2001 keâer peveieCevee kesâ Devegmeej kegâue Deeyeeoer 70,87,068 nw, pees jepÙee keâer kegâue pevemebKÙee keâe 26.30 ØeefleMele nw~ PeejKeC[ kesâ Ûes DevegmetefÙeele pevepeeeefleÙeeB meeceeeefpekeâ-DeeefLe&keâ mlej kesâ efJeefYeVe meesheeveeW hej peerJeve-Ùeeheve keâjleer nw~ PeejKeb[ keâer Demegj, efJeefpeÙee, efyejnesj, keâesjJee, hejefnÙee, meewefjÙee, heneefl[Ùee leLee meJey Deeefoçe pevepeeeefleÙeeB nw; efpevekeâer Deeyeeoer PeejKeC[ keâer kegâue pevemebKÙee keâe 3.41 ØeefleMele (1991 keâer peveieCevee) nw~ mebleeue, cegb[e, GjebJe, nes leLee Keefl[Ùee PeejKebC[ keâer ØecegKe pevepeeeefleÙeeB nQ, efpeleveer Deeyeeoer PeejKeb[ keâer kegâue pevepeeleerÙee pevemebKÙee keâe 80.77 ØeefleMele (1991 keâer peveieCevee) nw~

PeejKeb[ keâer DevegmetefÙeele pevepeeeefleÙeeW keâer DeLe&JÙeeJemLee cegKÙee ðhe mes ke=âef<e leLee JeveeW hej efveYe&j keâjleer nw~ PeejKeb[ keâer kegâue Yeewieesefuekeâ #es\$e keâe Yeeie 25.95 ØeefleMele Yet-Yeeie ner ke=âef<e ÛeesiÙee nw~ PeejKeb[ keâer ke=âef<e cegKÙee ðhe mes ceevemetve hej efveYe&j keâjleer nw, ÛeneB keâe ueieYeie 12 ØeefleMele ke=âef<e ÛeesiÙee Yetefce ner efmebefÙeele nw~ PeejKeb[ keâer efceóer ceW GJe&je Meefðeâ keâce hel[ peeleeer nw~ ÛeneB Yetefce Dehejove keâer iebYeerj mecemÙee JÙeehle nw~ PeejKeb[ keâer ueieYeie 30 ØeefleMele hej pebieue hewâuee ngDee nw~ ÛeneB Jeve leLee peve peeeefleÙeeW kesâ yeerÙee DevÙeesvÙeeßece mebyebOe jne nw~ JeveeW kesâ DeÙeeefOekeâ oesnve leLee Jeve jesheCe kesâ DeYeeJe kesâ keâejCe PeejKeb[ ceW Jeve, pevepeeleerÙee Devle&mecyevOe #eerCe neslee pee jne nw~

PeejKeC[ keâer ueieYeie 60 ØeefleMele Deeyeeoer iejeryeer jsKee mes veerÙes peerJeve-Ùeeheve keâjleer nw, efpemekesâ efueS Gvekesâ yeerÙee yesjespeieejer keâer mecemÙee cegKÙee ðhe mes GòejoeÙeer nw~ meecepeMeem\$e kesâ MeyokeâesMe kesâ Devegmeej ``yesjespeieejer keâe leelheÙee& Skeâ meeceevÙee keâeÙee&Meerue Jeie& mes Skeâ meeceevÙee DeJeefOe ceW, meeceevÙee cepeotjer keâer oj leLee DeeefLe&keâ keâeÙee& mes DevewefÙÙekeâ ðhe ceW JebefÙeele keâj oslee nw~” PeejKeC[ keâer pevepeeleerÙee Deeyeeoer mes ueeKeeps Æeer-hegð<e yesjespeieejer nw, efpeveceW DeeJemÙeekeâ ÛeesiÙeele leLee keâeÙee& keâjves keâer FÙee kesâ yeeJepeto Deheves leLee DeeefßeleeW keâe DeefveJeeÙee&

DeeJeMÙeKeâleeDeeW keâes Deehegefjle keâjves kesâ DeJemej Øeehle veneR nes heeles nQ~

PeejKeC[ keâer DevetmetefÙele pevpeeeefleÙeeW ceW yesjespeieejer kesâ keâF& ðhe efJeÅeceeve nQ, efpeveceW ke=âef<e yesjespeieejer, DeewÅeesefiekeâ yesjespeieejer, Mewef#ekeâ yesjespeieejer, ceewmeceer yesjespeieejer, Deæ& yesjespeieejer FIÙeeefo Meeefceue nw~ DeheÙee&hle ke=âef<e Glheeoove JevveW keâe oesnve kegâšerj GÅeesieeW keâe åeme efMe#ee keâe DevegheÙegòeâ mJeðhe FIÙeeefo Fmekesâ ØecegKe keâejCe nQ~

PeejKeb[ ceW yesjespeieejer kesâ heefjCeece mJeðhe iejeryeer, DehejeOe, veweflekeâ heleve, ceeveefmekeâ leveeJe leLee ogJÙe&meveeW keâer ØeJe=efòe ceW Je=efæ nesves kesâ keâejCe meeceeeefpekeâ efJelešve keâes Øeeslmeenve efceuelee nw~ PeejKeC[ ceW G«eJeeo keâer mecemÙee cetuele: yesjespeieejer keâe ner Øeefleheâue nw~

PeejKeC[ yesjespeieejer keâer mecemÙee keâes efveÙebef\$ele keâjves nsleg mebieef"le ØeÙeeme keâer DeeJeMÙeKeâlee nw~ ke=âef<e Glheeoove ceW Je=efæ, ke=âef<e GlheeooveW keâer efye>eâer keâer mecegefÙele JÙeJemLee, ÙeeleeÙeele leLee mebÙeej ceeOÙeceeW keâe efJekeâeme, efJeÅegle keâe Øemeej, JevveW keâe mebJeæ&ve, DeewÅeesefiekeâ Øeefle%oeeveeW ceW pevpeeeefleÙe ueesieeW keâj heÙee&hle efveÙeespeve, kegâšerj GÅeesieeW keâe hegve&ie"ve, JÙeeJemeeefÙekeâ efMe#ee keâe Øemeej, je^erÙe jespeieej ieejbšer DeefOeeffveÙece Je DevÙe pevpeeeleerÙe efJekeâeme keâeÙe&eâceeW keâe mecegefÙele keâeÙee&vJeÙeve FIÙeeefo mes PeejKeC[ kesâ pevpeeeefleÙe yesjespeieejer keâer mecemÙee keâes efveÙebef\$ele efkeâÙee pee mekeâlee nw~

## 11. EDUCATION

11146 AHMED, NAZIA (Institute of teacher Education, Pt. Ravishanker Shukla University, **Raipur**, C.G.). A STUDY OF PARENTAL INFLUENCE ON OCCUPATIONAL ASPIRATIONS OF ADOLESCENTS.

The study aims to measuring parental influence on occupational aspirations of their adolescent children. It has been hypothesized that parents exercise considerable influence on occupational aspirations of adolescents. However, mothers exercise more influence than fathers.

For this purpose class 10<sup>th</sup> students from govt. and private schools of urban and semi-urban areas of Durg city were selected. Two schools each from both the areas were selected, thus four schools from urban and four schools from semi-urban areas were selected. From each school five boys and five girls were selected by purposive sampling method making a total of 80 boys and girls. Occupational Aspiration Scale (OAS) prepared by J.S. Grewal was administered on these samples. Similarly, self-made questionnaire standardized by R.D.Helode was administered on parents. The scores obtained from both these tests were tallied and statistical analysis was undertaken by mean (M), standard deviation (SD), standard deviation pooled (SDP), standard error of deviation (SED) and 't'-value methods.

On the basis of statistical analysis, it has been found that parents exercise considerable influence on occupational aspirations of their adolescent children. This is because of the fact that Durg city is adjacent to the Bhilai township from where majority of students successfully go through various competitive examinations. However, the level of aspiration of adolescents of urban area was slightly better than their counterparts in semi-urban areas. It has also been observed that parents take keen interest in shaping occupational aspirations of their wards.

11147 BAJPAI, ANJALI AND BHATTACHARYA, SURJODAY (Faculty of Education, Banras Hindu University, **Varanasi** 221005). SSA: INICIATIVES AND OBSTACLES FOR UNIVERSALISATION OF ELEMENTARY EDUCATION.

'Equity' is a term not only for social justice. It is a moral commitment of the society not only towards the upliftment of thy deprived, but also from the viewpoint of nation building. Equity is a concept of judging everyone on equal footings, i.e., providing a fair access 'to livelihood in social context. Education is regarded as one of the major aspect of livelihood - thus to attain an equitable society, a provision should be made available so that everyone has an opportunity of getting education.

The 93rd amendment of constitution has brought compulsory education under the category of fundamental rights (article 21A). However, providing 'education to all' has been our aim since the adoption of constitution in 1950. At that time, 10 year had been taken as the target time to achieve the Universalization of elementary education (UEE). Even after 59 years of independence, our country is still short of that goal. Education-for All Development Index (EDT) of India in this regard is 0.8D as per the EF A global monitoring report 2005 by UNESCO. This compulsory education in constitution was a movement started with the provision for attaining an 'equitable society'. Accordingly a number of programme were launched which have yet to acbieve their target including SSA (Sarva siksha Abhiyan).

SSA was launched as a time bound flagship programme by 86th amendment of constitution to meet the demand for quality basic education all over the country. It had set a target to achieve 5 years of primary school education by 2007. and 8 years of elementary school education by 2010 with universal retention. A huge amount of fund has been released every year by Govt. of India (GOI), but the paradox of the situation is that responsible bodies have been unable to utilize the fund properly.

Some of the factors like adult literacy, population literacy, resource managem nt, strong earl) childhood care and mass awareness which were ignored have been also responsible for the failure of the movement. The present paper tries to focus on how these factors effect the goat of achieving an equitable society with special reference to SSA.

11148 BAMBHA, MAYUR R. (Department of Education, Gujarat University, Navrangpura, **Ahmedabad** 380009). A STUDY OF THE ACHIEVEMENT OF HSC BOARD EXAMINATION OF PHYSICALLY HANDICAPPED STUDENTS.

To develop confidence in handicapped to face challenges of life and earn their livelihood independently special environment should be provided. Physically handicapped students find difficulty in high achievements. The aim of the present investigation is to study the effect of HSC results on their gender and category of Science, Arts and Commerce stream students. The sample consisted of 68 boys, 34 girls and 52 reserved, 50 open category and 08 Science, 76 Arts and 18 Commerce Stream HSC passed students of Ahmedabad city. The sample technique is purposive. The documentary were collected in documentary office. The result revealed that the science and commerce stream boys and girls, reserved and open category students are equally clever as far as their achievement is concerned. The open category students are clever in English and Biology than the reserved category. The reserved category students are clever in Sanskrit than open category. The reserved and open category students are equally clever in mathematics, chemistry and physics.

11149 BARMERA, DEESHA DEEPAK (Commerce Department, S.N.D.T. University, New Marine Lines, **Mumbai**). SHOULD MULTINATIONALS BE ALLOWED TO ENTER THE EDUCATIONAL SECTOR?

Educational institutions will need to rise up to global standards to take advantage of the emerging job opportunities in the IT sector and other fields in the country in the globalised scenario, the current growth rate of 30 per cent in the IT Sector, 50-60 lakh job opportunities will be created in the next five years in IT and other fields. The country will need to hurry to take advantage of the emerging opportunities.

Endowed with a sizable young population, India has the opportunity to become a real hub of the world. Multinational companies have started locating their R & D activities in the country and cutting edge technologies are being developed. Having opened up the economy, the educational sector also will need to be opened up and there will be global competition.

The education sector in India is an integral part of the infrastructure that is seriously lagging behind the needs of a rapidly growing nation. Education is a subject that is theoretically under both the State and the Central Government, and in practice, nobody seems to be paying attention to it. Or perhaps, one should say, paying attention to all the wrong things about it.

Employers and think-tanks have been voicing concern over the problem of quality amidst quantity but there has been no apparent response from the policy makers. Where are the pressures for change likely to come from? Not from the politicians who have not been able to make up their mind as to how the public and private sectors can share the enormous space for education that is available.

They are busy maintaining the monopoly of the public education system, and somehow think that the only way of establishing their socialist credentials is to maintain a fee structure that does not allow the institution to invest and build the quality of its resources. The only creative idea they get is how to distort the merit system further by reserving another chunk of the existing pie for another disadvantaged group rather than make the pie big enough for all.

The university administrators are busy maintaining a system of rationing in the institutions they run. They lay down minimum requirements of marks secured at the preceding examination, as though that is the sole index of the potential of a student. Once the student is admitted into a programme, it is akin to jumping on to a constantly moving assembly line with no option to take a break in the study for work or other life experiences, no option to switch to another subject even within the institution, or another programme at another institution.

Meanwhile, the world is rapidly changing. McKinsey and Co, the international consulting firm, in its June 2005 report focused on the global labour market observed that only 13 per cent of potential job candidates in degree specific occupations could successfully work at a multinational company. One of the debilitating reasons was the low quality of significant portions of the education system. The report advises that countries seeking to benefit from the growing global labour market should concentrate on improving the quality of the talent and not just the quantity of educated workers.

A few companies have decided to do something about it. Wipro is among those that have taken the initiative through their private foundation at improving the quality of education at government schools.

Multinationals, which were first attracted to India by the quality of technical talent, are beginning to realise that it is only skin deep, which puts a limit on their expansion plans.

Intel, which found that engineers with the right skills are not available, began a programme to work with Tier-II and Tier-III institutions to help improve their curriculum.

A recent report in *The New York Times* declared that over 11 million students graduating from over 18,000 colleges and universities in India are being trained to memorise and repeat definitions and information straight out of textbooks without building any additional skills.

The students of Hinduja College, mentioned in the story, seem reconciled to be in an educational system that is not in keeping with the needs of society. The adult students are treated like errant adolescents and the pedagogy followed would kill what spark of innovation or creativity that is inherent in them.

So where is the push for change going to come from? The hope is that it will come from within the institutions.

The students of all institutions will have to take up their cause and demand a better learning environment, better facilities, better pedagogy, more flexibility in the degree programmes, and so on. The student is both a customer and a product. As a fee-paying customer, it is her right to seek a quality of education that is valuable and marketable. Poor quality of education affects the careers and lives of each one of them whose potential is not fully realised. As a product, it is up to society to demand a graduating individual who will fit with the needs of society. With society caught up in its own foggy notions of equity of fees, and stifling conditions of reservations, there is a serious shortage of people concerned with the quality and relevance of education.

11150 CHATURVEDI, KIRAN (L.J.N.J. Mahila Mahavidyalaya, **Mumbai** 400093 ). विकलांगता – समस्या और समाधान ।

## ØEHÈ\$E KEÂE GÖSMÛE -

efJekeâueebielee keâes ueskeâj meceepe ceW hewâueer YeüebefleÛeeW keâes otj keâjvee~ efJekeâueebielee keâer mecemÛeeDeeW mes meceepe keâes heefjefÛele keâjkesâ Gvekesâ meceeOeeve keâer lejheâ OÛeeve efoueervee nw~ Ûesşer Ûesşer megefJeOeeSB efJekeâueebiees kesâ peerJeve keâes Deemeerve yeveeves ceW ceooieej nesleer nw, DeeJeMÛekeâ nw peeiejCe ueekeâj Â{ mebkeâuhe kesâ meeLe keâeÛe& keâjves keâer~

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11151 CHOUDHURY, AMIT (Department of Statistics, Gauhati University, **Guwahati** 781014). SCHOOL DISCONTINUANCE AND THE DISADVANTAGED PERSPECTIVES FROM NORTH EAST.



While there has been considerable progress in literacy in India since independence, the phenomenon of school dropouts has remained a blot in our otherwise commendable performance. In this respect, Dalits have traditionally lagged behind and are yet to catch up. This paper is an attempt to analyse reason for the same. Specifically, are there any risk factors, which work against Dalits? Our analysis shows that school atmosphere is not completely unbiased.

11152 FERNANDES, MARIA (C/2 Golden Croft, D'monte Lane, Orlem Malad, **Mumbai** 400 064). MAKING EVERY CHILD A MUSICIAN – MYTH OR REALITY?

Till date, music education has been reserved for the “privileged few, the talented, those with a musical aptitude”. These criteria have been strictly adhered to for centuries leaving behind the many who have a desire to learn music but don't fit the bracket.

With three generations of music teachers over 100 years and a personal teaching experience of over 25 years, the researchers are putting forth a revolutionary proposition that “anyone can learn music’ irrespective of talent or aptitude. This paper brings out inherent flaws in traditional music teaching and puts forth a radical new approach that makes music learning possible for everyone.

Research over the years has shown that music has multifarious benefits like increasing memory, intelligence, creativity and productivity, increasing general well being health and happiness.

The practical implications of such a system of music education that can teach music to all endows these benefits on every child and adult enabling every individual to live a much fuller, creative and happier life.

11153 GUDDADANVERI, P.S. (University College of Education, Karnatak University, **Dharwad**). PERCEPTION OF IN-SERVICE TRAINING PROGRAMS OF TEACHERS AND STUDENTS IN UPPER PRIMARY SCHOOLS

The need for continuous education of teachers and granting insistence for more effective teaching has paralleled the increasing complexity of changing society. Some demands have grown gradually. A series of incidents have occurred since after independence of India. So, teacher education is responding constructive criticism changes have already in process. The entire program is under study on as experimentation with new ,programs proves fruitful, more changes will be made, because proper education of the nations’ teachers is and should be the concerns of every citizen.

It is the education of teachers that determines the quality of learning. Therefore the quality of the people of the country now and the years to come teacher must become sensitive to new and challenging responsibilities. The increase of knowledge is as profound as it is inspiring. This accumulation of knowledge appears to be endless and will be accelerated as the years to go. Teachers of our time and those in the future must accept this unparalleled opportunity. for profession growth as they teach. To do otherwise would be to threaten the expanding ideals of this democracy.

The upper primary school teachers need continuous help in updating their knowledge and developing necessary competence in teacher and practice subject of their specialization on the basis of learning and teaching in the context of new school curriculum. On the basis of new curriculum, in-service education prepares to take the challenges and adequate in changes. These changes can bring new things.

In-service program-is more efficient, effective model of in-service training. Teachers with different location, age, qualification find sub training program is essential for their professional development. Perception of boys and girls in urban area will not differ significantly. Students with urban background have more better perception about. their teachers who undergone training in In-service program. Gender inequality found in the perception of students in rural areas. Girls had more better perception in rural areas than the boys.

Most programs of in-service education in schools exists for the dual purpose of helping the members of the staff become more competent to deal with their professional roles as teachers and administrators and of improving the quality of the educational program of the school system. It follows, therefore, that the evaluation of change in programs of in-service education should consider the nature and quality of changes in people as individuals and as professional persons and the nature and quality of the changes made in the educational program itself.

In dealing with the psychology of change in individual, it is important to understand the conditions and processes of change. These areas have particular significance for the problem of valuation in that they mark out the kinds a staff should consider in trying to evaluate program of in-service education.

In service education is essential in terms of achievement of goals in general and instructional objective of teacher education in specific. It is very relevant to answer to the questions. The integrating link between objective content and appropriate resources fundamental to the success unending and changing scenario has to be structured and restructured periodically. Therefore there is a need for internal vigilance in exploring suitable resources. An intuitional individual expert may think and decide them. No doubt about it. A more significantly based program would be to conduct a survey of opinion of teachers.

In service education should play a vital role in educational field, in the context of new dimension with regard to the advanced educational technological and rapid change in respect of education. Such education needs to be updated and accelerated to change the teachers personality and in a positive way. In the context of tomorrow, in service education should change in future to fulfil the needs of the school and community.

The above theoretical framework says that the teachers who have undergone training which are really affecting the pupils behaviour so the findings of the study reveals students have better perception about their teachers who have undergone in-service training program like In-service program.

11154 GUJAR, RUCHA (School of Continuing Education, Yashwantrao Chavan, Maharashtra Open University, Nashik 422222). AND SONONE, ASHWIN (Film and Television Institute, Pune). BEST PRACTICES IN LEARNER SUPPORT: SHARING OF EXPERIENCES BY SCHOOL OF CONTINUING EDUCATION, YCMOU.

The School of Continuing Education YCMOU, Nashik is dedicated in providing open and accessible learning opportunities in conformity with the university's strategic outreach, education and its dedication in providing a superior learning environment through responsive and innovative teaching. The School is mandated to provide continuing education opportunities for socially deprived through the provision of various academic support services. The School of Continuing Education has also provided training to the physically challenged target groups such as visually impaired students and also to rehabilitate the imprisoned groups by interacting with state and local government groups. This paper focuses only on sharing the innovative fruitful experiences gained through implementing various strategies.

11155 JAIN, MANORMA ("उपलब्धि" ए-13, बालाजी विहार, तिलक नगर रोड़, कम्प्यू ग्वालयर). **शैक्षिक पर्यावरण का बौद्धिक क्षमता पर प्रभाव।**

भारत में शैक्षिक पर्यावरण का अतीत अत्यंत गौरवशाली रहा है। प्राचीन काल में शिक्षा का उत्तरदायित्व गुरुकुलों पर निर्भर करता था। ये शिक्षालय शिक्षा के अनुकूल वातावरण निर्मित कर शिक्षा का व्यवहारिक स्वरूप निर्धारित करते थे। वस्तुतः ये शिक्षालय शैक्षिक पर्यावरण को आधार स्तंभ मानकर शिक्षा के क्षेत्र में उत्तरोत्तर प्रगति के मार्ग पर बढ़ रहे थे। फलस्वरूप अर्जुन जैसे वीर धनुर्धर, भीम जैसे मल्ल, युधिष्ठिर जैसे पुरुष आज भी अमर हैं। दूसरी ओर अनेकों विद्वान तथा अन्वेषक भी इन्हीं की देन हैं। पर्यावरण के माध्यम से ही समाज की सभ्यता और संस्कृति छात्र-छात्राओं तक पहुँचाई जाती है। अच्छी आदतों का विकास भी समुचित वातावरण द्वारा ही होता है। प्रत्येक क्रिया कलाप सीखने की प्रेरणा देता है। सरल संस्कृतियों में सीखने की प्रक्रिया भी सरल हो जाती है। पूरी संस्कृति एक पाठ्यक्रम है विद्यार्थी जीवन में अर्जित ज्ञान, शारीरिक व मानसिक अनुभव तथा प्राप्त संस्कार भविष्य के जीवन को प्रभावित करते हैं। किशोरावस्था में अर्जित उपलब्धियाँ तत्पश्चात के जीवन में सहायक एवं उपयोगी होती हैं। यह अवस्था जीवन का सुवर्णकाल मानी जाती है। एवं भवन की नींव सदृश्य है। वर्तमान में शिक्षा प्राप्ति की दौड़ प्रतिस्पर्द्धात्मक है, जिसका लक्ष्य आर्थिक और सामाजिक स्तर के उच्च से उच्च शिखर को स्पर्श करना है। विद्यालयों व विद्यार्थियों की उपलब्धियों की दृष्टि से शैक्षिक पर्यावरण का महत्वपूर्ण स्थान है। शैक्षिक पर्यावरण में सभी कारक, जिनसे बालक के जीवन की रूपरेखा तय होती है, तथा जो उसके भावी जीवन में मार्गदर्शक के रूप में कार्य करेंगे, बालक को विद्यार्थी जीवन में मिलते हैं। विद्यार्थी जीवन का सर्वाधिक महत्वपूर्ण परिवेश शिक्षा केन्द्रों में प्रारम्भ होता है। शैक्षिक पर्यावरण के लिये विद्यालय निर्णायक पहलू है, जहाँ बालक के मस्तिष्क का सर्वोत्तम अंश प्रकटीकरण होता है।

- 11156 KAMATH, RAVIKALA (Department of Post Graduate Studies & Research, S.N.D.T. Women's University, **Mumbai** 400020) AND NAIR, REVATHI (801, 2A, N.G. Royal Park, Kanjur Station Road, Kanjurmarg (East), **Mumbai** 400042). A STUDY OF RESILIENCE IN EARLY ADOLESCENCE.

Day in and day out, children, youth and adults all over the world face stressful and traumatic situations like illnesses, discrimination, academic failure, social isolation even catastrophes like war, earthquake, riots etc. After adversities of all kinds always some people survive to tell the tale. Whether such experiences crush or strengthen an individual depends, in part, on his or her resilience. The present study aimed to examine resilience capacity of early adolescent high school students and the influence of gender, socio-economic status, academic achievement and personal, family and school aspects. 275 early adolescent school students (13 – 15 years) from low, middle and high socio-economic groups responded to a situation response test, a checklist, and a sentence completion test. Analyses revealed that gender of the adolescent did not influence resilience. Protective factors that helped adolescents to be resilient included academic achievement, socio-economic advantage, humor, problem solving skills, and positive personal and school adjustment.

- 11157 MALAV, L.G. (Department of Education, Gujarat University, Navrangpura, **Ahmedabad** 380009). A STUDY OF THE MULTIGRADE TEACHING OF EDUCATION FOR SUSTAINABLE DEVELOPMENT.

The aim of the present investigation is to study the multigrade teaching (MGT) opinion of CRCs in relation to their experiences, category, improvement in classroom interaction, increase of student participation and use of TLM. The sample consisted of 50 CRCs, 480 principals and teachers. MGT opinionnaire and questionnaire developed by Malav were used for data collection. The result revealed that there is high MGT opinions in open category response than reserved category response. There is no significant difference between the MGT opinionnaire of CRCs having teaching experience more than ten years and less than ten years. The improvement in increase of student participation MGT opinions are more than improvement in classroom interaction and use of teaching learning material (TLM). 47.5% teachers and principals were making use of group method and use of TLM regarding classroom behaviour in MGT of ESD. 24.58% has responds that class be monitored by claver student and 22.29% students be made students participation in all the activities for increasing of students participation in MGT and ESD. 15.62% has responds TLM be used more in proportion and 14% TLM increase in students for effective use of TLM in MGT class of ESD. Suggestions for the matters which are not involved in multigrade training. 6.87 has responds regarding to make a time table of joint class and 4.79% give MGT training by specialist. Suggestions to make multigrade education effective. Distribution of separate classroom and students be guided for preparing self oriented educational equipment.

- 11158 MURALI, PAVITHRA; SEQUEIRA, LANALISA; D'SOUZA, NANCY AND DHAR, SURABHI (Big Smile Edu-Tech, 1, Madhavbaug, Naupada, **Thane** 400602). FROM TRADITION TO TECHNOLOGY – THE NEW PARADIGM OF EDUCATION.

This paper explores the scope of technology taking over diverse aspects of the learning process today. Appropriately tapped, technology is not a compromise to a live teacher, but can instead, increase effectiveness in education exponentially.

There is a wide gap between classroom knowledge and its application in practical life. Technology can nullify this divide by immersing students in virtual educational environments for a truly holistic learning experience. Another vital aspect of technology is the open-ended possibility for complete objective assessment of different components of the learning process, which would have a wide ranging impact in the development and management of educational systems.

- 11159 PANDAV, DARSHNA SRAVAN (सत्यविजय कॉ. हौ. सो. लि., प्लाट नं. 556, रूम नं. डी-15, सेक्टर नं. 5, चारकोप, कांदिवली पश्चिम, मुंबई). दिन और रात माध्यमिक स्कूल के 9वीं कक्षा के छात्रों का कुछ भावात्मक विशेषताओं का तौलनिक अभ्यास।

- 11160 PADMANABHAN, VASUNDHARA (K. J. Somaiya College of Education, Vidyavihar, **Mumbai**, Maharashtra). A STUDY OF THE ATTITUDE OF TEACHERS WORKING IN INCLUSIVE AND INTEGRATED SCHOOLS TOWARDS THE EDUCATION OF CHALLENGED CHILDREN IN AN INCLUSIVE SETUP.

Education has been recognized as a human right. Inclusive education is a system of education in which all the pupils with special educational needs are enrolled in ordinary classes in their district schools and are provided with support services and an education based on their forces and needs. It is, indeed, a challenge to provide every child a conducive environment to realize his/her fullest potential. Many initiatives are being made in the form of policy decisions to enforce inclusive education but the objectives can be achieved only if the policies are implemented in the real earnest at the grass root level. This requires a change in the mind set and the power of conviction among the teachers. The concept is slowly catching on in India. The author studied the attitude of teachers teaching in inclusive as well as integrated set ups in Mumbai city to see whether exposure to inclusive set up brings in any attitudinal change towards the education of the challenged children in an inclusive set up.

11161 PADMANABHAN, VASUNDHARA (K. J. Somaiya College of Education, Vidyavihar, **Mumbai**, Maharashtra). A STUDY OF DIVISION OF LABOUR AND FINANCIAL FREEDOM AT HOME OF SECONDARY SCHOOL WOMEN TEACHERES.

11162 PAIRA, ANJANA (Faculty of Education, Visva-Bharati, **Santiniketan** 731235, West Bengal). And ROY. RAJARSHI (National Institute of Technical Teachers' Training & Research, Kolkata, Block-FC, Sector-III, Salt Lake City, **Kolkata** 700106). TALK LESS, GO THROUGH EVIDENCE, OPT FOR 'REPRODUCTION VERSES INNOVATIONS' IN TRIBAL EDUCATION POLICY FOR THE WOMENFOLK ACROSS GENERATIONS -A CRITICAL EVALUATION OF STATUS OF WOMEN EDUCATION FOLLOWING 3/3 MODEL ON LOCALE, CLAN AND GENERATION.

History of women's education in India is unwritten and less emphasized till the end of last century. Whatever the documentation available and framework within which it is set, is a striking illustration of *Simon de' Beauvoir's* comment that "...The whole of the feminine history has been man-made." This follows pertinent questions: "How can a human being in woman's situation attain fulfillment? What roads are open to her? Which are blocked? How can independence be recovered in a state of dependency? What circumstances limit women's' liberty and how can they be overcome?"

The women in the tribal community, as in other communities, constitute half of the population. Wellbeing of community depends importantly on the status of women. Popular image and perception of tribal women is that of being better off than their non-tribal counterparts. However, there are many facts, which indicate comparatively low status for the tribal woman.

The developmental projects mostly have adversely affected the tribal women. The degree to which females are educationally, and as a consequence, economically deprived, exploited, or undervalued in various parts of the India can be justified by varied random specific examples. Eastern India is not an exception in this direction.

In India women are more likely than men to be illiterate, and to have fewer chances to be literate and educated even at the elementary level. Socialization of children to accept the stereotyping the sex-roles begins before they even enter school. Ethnic-population, especially the womenfolk, due to waives of detribalization, also acquired sequels of problems, and are deprived of education. Womenfolk among the tribes, on other hand, deserve equality within the respective communities. Thus the constitutional provisions leading to achieve the aims of universal education remain distant-dream.

Developmental strategies in independent India depend heavily on planning. *National Policy on Education, 1986 (NEP, 1986)* took an even broader view in underscoring the role of education in empowering women in order to overcome inequalities and disparities. National perspective plan: 1988-2000 also reiterates this viewpoint. In other words, women themselves must overcome their handicaps. Has the ground realities changed due to the perspective? Answer is well known. How is it possible without raising their educational attainment? To respond to these questions it is essential to be aware about their educational needs and also the problems, which hinder their education.

Unfortunately problems and educational needs of the tribal womenfolk in India are yet 'unknown' to us. What mostly practiced is just 'guessing and proceeding on the plans over the guesswork'. These gaps of knowledge require immediate intervention for appropriate planning on education for the tribal women folk.

The basic objective of the paper is to explore the present educational status of the tribal women, their felt need and demand for education from three successive generations in Eastern India, belonging to three major tribe communities, viz. the Santhals, the Lodha and the Bhumij, who are residing in the bordering zone of the three states, viz. West Bengal, Orissa and Jharkhand, following a comparative approach, within a gender-driven educoanthropological frame.

11163 PARIKH, SETU; BRAGANZA, LEONARA; DESAI, LYDIA AND PARIKH, SARITA (Big Smile Edu-Tech, 1, Madhavbaug, Naupada, **Thane** 400602). PEOPLE'S STRUGGLES FOR TRUE EDUCATION.

Education has come a long way from the factory-model system of education initiated by the Industrial Revolution. However it is a fact that people across the world are still dissatisfied with the system of education today. This struggle, for the ideal system of education has manifested itself in different forms, such as a movement back to traditional systems of education, to a progressive laissez-faire policy, to even the drastic measure of home-schooling. But are these measures really successful?

This paper studies man's inherent struggle for true education from a philosophical rather than geographical point of view. It puts forth the revolutionary proposition that man's inherent dissatisfaction with education, is due to the fact that none of these systems recognises and develops man's true potential – that each person can be a genius. This proposition finds strong corroboration in ancient scriptures across the world, and surprisingly, also in latest frontier medical science. This paper also explores the fundamental changes that are needed in our education systems, in order to help them achieve their true role, of helping each child function at the height of his true, infinite potential.

11164 ROY, RAJARSHI (National Institute of Technical Teachers' Training & Research, Kolkata, Block-FC, Sector-III, Salt Lake City, **Kolkata** 700106). WHAT ETHNIC TEACHERS SPEAKS ABOUT THEIR PAST? HOW THEY PERSUED THEIR EDUCATION? UNDER WHAT CONDITION? – AN ETHNOPEDAGOGIC JUXTAPOSITION OF EDUCATIONAL STATUS AND CONSTRAINTS OF EDUCATION OF TRIBE TEACHERS IN EAST AND NORTHEAST .

As observed from decadal literacy rates, spread of education among the ethnic communities in India is yet to rich desired level. The study follows the axiom that educating tribes in formal system is best possible if students from ethnic communities are taught by teachers from same denomination. Unfortunately present status of tribe teachers in Indian social fabric is till less-known. The paper attempts to explore the status of tribe teachers, especially their educational status and constraints of education as well, in relation to specific parameters in two specific states from two regions within Indian Territory, following juxtaposition. While the first phase of the paper, after rationalizing the problem, depicts the methodology, following which the study has been conducted, the second phase systematically analyses the obtained data. Penultimate section of the paper concludes the findings of the study.

11165 SEN, SASWATA AND ROY, SHILPI (Department of Analytical & Applied Economics, Tripura University, Suryamaninagar, **Agartala** 799130, Tripura West) SCENARIO OF CONTINUING EDUCATION PROGRAMME: A CASE STUDY IN GAJARIA VILLAGE OF WEST TRIPURA DISTRICT.

The present paper attempts to trace out the different aspects of the on going adult education programme in Tripura namely Continuing Education Programme (CEP). The basic concern of literacy movement focuses on achieving - Functional Literacy, Functional Awareness and Self-reliance. While neo-literates have achieved significant strides in the first two objectives of literacy programme, the present activity of literacy campaign which is better known as Continuing Education Programme (CEP) has been stressing much emphasis on achieving self-reliance by involving neo-literates in different income generation activities along with Community Development Programme. The study focused around following objectives.

- To search the socio-economic conditions of the learner of CEC.
- To examine about the regularity in study of CEC.
- To assess the quality of education achieved by the learner of CEC.
- To seek the role of the learner of CEC in socio-economic upliftment of the society.

Considering the above mentioned objectives, Gajaria Gram Panchayet under Dukli Block of West Tripura District was selected for the study. The results of the study are:

1. Out of total learner, more than 90 % learner of the CEC were women and nearly 81.82 % earners belong to downtrodden social category like Scheduled Caste (SC), Religious Minority (RM) and Other Backward Caste (OBC).
2. Around 87.27 % of the learner of the CEC belong to the age above 25 years and 47.27 % of the total learner of the CEC were married at their childhood.
3. Nearly 45.46 % of the learner of the CEC worked inside their home for employment and remaining 54.54 % learner engaged themselves in such employment activities for which usually they were forced to go outside the block.
4. 34.55 % of the head of the household of the learner of the CEC were illiterate but no children of the learner of the CEC were reported illiterate. There were no out of school, drop-out and repeaters among the children of the learner of the CEC within the age group of 6-11 years. But in the upper primary level large number of drop-out exists among the children of the learner of the CEC, most of them were unable to continue their education due to weak economic background of her families and they were forced to work as a child labour.
5. At the aggregate level, the quality of education achieved by the learner was not satisfactory. Around 11 % of the learner of the CEC were illiterate. 72.73 % learner scored below 50 % of the total marks and nearly half of the learner of the CEC scored below 40 % of the total marks.
6. The study experienced a close relationship between the quality of education achieved by the learner of the CEC and their occupational pattern. The quality of education (rank) was higher among those learner, who worked inside their home for employment rather than who worked outside.
7. There was some extent regularity in the study of CEC but most of the programmes of CEP were not functioning both in the Paschimpara CEC and Hairmara CEC of Gajaria Gram Panchayet.
8. The preraks and assistant preraks of the CEC have not received any honorarium since last six to seven months. Due to irregularity in payment of honorarium, they have forced to concentrate themselves on other activities for earnings, which finally fettered in the regular functions of the CEC.
9. Most of the learner of the CEC have been working under the leadership of a literacy Prerak in various Community Development Programme (CDP) and endowing a impressive role in socio-economic upliftment of the society.

In view of the above, the following suggestions may be taken into consideration.

1. There is an urgency to open a library and 'Charcha Mondal' in the Paschimpara CEC and Hairmara CEC. More scientific information is required to convey to the learners of the CEC for improving their standard of living as well as their economic status.
2. More Self-Help Groups (SHGs) need to be created and learner of the CEC should be encouraged to involve themselves in different income generation activities considering the local demand and utilizing the local resources.
3. CEC / NCEC should be considered as a unit of Block Development Agency (BDA) and to make its structure more participatory, involvement of Panchayati Raj Institution (PRI), NGOs and other institutions working at grass-root level need to be ensured for the smooth functioning of decentralized plan.
4. Professional approach should be followed for the appointment of Preraks / Assistant Preraks in the CEP. For this, students having Master Degree in Social Science / Rural Development should be given preference.
5. Rural Employment Guarantee Scheme (REGS) should be implemented in an urgent basis through out the state and Continuing Education Program (CEP) should be linked with REGS.
6. Special attention is required to upgrade the quality of education achieved by the learner of the CEC, more stress should be given on those learners who worked outside their home for employment.
7. To identify the child labour, a state level survey should be conducted in an urgent basis and the benefits of the Sarva Siksha Abhyian (SSA) should be extended to the identified child labour. In this respect, a comprehensive approach should be followed in such a manner that both SSA and CEP should act as a complementary to each other.
8. Awareness programme on sanitation, safe-drinking water, child care and mother health etc. should be organized as far as practicable particularly for the learner of the CEC / NCEC.
9. Active co-operation of State Resource Centre (SRC), Tripura, Bharat Gayan Vigyan Samiti (BGVS), Tripura, government agencies, specially DIETs and state university is needed to launch research programmes of

varied kinds for current evaluation and monitoring of the literacy campaign and commencing of Continuing Education Program (CEP) to evolve an equalitarian and learning society.

11166 SUDHAKAR, ROHINI KASHIKAR (Department of Continuing and Adult, Education and Extension Work, SNDT Women's University, **Mumbai** 400020). 'HOME CARE NEEDS OF THE ELDERLY PEOPLE OF MUMBAI'.

The population of the elderly people is growing all over the world. India is not an exception to this. Today 6% of the world population is of 60 years of the age and above. The fast changing life style has increased the number of the elderly people who live alone. Globalization has attracted a number of youth to settle abroad. Indian culture insist on care of the elderly people but day by day in urban metropolitan cities the life is getting more and more complicated. With the increase in the number of elderly people, their health care has now become an issue for concern not only for the close family members but also for the whole society. Studies on 'Home care for the elderly people' are of quite recent origin. The academic institutions like universities need to intervene in the life of the aged. the review of related literature suggested that there is a dearth of data on home care needs of the elderly people in India.

Considering all these factors a study on 'Home care of the elderly people' was carried out with the main objective to find out the needs of the elderly people residing in Mumbai with respect to their care at home. Descriptive research method was used to collect the factual data about the needs of the elderly people. Non- probable sampling method was used to select a sample of 400 elderly people of Mumbai district. In addition to this total 272 care- givers and 76 members of any of the groups working for the elderly were covered in the study. The present study shows that about half of the elderly people needed the help of professional health care giver. There is a need to look at the problem of elderly persons from different perspective and try to find solutions for the same by providing proper home care for the elderly persons.

11167 TABASSUM, HENNA (P G Department of Sociology, A N College, **Patna**). COMMON SCHOOL SYSTEM: PROSPECTS OF UNIVERSALISATION OF PRIMARY EDUCATION IN BIHAR.

The prevalence of non-education syndrome among weaker sections of our society like scheduled castes, scheduled tribes and women particularly in the rural India in general and in rural Bihar in particular. The worldview of education scenario reveals that developing countries are behind the developed countries and India among developing countries and Bihar among Indian states and rural India as compared to urban India. The situation irks any social scientist and the policy maker to look for such a schooling system that imparts education without discrimination and eliminates segregation in imparting education in our country. This reminds us the recommendation of the Kothari Commission well back in 1960s for implementing common school system (CSS)/ neighborhood school. This system has shown promise in the western countries viz. Moonlight school in United States.

Now the question is – why did the governments not implement it? How will it be implemented in the situation of lack of funds, infrastructure and quality teachers? Can there be an alternative mechanism to implement common school system in order to facilitate the weaker sections?

The present study intends to find the answer of these questions. It is to be noted that the Common School Commission established by Bihar Government has recommended the implementation of CSS, but the conditions are not conducive for its one time implementation. In this context paper finds that the involvement of Panchayat Raj Institutions (PRIs) and optimum utilization of the local natural, material and human resources. The paper discusses the potentialities of grounding the common school system in the Bihar milieu.

The paper finds that the surveillance over available teaching stuff in the government schools by the PRIs, involvement of privately managed schools, voluntary efforts by the local people with a view to bring the excluded and invisible students to the government schools and utilize the public resources for the purpose. It is also essential that provision of infrastructures, teaching stuff and other resources by way of contributions.

11168 THOKCHOM, SURJIT SINGH (Old Telecom Building, Upland Road, Laitumkhrah, **Shillong** 793003). Meghalaya State). EDUCATIONAL PERSPECTIVES OF RECONSTRUCTING THE NORTH EASTERN REGION OF INDIA.

North Eastern Region of India comprising 7 States till recently and now 8 states including Sikkim is not a monolithic region. It is a region with several groups/tribes/communities differing from each other in many ways. Each one of these groups has cultural affiliation and historical linkages with several parts of the world, but not necessarily only with the mainland India in the pre-independence period. This truth is yet to be appreciated in an attempt to bring integrity. One cannot create history by defying the history itself. Unfortunately, the state of affairs till date is basically to defy the history in the name of integration. The region is the home of people speaking more than 150 distinct languages. The marginalization of the languages is visible as many of the States either adopted English as the first language or one regional language only. The prevailing banking method of education is still reinforcing a conformist paradigm. The democratic values as enshrined in the Constitution are unfortunately taken as an imposition. The prevailing pedagogy in the educational institution is that of monologue. Dialogues to reconstruct the people of the region are still a process yet to initiate. In this circumstance, alienation is an ever increasing phenomenon. Ethos of "we, the ME" versus "India" is becoming prominent. The question of quality, relevance and accessibility of education is still an illusive triangle. The identity question in the mind of new generation is still an issue. Taking CBSE pattern as the role model in the region as complex as North East is increasingly becoming a damaging exercise. The State is increasingly abdicating her role by promoting or influencing to the decay of the public funded govt. school system through oblivious process such as rationalization, multi-layer system and open schooling system. This in turn promote the growth of commercial schools thereby promoting inequality. On one side, the intra and inter ethnic divides is increasing. The sense of alienation is still not addressed properly. The consumerism and terrorism coupled with unemployment and underdevelopment is now simultaneously brought in mistrust, insecurity and fear psychosis. On the other side, the Trans-Asian Highway is now coming up through the region. The whole notion of development is now equated to nonparticipation by the locals. Where is the region heading for?

There is a need to rediscover the genius of the people of North East on which the reconstruction process is to be based. This also will involve questioning the knowledge paradigm within through which we look NE region. The present paper will map the peoples' endeavor for an educational system to reconstruct the North East today.

11169 UPADHYAY, ALPA (S.N.D.T. Women University, 1,N. Thackersey Road, **Mumbai** 400020). ROLE OF PRIVATIZATION IN HIGHER EDUCATION-INDIAN SCENARIO.

Education is not merely a means for earning a living or an instrument for the acquisition of wealth. It is an institution into life of spirit, a training of the human soul in the pursuit of truth and practice of virtue. Higher education is used as instrument of individual, societal and economic transformation. Therefore, there have been greater interest and investment in higher education throughout the world. The concept of privatization of higher education is given more importance in this era. The term "privatization" typically refers to shifting the delivery of services performed by public employees to private businesses. In case of higher education this is primarily due to the three reasons- academic, functional and financial. Privatisation of higher education provides flexibility to the institution and faculty to draw and update curricula to meet the needs of changing world.

Privatisation helps to lessen the burden of government. The concept of privatization of higher education is primarily due to the financial unwillingness of the government to support the higher education. On one side the universities dependence on the government for financial support is increasing day by day while on the other side government is withdrawing its hands from higher education because of literacy status, basic infrastructure development, poverty alleviation programme, etc. Thus, the scenario is changing throughout the country.

In reality privatization has helped to improve the quality of higher education and the autonomy of education has led to accountability and credibility. But along with this higher education has become commercialized due to privatization of education. The institutions have now choice of courses which are more of vocational and skill based but the knowledge imparted through these courses is incomplete. Moreover, the admission of students is based on capacity to pay and not on aptitude and interest. Teachers' appointment is also as per choice of management. Thus, there would be some shortcomings in the system of privatization, if higher education is completely left under the control of the private sector. Thus, government of India and UGC should monitor it from time to time.



## 12. GEOGRAPHY

- 12170 AHMAD, SYED NAUSHAD (Department of Geography, Aligarh Muslim University, **Aligarh**, UP). GENDER INEQUALITY IN SOCIO-ECONOMIC STATUS OF WOMEN - A CASE STUDY OF RURAL AREAS OF ALIGARH.

The present study is based on primary sources of data collected by author from field survey. Two villages from each tehsil of Aligarh have been selected randomly. Out of these villages, 20 % of the household have been sampled on the basis of stratified sampling considering socio-economic background of the respondents (caste, religion, income, land holdings, educational levels, etc.). The data were processed manually first and then analysed by computer using SPSS statistical package and Excel software in order to measure degree of inequality between male and female population of the study area.

In the present paper an attempt has been made to measure the inequality between male and female population in terms of a large number of socio-economic indicators, their causes have been explained and suitable remedial measures have been suggested. The study reveals that there is marked inequality in the socio-economic status of the male and female population of the area. The female population is lagging far behind than their male counterparts with reference to literacy rate, level of educational attainment, rate of employment, wage rate, participations in formal and informal sectors, per capita income, per capita caloric intake, health status, participation in decision making, legal rights, etc.

- 12171 ANSARI, S. HASAN (Department of Geography, M.D. University, **Rohtak** 12400). TRENDS OF POPULATION GROWTH, WORK FORCE STRUCTURE AND THEIR STATUS: A STUDY OF JHAJJAR TOWN.

- 12172 GOPALA, D.M AND ESWARAPPA, B (P.G. Department of Geography, Bangalore University, **Bangalore** 560056). DAILY WOMEN COMMUTERS OF MAGADI TALUK IN BANGALORE RURAL DISTRICT TO BANGALORE CITY, KARNATAKA – A GEOGRAPHICAL STUDY

Globalization and economic liberalization initiated around 1990 in India have resulted in certain geographic, socio-economic consequences. The neighbourhoods of city like Bangalore metropolis of Karnataka in south India have far reaching consequences of this kind. The growth of information technology related industries with software development in multinational companies (H.P., Oracle and the like) with local giants like Infosys and Wipro have attracted skilled workers across the country. At the same time, there is a spurt in the growth of Garment industries and other supporting a host of tertiary services which too have induced rural urban migration. Construction industry with liberal economic policy has seen manifold growth attracting builders from great cities Mumbai, Delhi, Chennai and like with semi skilled workers from

economically poor states like Bihar, Orissa, Chhittigarh, Droughtprone area within Karnataka (Raichur, Gulbarga, Bijapur) and neighboring states of Andhra Pradesh and Tamilnadu too have sent and are still sending construction workers and other skilled and semi-skilled workers to Bangalore metropolis.

In this study an attempt has been made to study the daily women commuters from its immediate Taluk of Bangalore metropolis namely Magadi. Magadi Taluk is one of the eight Taluks of Bangalore rural District. It lies just within 50 Kms from Bangalore city. As the founder of Bangalore city (Magadi Kempegawda) was from this taluk a main road emanates from Bangalore city which connects Magadi town and its taluk. However, this taluk has only tank irrigation with moderate red soils, and it has dry land agriculture. In the recent years, like other nearby areas land Magadi Taluk too is involved in daily communication to the city to perform a variety of odd jobs which are on the rise in the city. In this study a special emphasis is given to understand their travel time, nature of jobs, monthly income and money spent towards transport and the other needs.

12173 HARIJAN, KEDAR NATH AND KANNAUJIYA, SHASHI BALA (Department of Geography, J.P. University, **Chapra** 841301). DEMOGRAPHIC CHARACTERISTICS OF SCHEDULED CASTE POPULATION : A CASE STUDY OF PATNA DISTRICT.

The term 'Scheduled Caste' is used for a particular community in the constitution of India. It may be mentioned that the Indian population is divided in different religious faiths, such as Hinduism, Sikhism, Islam, Jainism, Buddhism, etc. The largest number of followers are Hinduism in the country and they are known as 'Hindu'. The Hindu society is again divided into different castes known as 'JATI' in Hindu literature, such as Brahmin, Bhumihar, Rajput, Ahir, Kunni, Dusadh, Chamar, Dhobi, Dam, Nat Nania, Nai, etc. It is very pertinent to mention here that Hindu society is broadly divided into different strata in hierarchical order. Some of the castes are considered to be of the higher strata and highly respected in the Hindu society, while others of middle or lower strata. The Scheduled Caste community is at the bottom of the Hindu society. On the other hand castes like Brahmin, Rajput, Bhumihar, Kayastha, etc. are at the top in traditional Hindu caste system. Since the enactment of the Government of India Act 1935 they have been consistently referred to as the 'Scheduled Castes'. These many untouchable castes of India were listed in a separate schedule in the Act and this practice was continued in the constitution of India 1950.

According to Census 2001 the total population of Scheduled Caste in Patna District was 729988 against 4718592 of the total population. The Scheduled Caste population accounts for 15.5% of the total population of Patna district. The distribution of scheduled caste population in different community Development Blocks of Patna district is not similar and the difference is considerable. Some of the C.D. blocks have high concentration of scheduled caste population and some of the areas have very low concentration. This is also an objective of the present study.

The district of Patna is selected for the study because it is not only a district headquarter, but it is also a capital of the state of Bihar. So, any changes will be taken place first reflect in capital town of Patna, if any, thus it is selected for present study.

The present study has following objectives :-

- To ascertain the main demographic characteristics of scheduled caste population in the area.
- To identify the cause of low concentration and high concentration of scheduled caste population in the study area.
- To ascertain the cause of low rate literacy among the scheduled caste population in the study area.
- To suggest measures to change the demographic characteristics of scheduled caste population in the study area.

The study will be mainly based on primary data collected through questionnaires. The secondary data will be taken to illustrate the subject matter. The paper may be very helpful to further research in Geography and it may also be helpful to other sister disciplines of social sciences, to make the further plan of development for the nation of general and scheduled castes population in particular.

12174 HARPALE, DATTATRAYA V.; PATIL, R.G. AND NAGARALE, VIRENDRA R (Department of P.G.S.R., S.N.D.T. Women's University Karve Road, **Pune** 411038). TOURISM POTENTIAL AND THEIR SITE SUITABILITY WITH THE HELP OF GIS TECHNIQUE, PUNE DISTRICT.

In this paper an attempt is made to study the GIS in mapping Tourism Potential and their Site Suitability for known as well as unknown places in the Pune District of Maharashtra.

12175 JAISWAL, PANKAJ KUMAR (30/4, M.L.N. Road, Wilbedear Press Campus, Allahabad 211002). बाराबंकी जनपद में अफीम की कृषि का सामाजार्थिक प्रभाव का विश्लेषण ।

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12176 KHAN, SAYEED AHMAD (Department of Geography, Aligarh Muslim University, **Aligarh**). IMPACT OF ECONOMIC LIBERALIZATION ON INDIA'S URBAN PATTERN AND STRUCTURE.

The neo-liberal model has strong faith in "urban based" industrial growth. Under the programmes of economic liberalization, a few large urban centres emerge which are linked with the national and international markets. These metropolitan cities attract much of the international and national investments because of better locations for manufacturing and commercial establishments. The national and international investments directed to these cities are justified on the ground that both commercial profitability and administrative convenience are more at these large centres. To develop such an urban system, is the only way to materialize the benefits of "economies of scale" and convert it into massive economic growth. The market based urban system dependent on a few metropolitan centres can link national and international markets more easily and efficiently. It can create new values and institutions for resource mobilization and investment. This is only the way to benefit from the process of globalization. These are the arguments and justifications which the proponents of economic liberalization, put forward.

The international organizations advocate the global model of urban-industrial development based on a few large cities as the solution to the majority of urban problems in the Third World. However, the reality is reverse. The Indian planners and policy makers because of government' new economic policy, seem helpless on this burning issue. However, scholars should pay attention on this serious issues concerning distortion in the spatial structure of urbanization and distribution of economic activities. The market-based urban system is biased and provides unequal access to market for large and small urban centres. It has enabled the more developed regions and large cities to take much of the advantage from the present global economic system. As a result, urban and economic growth has been regionally concentrated. The "new economic policy" has adversely affected India's urban pattern and structure. There are evidences that urban deceleration has been more in less developed and less urbanized states and less in more developed and more urbanized states and similarly in case of large and small urban centres.

The paper analyses urban growth and its different facets across major states and different size classes of urban centres in the country. It discloses how the new economic policy is harmful for urban development in the country.

12177 MISHRA, NIRUPAMA C (Department of Geography, SNTD Women's University, Pune Campus, **Pune**); MAGAR, P.P (Amruteshwar Art's College, Winzar, **Pune**); PATIL, R.G.; AND NAGARALE, V.R (Department of Geography (P.G.S.R.) S.N.D.T. Women's University, **Pune**). UTILIZATION OF FORT WATER CISTERNS AND STORAGE TANKS FOR DRINKING WATER SUSTAINABILITY IN FOOTHILL VILLAGES OF WESTERN UPLAND MAHARASHTRA: A CASE STUDY OF RAJGAD AND TORNA FORTS, PUNE DISTRICT

Deccan Upland Maharashtra is blessed with its flat topped hills, summits, terraced slopes. These flat topped natural scarps rising above the surrounding country were important locations from the military defense point of view. Many forts have been built by the great Maratha King Chhatrapati Shivaji in this region of rugged terrain. Apart from being surrounded by fertile soil, these forts were self supportive in case of supply of water during historical times and during wartime. These forts were ensured a regular and abundant supply of water by monsoon rainfall. The construction of numerous reservoirs, wells, and water cisterns, some of them half-subterranean and so conveniently covered, mostly excavated in to solid rock and conserving either the rainwater or spring water. These cisterns were providing potable ice cold water to the fort population and to infantry, cavalry and other purposes. These storage tanks and small water cisterns tremendously enhanced the staying capacity and defending power of the occupationists of these forts. Today many of these water cisterns and storage tanks are in the ruined stage. This paper attempts to find out the potential capacity of these water cisterns and storage tanks found on the Fort Rajgad & Fort Torna situated in the heavy rainfall zone of Western Upland Maharashtra Region of Pune District. The volumetric capacity of each water cistern found on these two forts has been computed so as to get their potential water storage. Foothill Villages can be best served by utilizing this huge volume of water during dry months by the way of natural gravity. The population residing in the foothills of Rajgad and Torna forts can fulfill their drinking water need during dry summer months by utilizing the water through gravity pipe line from water cistern to their homes.

12178 MONDAL, MITHUN (Geography Department, Calcutta University, Kolkata). TIBETAN BUDDHISM FLOURISHES IN HIGH RELIEF VILLAGE OF INDIA.

The present work has been conducted on "Tibetan Buddhism" of Kibber. Kibber is located at a height of about 14,200 ft in a narrow valley and the summit of a limestone rock. Kibber is one of the important village of Spiti. "Spiti" covers 32.9% of the total geographical area of the state "Himachal Pradesh". Although Kibber is geographically a part of India, but it is a part of Tibet. "Tibetan Buddhism" is practised here. Kibber is the second highest inhabited village in the world. There are only 80 houses in this village. The village has only 339 population. Religion and religious activities have an important bearing on the lives of the people. They all aim at achieving "nirvana". Three main orders or institutions are common in "Tibetan Buddhism": (1). **The Buddha** (2). **the dharma or the teaching order** and (3). **the sangha or lamas**. Sangha is the basic social and religion activities in all Buddhist societies. In Kibber cultivated land is limited, to prevent fragmentation of land holding, they "donate" to their younger son to **gompa**. Gompa dominates the village society. The caste and class rigidity is not found here.

12179 RAWAT, J.S (Department of Geography, Rajiv Gandhi University, Rono Hills, **Itanagar** 791112) AND LJETEJ. KHETOAN (Department of History, Rajiv Gandhi University, Rono Hills, **Itanagar** 791112). WOMEN LESS THAN EQUAL IN TIRAP AND CHANGLANG DISTRICTS OF ARUNACHAL PRADESH.

The pace of development has remained sluggish in Tirap and Changlang Districts of Arunachal Pradesh. The underground activity is eating at the very vital and has further worsened the situation and insulated the developmental processes. In the human development Report (HDR) of Arunachal Pradesh, Tirap and Changlang are positioned towards extreme bottom ranked at 12 and 9 respectively among the 13 districts. In this paper an attempt has been made to assess the status that the women folks have achieved in their struggle for bettering their feat in this underdeveloped and insurgent infested environment.

Although the tribal societies are more egalitarian where gender discrepancies are said to be less conspicuous, but in some tribal society the social systems, customs and taboos inhibit and deprive women in many spheres. For example, in Tirap and Changlang females cannot participate in the decision making processes as per their traditional customs. Similarly, the girl child is not allowed to step inside the Dormitory. The female child has no right on the property and household assets. Although there is no instance of female infanticide but, the birth of male child is a matter of proud and the birth of female child is a matter of shame in the society. All these customs and taboos have their clear expression in the social status of women. In the gender related development index Tirap and Changlang are once again placed at 11 and 8 ranks (HDR), which explicitly reveals the existence of high gender disparity. The gender difference in literacy in Tirap and Changlang is 24.52% and 22.90% (2001 census) which stands at second and third ranks respectively. Similarly, the gender discrimination in the adult education is highest (27.02%) in Changlang followed by Tirap (25.40%) districts in Arunachal Pradesh (20.92%).

In Tirap 32.4% and in Changlang 23.8% women are not destined to survive above forty years of age (HDR Survey). The female infant mortality rates in Tirap and Changlang districts are 94‰ and 63‰ live births and the under-five female mortality rates are as high as 161‰ and 136‰ live births respectively. All these facts highlight the degree of deprivation of

the women, a delicate section of the society, in the health ground. The wage rate of the women in these districts is half (Rs. 30/-) of that of the men (Rs. 60/-). The female work participation rate in Tirap is 45.23% and 42.43% in Changlang. In Arunachal Pradesh, as a whole, only 15% and 3.20% women are represented in Gram Panchayat and Panchayat Samiti respectively (Centre on Panchayat Raj and Environment). On the other hand, there is no female representative in Zila Parishad and Legislative Assembly from the area. All these facts and figures bear the testimony of the deprivation of women in employment and major decision making processes. Further, due to the insurgency and thereby imposition of Arms Act, the freedom and the action spaces of the women have been curtailed and constrained to a greater extent. There are ample examples of extortion, molestation and fatal injuries of female folks from both the ends. The transformative and emancipative efforts are never comprehensive unless the gender issues are precisely addressed as human right concerns.

12180 SINGH, MANISH KUMAR (30/4, Motilal Nehru Road, Belvedere Press Campus Allahabad 211002). गढ़वाल प्रदेश में पर्यटन सम्भाव्यता एवं पर्यटक आगमन का सांख्यिकीय विश्लेषण

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12181 TRIPATHI, NAVIN KUMAR (90 Old Kusha Park, New Katra, Allahabad 211002). कृषि उत्पादकता पर सिंचाई का प्रभाव : कुशीनगर जिले के हाटा तहसील का प्रतीकात्मक अध्ययन।

प्रस्तुत शोध पत्र में कुशीनगर जिले के हाटा तहसील में सिंचाई और कृषि उत्पादकता के सम्बन्ध का विश्लेषण किया गया है।

कुशीनगर जिला मध्यगंगा मैदान के गोरखपुर मण्डल के उत्तर पूर्व में 26°38' से 27°18' उत्तरी अक्षां 1 तथा 83°33' पूर्वी देशान्तर से 84°26' पूर्वी देशान्तर जो भौगोलिक दृष्टि से सरयूपार मैदान का पूर्वी भाग है। जिसका भौगोलिक क्षेत्रफल 2874 वर्ग किमी० है तथा जनसंख्या 2893196 है। हाटा तहसील में जून से सितम्बर तक वर्षा होती है। अतः केवल वर्षा काल में ही पर्याप्त जल उपलब्ध रहता है। रबी एवं जायद की फसल हेतु वर्षा के अभाव में सिंचाई की आवश्यकता होती है। मानसून की अनिश्चितता के कारण खरीफ फसल में भी सिंचाई की आवश्यकता होती है। तहसील में 1990 में विभिन्न साधनों द्वारा सिंचित क्षेत्र 51218 हेक्टेयर था जो 2001 में बढ़कर 58058 हेक्टेयर हो गया। तहसील के 5 विकास खण्डों में से कप्तान गंज में वास्तविक सिंचित क्षेत्र में ह्रास हुआ है जबकि शेष चार विकास खण्डों में सिंचाई के क्षेत्र में वृद्धि के साथ उत्पादकता में भी वृद्धि हुयी है।

निष्कर्षतः यह कहा जा सकता है कि कृषि उत्पादकता के सन्दर्भ में सिंचाई की भूमिका धनात्मक रूप से प्रकट होती है। जिन क्षेत्रों में सिंचाई के साधनों का अभाव है, वहां उत्पादकता अपेक्षाकृत कम है। अतः सिंचाई को महत्वपूर्ण एवं निर्णायक कृषि निवेश कहा जा सकता है।

### 13. HISTORY, ARCHAEOLOGY AND CULTURE

- 13182 ANGELINA, A.D. MARY ELIZABETH (Department of Economics, Nirmala College for Women Red Fields, **Coimbatore** 641018). ECONOMIC DISPARITY INVITES: A JUDICIOUS MIX OF ECONOMIC WELFARE MEASURES AND A FUNDAMENTAL ATTITUDINAL CHANGE.
- 13183 ANSARI, MOHD. MADANI (Department of History, Lucknow University, Lucknow 226007). ऐतिहासिक परिप्रेक्ष्य में भारतीय समाज ।
- 13184 BHANDARI, SUDHANSHU (Centre for Historical Studies, Jawaharlal Nehru University, **New Delhi** 110067). THE QUEST FOR DIGNITY AMONG THE NEGROES IN 19TH CENTURY BRITISH CARIBBEAN.

The existence of an equitable world order has till now been a distant dream for the under-privileged and there has been a hierarchy of exploiters down the social ladder with each nation and each era having its own 'fanf-culottes'. The paper describes the West African Negroes who have been brought into the island of the Caribbean by various nations of western Europe. It deals with the condition of slavery and thereafter in the nineteenth century in the isles under the control of Britain. It highlights the plight of the Negro slaves, both before and after his legal emancipation on the 1st of August 1834. This date is nothing but the start of a bitter, long struggle to claim the membership of the human race. Till now they were treated as complete cattle with no voice or personality of their own, and were the object of their masters' sexual proclivities, a target for white man's sadistic monstrosities. Thus, prior to 1834, the struggle of the slaves was manifold, for it was also an attempt to win for themselves concessions which any free person would consider his or her birth right. In this period the slave has been an ignorant, repressed and brutalized being that even the coceptualisation of the ideals of socio-economic equality would have been alien to his mental make up. It was only after 1838 when complete emancipation was provided that the ex-slaves could at least attempt to rise socially, economically and intellectually. The Negro struggle to attain economic independence from the white plantocracy via the purchase of small free holdings and the myriad ways in which those who remained within the plantation as free wage earners were exploited if indeed a saga of epic proportion which culminate in the famous 'Morant Bay rebellion' in Jamaica in early 1860's as a high watermark of the struggle to attain political equality with their erstwhile white masters.

- 13185 BHATT, UMA (Department of Hindi, Kumaun University], Nainital 263001). उत्तराखण्ड आन्दोलन और महिलाओं की भूमिका ।
- 13186 GHATAK, SANDIP KR. (Department of Political Science, Asansol Girls' College, **Asansol-4**) THE SANTHAL REVOLT OF 1855 & THE STRUGGLE OF THE SANTHALS OF BIRBHUM FOR EQUITABLE & JUST SOCIETY

The present paper makes an historical study of the struggle of the Santhals of Birbhumi for a free and democratic society through their participation to the great Santhal Revolt of 1855.

- 13187 JOTHI, C. AMIRTHA (History Department, Nirmala College for Women, Coimbatore – 641 018). WOMEN'S STRUGGLE AND EMPOWERMENT THROUGH INFORMAL SECTOR WITH SPECIAL REFERENCE TO TAMIL NADU'.



In this paper, the author has made an attempt to highlight the present position of rural women in Tamilnadu. This paper gives the scope for expanding the capabilities of rural women of Tamil Nadu.

13188 KAMBLE, SAVITA R. (LJNJ MAHILA MAHA VIDHYALAYA, VILEPARLE (EAST), MUMBAI- 400057). AJANTA PAINTINGES.

Of all the ancient monuments in India the rock cut caves near Ajanta have won a unique place by virtue of their having the most perfect specimens of Indian mural paintings. Ajanta caves are not only famous as a historical caves and its sculpture but as well as for the paintings. In Hinayan and Mahayan era these paintings had been famous. Today its inspiration for the new artist.

The caves of Ajanta offer an instructive field for the study of evolution of rock cut architecture. Their architectural qualities, like their sculpture seldom receive due attention which is focused on the world famous painting that they bear.

The theme of the painting on walls is intensely religious in tone and mostly centers round Buddha, bodhisattvas incidents from life of Buddha and the Jatakas. in the topics the paintings offer visual representations of didactic themes to supplement the teachings of the elder monks to their students. The painter also describe the gamut of human life from birth to death, from king to slave, love joy sorrow etc. they present before the ethnologist a vivid picture of the people of different nationalities and races. People can have a glimpse of the heavenly world people by gods and semi divine beings like Yashas, Kinnaras, Gandharvas and Apsaras. The remarkable array of varieties of temples places pavilions, city, gates etc.

The paintings on the ceilings are essentially decorative in character and open up a panorama of endless patterns. Women with flowers, plants, fruits, birds. All permeated with naturalness, freshness and grace and bearing the stamp of an unerring comment over form. In the cave no 16 the inscription is available of Vakatak, king Harishen. The blue colour is used in the painting. Ajanta caves are famous as world heritage, these paintings gives us social and political information, hence becomes our duty to take care of this historical monuments.

13189 KAUR, AJAI VIJAI (इतिहास विभाग, परिसर, चौ० चरण सिंह विश्वविद्यालय, मेरठ). प्राचीन भारत में कूटनीतिक सम्बन्ध ।

13190 KONDA, PAWAN KUMAR (Department of History & Archaeology, Andhra University, **Visakhapatnam**). PEOPLES' STRUGGLES AND MOVEMENTS AGAINST 19<sup>TH</sup> AND 20<sup>TH</sup> CENTURY COLONIALISM.

People have always been at the forefront of steering and directing political change by effectively protesting and struggling against the ruthless manner in which colonial powers administered territories . Public outburst, outcry and a ferocious determination to end an inter-continental scramble over controlling the political boundaries of the human race have made even the most powerful colonial empires and their associated military machines eat humble pie.

The process of decolonization witnessed during the 19<sup>th</sup> and 20<sup>th</sup> centuries is usually divided into two major periods of active and hectic anti-colonial public activity. The first period (1800-1830) was circumscribed by nationalist uprisings in South America when Portugal and Spain lost control over much of South American territory. This was to pave the way for a gradual relaxation in European control on the twin American continents and lead to the paranormal rise of the US as the preeminent power in the world. The second major period of intense political upheaval was witnessed around the middle of the 20<sup>th</sup> century, from 1945 to 1975 when many Asiatic and African countries received independence from powers like Britain and France. Apart from these two periods, the remaining years of the 19<sup>th</sup> and 20<sup>th</sup> centuries are scattered with sporadic and far flung incidents of anti-colonial public struggle.

Peoples struggles and movements against colonial rule moved forward in different directions and at different speeds. For example, India, the champion of the free world, achieved independence through a non-violent struggle against the British Raj ; while the French and Dutch colonies, on the other hand, had to wage violent attacks against unrelenting European brute force and determination which held the colonies with an iron fist. Quite contrasting was the pace of independence struggles in Algeria, Kenya and Rhodesia where the sizeable chunk of white settlers prolonged colonial domination just to avoid living under the umbrella of native African rule.

Within the confines of the second period, we observe one striking difference between Asian and African colonies. After achieving independence, peoples struggles in Africa had to be continued and intensified against a compendium of problems- economic difficulties, tribal rivalry, civil wars and military dictatorships. For example, Nigeria, Burundi, Rwanda and Angola suffered intolerable civil war. Countries in Asia have been more fortunate in economic terms, yet military coups and dictatorships which generate chaos and anarchy, continue to haunt some nations.

Nevertheless, colonialism and imperialism concerned with controlling physical territory have become issues of the past but their modern successors continue to cast their shadow on the progress and prosperity of millions across the globe. The inter-twined processes of neo-colonialism, cultural and scientific imperialism continue to have sway over extensive areas of the Third World, giving third world aficionados complicated challenges to overcome.

13191 KUMAR, K. SURESH (Centre for Historical Studies, School of Social Sciences, Jawaharlal Nehru University, **New Delhi** 110067). FROM ASSIMILATION TO SUBJUGATION (THE STUDY OF MARGINALS AND SUBORDINATES IN EARLY TAMILAKAM).

The present paper describes the status of Dalits in early historic south India identified as early Tamilakam on the basis of Dravidian linguistic group Tamil. In this process, it brings forth the notion of assimilation, which logically led to the process of marginalizing certain erstwhile elite groups such as Panan, Paraiyan, Thudiyar and Kaniyan and putting them as outcaste sections. This process occurred in several stages.

Given the content that needs specific independent considerations at times, this paper is divided into three sections.

The first part mainly focuses on the nature of social structure in the poetic age or *Sangam* period. An attempt is made to explore how several ecological zones based on different forms of production came to interact with one another, manifesting in the stratification of the multiplicity of social classes. It further examines how the erstwhile elite sections such as the *pānar*, *paraiyar* and the *tudiyar* were being displaced by the *brāhmanas* due to newly emerging secular and ritual statuses.

The second part explores the way in which the social transformation occurred in the transition period from the early historic period to the early medieval period until the 9<sup>th</sup> century CE, and, in this process, how the marginalization of indigenous cultural groups took their own shape. The transition has been broadly dated between the 4<sup>th</sup> and 6<sup>th</sup> centuries CE. Two representative texts collected under the rubric of the *Patinenkilkanakku* within the *Sangam* corpus, which have been dated by historians as belonging to this period, will be looked at to present the case under consideration with much appropriateness. The depiction of status, identity and position as portrayed in these texts will also be paid sufficient attention. An attempt has been made to study social meanings in the absence of certain brahmanical notions of hierarchy in what were essentially Jaina texts. It also seeks to contextually examine the Bakthi literature. The compositions of the *alvars* and the *nayanars* has been examined to locate the popularization of brahmanical culture and its ramifications in terms of the social and religious culture that was being prioritized now over earlier cultural traditions.

In addition, an honest effort has been made to understand the question of purity and pollution that is introduced in terms of social categorization in these compositions. It is argued that in this process the brahmanical hierarchies were being put into place firmly, and this reflected the process of assimilation and subjugation that were at work.

The final part of this paper explores the dynamics of the social transformation from the early historical period to the first half of the early medieval period (c. 300 BCE – 900 CE) thereto locate how indigenous cultural groups were brought within the ambit of the brahminical social organization. What this paper tries to bring out is that the process of Subjugation can be seen as occurring through the process of assimilation. Simultaneously, the marginal and subordinate classes were secluded from the brahminical social hierarchy and given the status of outcaste, which can be well attributed to the concomitant subjugation of these groups visible in the course of assimilation.

13192 MISHRA, RANJANA (Department of History, M.D. Shah Mahila College, B.B. Patel Road, Malad West, **Mumbai**). MADHUBANI AND WARLI FOLK PAINTINGS IN MODERN DIGITAL CONTEXT.

This paper, based upon interviews and empirical studies highlights the history, development, and salient characteristics of two folk paintings: the Madhubani painting of the east and the Warli painting of the west. These folk

paintings are the living heritage of two disparate parts of India. They reveal the geography and myths, mores and native metaphors of respective regions. The paper presents the motifs and themes, the differences and commonalities of the Madhubani and the Warli art. The artists of these paintings are (have always been) women: the rural, largely illiterate, economically unempowered women. These arts must be sustained. The paper proposes digital medium, via films and animations, as means to popularize these vial folk painting and economically empower the folk artists, Such a proposal is not detrimental to the ardour or the authenticity of the folk art; but in consonance with the quintessence of all art; without artists, there is no art. The paper adduces examples where digitization of folk art has helped popularize and sustain it. The digital medium may well be one of the few hopes to save the Madhubani and the Warli paintings from oblivion.

13193 MUNDA, SUBHASH CHANDRA (इतिहास विभाग, पी0पी0 के0 कॉलेज, बुण्डू, राँची). झारखण्ड का पुरातात्विक, सांस्कृतिक और क्षेत्रीय इतिहास।

ØeeÛeerve YeejleerÛe Fefleneme kesâ efvecee&Ce ceW PeejKeC[ keâe cenJehetCe& Ûeesieoeve nw~ YeejleerÛe Fefleneme keâer peevekeâejer kesâ efueS ÛeneB cenJehetCe& hegjeleeeeflJেকেâ ßeesle GheueyOe nQ~ hej je^erÛe mlej hej osMe keâes Fefleneme keâes peeveves kesâ efueS keâYeer PeejKeC[ kesâ hegjeleeeefJelJেকেâ meeOeveeW keâe GheÛeesie veneR ngDee~ PeejKeC[ ceW Deb«espeeW kesâ ØeJesMe kesâ yeeo keâer Ûes^e keâer, hej Ûen veieCÛe jne~ hej Deb«espeeW kesâ Deeieceve kesâ yeeo ÛeneB kesâ pevepeeleeerÛe DeevoesueveeW ves PeejKeC[ kesâ yeejs osMe-efJeosMe kesâ ueesieeW keâes meesÛeves hej cepeyetj efkeâÛee Deewj PeejKeC[ kesâ Fefleneme keâes peeveves keâe ØeÛeeme ngDee~ heâuemJes^he PeejKeC[ kesâ Fefleneme keâe uesKeve ØeejcYe ngDee~ hej Ûen meye veieCÛe ner jne~

PeejKeC[ ceW hegjehee<eeCe keâeue mes ner ceeveJe kesâ nesves kesâ ØeceeCe nQ Deewj efJeefYeVe peieneW ceW hegjeleeeeflJেকেâ DeJeMes<e Yejs hel[s nQ~ ÛeneB keâer meYÛelee Deewj mebmke=âefle Yeejle keâer ØeeÛeerve meYÛelee efmevOegleešer keâer meYÛelee kesâ mecekeâ#e keâer nw~ veslejneš ceW Fmekesâ DeJeMes<e efceues nw~ Jewefokeâ keâeue lekeâ ÛeneB DeeÛe& ueesieeW keâe ØeJesMe veneR ngDee Lee Deewj Fme meceÛe lekeâ ueesie Fme #es\$e keâes veneR peeveles Les~ neueeBefkeâ jecceÛeCe, ceneYeejle Deewj hegjeCeeW ceW Fme #es\$e keâer ÛeÛee& nw~ ceOÛe keâeue kesâ cegefmeuce Feflenemekeâej Fme #es\$e keâes PeejKeC[ kesâ veece mes mecyeesefOele efkeâÛee nw~ 18JeerW meoer ceW PeejKeC[ keâe kesâvõ jeBÛeer Lee Deewj Gmes Gme meceÛe Ûesše veeiehegj keâne peelee Lee~ Demegj, cegC[e, nes, mebLeeue, Keefl[Ûee, Yetefcepe ÛeneB keâer cegKÛe pevepeeefleÛeeB Leer, pees Deeefo keâeue mes ner Øeeiewefleneefmekeâ jner nQ~ yeeo ceW keâF& iewj pevepeeefleÛeeB keâe ØeJesMe ÛeneB ngDee efpeveceW jepehegle, yeÇeÿeCe Deewj cegmeueceve leLee

keâF& DevÙe peeefleÙeeB Leer~ 1765 ceW ÙeneB Deb«espeeW keâe ØeJesMe ngDee~ Gvekesâ meeceüepÙeJeeoer veerefle kesâ keâejCe ner DeeefoJeeefmeÙeeW keâe Gvekesâ efKeueehea keâF& Deevoesueve ngDee~ keâesue efJeõesn (1831-32) Deewj efyejme Deevoesueve (1900) Gve DeevoesueveeW ceW meyemes ØecegKe Les~ 1947 ceW osMe Deepeeo ngDee hej Fmekesâ yeeJepetto PeejKeC[ kesâ DeeefoJeeefmeÙeeW keâer efmLeefle vener megOejer~ Fme yeerÙe PeejKeC[ Deueie jepÙe keâer ceebie G"er hej meceÙe hej Ùen vener ngDee~ meve 2000 ceW PeejKeC[ jepÙe Deueie peaj ngDee hej leye lekeâ PeejKeC[ uegš Ûegkeâe Lee~ Fmemes ÙeneB keâer DeeefoJeeefmeÙeeW keâes efJeMes<e heâeÙeoe veneR ngDee~ PeejKeC[ Deueie jepÙe nesves hej Yeues ner ÙeneB kesâ ueesieeW keâes heâeÙeoe veneR ngDee hej JeneB keâer meYÙelee Deewj mebmke=âefle DevÙe ueesieeW keâer efueS DevegkeâjCeerÙe nw~

13194 RAJENDU, S (Sree Valluvanad Vidya Bhavan Sr. Sec. School, Post-Eravimangalam, **Perintlamanna** 679322, Malappuram-Dist., Kerala) AN INQUIRY WITH A CONVULSIVE PRESCIENCE - BESTOWAL OF P.T. BHASKARA PANICKER TO THE IMPLEMENTATION OF MODERN SCIENCE IN VILLAGE EDUCATION AND TO BUOY THE SOCIETY.

It is a biographical study of life and works of PT Bhaskara Pariaker (PTB) who played significant role in peoples' movements in Kerala.

On the political landscape, this school-teacher shot into prominence in 1954 as the new President of the Malabar District Board -- the first communist in India to assume power by the ballot box. He was only 33 then, but his legendary leadership and progressive administration in Malabar District of Madras Province, molded the image of the Communist Party as one 'fit to rule', and helped the Party win legislative assembly elections in Kerala in 1957.

PTB by a scientist and thinker of the implementation of science in village education.

PTB started the One teacher schools throughout the Malabar region.

Later, PTB quit electoral politics and served as Member of Kerala Public Service Commission. After retirement, he pioneered social movements that shaped modern Kerala. Most notably, he was associated with the founding of the science literacy movement, and the spread of the library movement. An able organiser, he worked for and inspired the setting up of numerous voluntary organisations across Kerala, including KANFED (for non-formal education), INDIS (for inter-disciplinary studies) and Place Names Society.

He was also a sought-after editor of encyclopedia and the author of several books in Malayalam. PTB's simple living, innovative ideas and infectious enthusiasm endeared him to his collaborators.

The Sasthra Sahithya Samithi held its inaugural session at Ottapalam in 1957. Next year, it brought out the magazine, "Modern Science" in Malayalam, modelled on the Penguin Science News. The idea was to publish one issue every month. Unfortunately, the magazine project and the Samithi itself did not survive for long. The foremost among the members of this Samithi were O P Nambudiripad, M C Nambudiripad, and Kurumappilli Kesavan Namboodiri along with P T Bhaskara Panicker and others.

India was usually known to outsiders until very recently as the land of naked *sadhus*, snake charmers, overtly religious mystical land which taught the world how to make love. Such perspectives definitely helped the colonizers in assigning an inferior status for the colonized and justify their acts of "colonization" and "civilization". Macaulay's remarks in his *Minute on Indian Education* are a good read to understand the British perspective then about India. This is the background of the early nineteenth century were P.T. Bhaskara Panicker do his early village activities. Many influential political leaders (Gandhi for example) who had renounced the more superstitious religious beliefs, in favour of less

superstitious beliefs also contributed to the mainstream western perspective on India remaining a status quo. He (PTB) was one of the best of the best example to do so and his activities are the best among any civilized reformations and its message was the conversation beyond all limits.

- 13195 MUNDA, SUBHASH CHANDRA (College Road Tau, Bundu, **Ranchi** 835209, Jharkhand). **झारखण्ड का पुरातात्विक, सांस्कृतिक और क्षेत्रीय इतिहास ।**
- 13196 NAIR, T.P. SANKARANKUTTY (Director of Vallathol Institute of Kerala Studies, Sree Sankaracharya University, PRAA 58, G.P.O. Lane, **Trivandrum** 695001). A CASE STUDY OF MOVEMENTS IN KERALA AGAINST UNTOUCHABILITY, UNAPPROCHABILITY AND UNSEEABILITY IN THE 20<sup>TH</sup> CENTURY.
- 13197 RAJESH , S.V. AND PATEL, AMBIKA (Department of Archaeology and Ancient History, Faculty of Arts, The Maharaja Sayajirao University of Baroda, **Vadodara**, Gujarat- 390 002) HARAPPAN SITES IN GUJARAT: AN OVERVIEW.

A glorious civilization flourished in the valleys of rivers Indus and Saraswati long before the Christian era began and our knowledge about this civilization dawned after archaeological excavations were made at Harappa and Mohenjodao in the pre-independent India since 1920's. The label of Indus Valley Civilization/Harappan Culture was attributed to this urban social order by studying the layout of streets, large scale drainage system, water harvesting system, monumental buildings, citadels, fortifications, process of writing (un-deciphered), indication of craft activities, specializations, trade indicators, art objects and units of measurement. After the partition of India in 1947, Harappa and Mohenjodaro, the ancient urban centres of Indus Valley Civilization became the part of Pakistan and due to this Indian archaeologists conducted vigorous explorations in different parts of the country and more than 1000 sites affiliated to Harappan Culture were discovered. In India, the Civilization was spread in the states of Gujarat, Punjab, Haryana, Rajasthan, Western Uttarpradesh and Maharashtra. The explorations in various geological zones of Gujarat by Archaeological Survey of India; State Department of Archaeology, Gujarat; The Maharaja Sayajirao University of Baroda; Deccan College, Pune; Foreign Institutes; and Personnel have brought to light more than 750 sites belonging to various phases of Harappan period and 39 of them were excavated. Some of the excavated sites are Dholavira, Lothal, Surkotada, Rangpur, Rojdi, Kuntasi, Nagwada, Nageswar and Bagasra (Gola Dhor). Of these, Dholavira has caught the attention of many archaeologists and non-archaeologists due to its size, architecture and variety of material remains. Other sites are also equally important, as they have yielded significant features in terms of their architecture, location, chronology, trade indicators, craft activities and specializations. Although a lot of work has been carried out on the Harappan culture of Gujarat, there are still many areas, which require attention of researchers. The greatest challenge to Indus archaeology today is creating a clear sense of the Harappan urban Institutions, as we need to understand their economic and political institutions, social setup, religion and ideology, although, most of these are intangibles and debates on them can be subjective in nature. In this paper an attempt has been made to describe the excavated Harappan (Chalcolithic) sites of Gujarat based on material culture.

- 13198 SARMA, BINA KUMARI (Department of History, Berhampur University, **Berhampur** 7, Orissa). FREEDOM STRUGGLE IN THE PRINCELY STATES OF ORISSA.

India under the British was artificially divided into two broad divisions-British India and princely India, where they ruled directly through the agency of the princes. The British occupied Orissa in 1803 and the 26 Princely states popularly known as Garjat or tributary states were brought under British control by 1816. The princes ruled the states as they pleased and by and large there was very little of democratic Government. Administration was oppressive and appalling economic, political and social conditions prevailed in most of the states. Serfdom, slavery and forced labour flourished, peasants were oppressed, land revenue and taxation was excessive and unbearable, education health and social services was neglected. Freedom of press and other civil rights hardly existed. The bulk of the states revenue was spent in the luxuries of the princes. On the whole royal oppression and bureaucratic exploitation which poor illiterate people including the tribals in majority were victimized throughout the 19<sup>th</sup> century. In course of time maladministration in the states evoked much resentment and reaction. During the first two decades of 20<sup>th</sup> century, there were some small risings aiming removal of maladministration and restoration of civil rights and justice, which was, however, not successful. It was only during the 30s of 20<sup>th</sup> century that their struggle gained momentum, when they got the support of Gandhi and Indian National Congress. The states people simultaneously carried on their struggle on two fronts: they fought with the native rajas for justice and equality within the state and fought against the foreign rulers for liberty. The main aim of the paper is to analyse the

circumstances in which the Indian National Congress came forward to take of the cause of the states people for the establishment of responsible and popular government and how far they successful in their endeavour.

13199 SINGH, PRASHANT (प्राचीन भारतीय इतिहास एवं पुरातत्व विभाग, लखनऊ विश्वविद्यालय, लखनऊ). पूर्व मध्ययुगीन (राजपूत काल)।

## 14. HOME SCIENCE

14200 AWASTHI, SEEMA AND KUMARI CHANDRA (Human Development, Banasthali University, **Banasthali** 304022, Rajasthan). DEVELOPMENT OF ENVIRONMENT FRIENDLY BEHAVIOR AMONG ADOLESCENTS: ROLE OF INTERVENTION.

The present investigation was undertaken to study **Developing environment friendly behaviour among adolescents: Role of intervention**. The data were collected from a sample of 150 IX and X grade adolescents by using **environmental responsibility assessment inventory and consciousness about pollution scale**, developed by Dr.Sandhya Gihar, Kukreti & Shah. Environment friendly behaviour is any action of individual or group directed toward the remediation of environment problems, 30 students were selected as subsample for intervention. For the statistical analysis percentage, mean, standard deviation and standard error were used. The 't' values were also calculated for assessing the effectiveness of intervention. Results of the study revealed that there is significant impact of intervention on adolescents' consciousness about environment pollution and environment friendly behavior.

14201 BESTY, Sr (Department of Home Science, Bishop Chulaparambil Memorial College , **Kottayam** 686001,Kerala). GERIATRIC PROBLEMS AND INTERESTS.

The present study on "**Geriatric Problems and Interests**" is an attempt to find out the Physical and psychological problems and their interests. Fifty old men and fifty old women were selected as samples by random sampling method. An Interview schedule was used for data collection. The diseases and the sensory problems of the aged were assessed as the physical problems. The psychological problems included the emotional and social problems. The interests comprises the social as well as the leisure time activities.

The results of the study are as follows:

### PHYSICAL PROBLEMS:-

**Diseases:-** The aged have back pain (82%), Pain in the joints (80), High BP (7%), Heart burning (44%), Indigestion (42%), Constipation (40%), Ulcer (34%), Loose Motioin (16%), Heart Attack & Stroke (14% each).

**Sensory problems:-** The aged have difficulty in seeing (94%), Hearning (70%) and in tasting (68%).

### PSYCHOLOGICAL PROBLEMS:-

**Emotional problems:-** The major emotional problems of the aged are forgetting (100%), Tension in receiving other's help (96%), non availability of money for personal expenses (72%), Strictness to the customs & traditions (70%) and Lack of attention in homes (66%).

**Social problems:-** The prime social problems are Guilty of being dependent (80%), feel isolated in the society (76%), Insecurity on the death of spouse (66%) and non-involvement in family problem solving (54%).

## INTERESTS OF THE AGED:-

**Social Interests:-** the old are interested in talking to other (90%), watching TV (86%), Visiting neighbors (42%), attending public programmes (40%), and attending social gatherings (36%).

**The leisure time activities** of the aged include Watching TV (86%), Sleeping (46%), Reading (42%). (raying (36%) and Social work (18%).

14202 DESAI, BHAVNA AND VYAS, MONISHA (Sheth P.T. Mahila College of Arts and Home science, VANITA Vishram, **Surat** 395001, Gujarat). INCLUSION OF NUTRITION HEALTH EDUCATION PROGRAMME IN SCHOOLS FOR THE DEVELOPMENT OF HEALTHIER SOCIETY.

Today children spend a majority of their time in school or in education – related activities. With the increasing reach and availability of ready-to-eat foods and junk foods in the market, parents and children are tempted to purchase such foods from the market and it is provided in the tiffin boxes. In a study conducted in Surat city, Gujarat on 5055 girl students it was revealed that 21% of students did not consume anything during the school hours. Among these children about 16% were pre-adolescents (5-10 years), 23% were early adolescents (11-15 years) and 31% were late adolescents (16-18 years).

The nutritional status of the school children has shown increase in the prevalence of both underweight and overweight. There is also remarkable prevalence of anemia (40-60%) in girls.

Thus a need has been felt to design a school health programme with emphasis on diet and health status during school as since directly affects the health status in the later age. This school health programme should encompass the following aspects.

- i) Evaluation of the food consumed by the child during school hours.
- ii) Nutrition health education – Training of teachers and peer group.
- iii) Organizing health melas..

Awareness about appropriate and desirable dietary habits in the earlier years to help develop overall healthier society and that in the long-term, diet and behaviour modifications of the future generations will not be needed.

14203 GEETA, KUMARI AND SHARDA, K (311, Gautam Buddha Niwas, Banasthali Vidyapeeth, **Banasthali 304022**, Rajasthan). NUTRITIONAL CONCERNS OF MIDDLE CLASS WOMEN IN THE AGE GROUP OF 25 YEARS.

Increasing demand on time at work place has put immense pressure on the diet quality of the women. Food pattern has changed from home processed food to ready mixes and available food items in the market. In market driven- food, priority is given to the taste. not to the nutritional security of the masses. A small study was conducted on 50 middle class females in the age group of 25-40 years. To assess the nutritional security of the women in this group dietary analysis and anthropometric measurements were carried out. Results of the study show that a large percentage of women (60 %) take 'Good' quality diet as compared to 'Fair' quality diet (40%). Mean fat consumption, mean total calorie consumption were higher than the Recommended Dietary Allowance. The calcium consumption fails to meet the suggested level(Long, 1986). Anthropometric measurements show that a t lirlly large percentage of women were obese (54.46%). Among the obese, android type obesity was the most prevalent (96.67%).

14204 GEORGE, PREETHI (Teacher in Home Science, Govt. Higher Secondary School, Piravom, **Ernakulam District**, Kerala). PROFILE OF IRULA WOMEN IN ATTAPPADY.

A study on the status of women of Irula tribes – a backward tribal community of Attappady region in Kerala was conducted. 250 women of age group 20 to 40 years belonging to various hamlets at Kadambara, Vayaloor, Varagampady, Nallasinga, Gonjiyoor, Sholayoor and Kooduthara etc. were interviewed with a self prepared interview schedule. The study came out with the following findings.

1. Among the Irula tribe the number of women outnumbered the number of males.
2. The average age of marriage of Irula women is 15 – 18 yrs.
3. The Irula women earn their own livelihood, but most of them are coolies or daily wage earners and many of them are denied adequate wages for their work.
4. Majority of the Irula women receive adequate nutrition and medical care.
5. Few of the Irula women receive financial aid from Governmental and other agencies and almost everyone live in their own houses.
6. Most of the Irula women are illiterate and only very few have degree.
7. Women have become increasingly aware of the family planning methods and majority had 2 to 3 children and many were found to be members of social groups, which helped to improve their standard of living.

14205 JAIN, MONIKA AND CHANDRA, AKANSHA (Department of Food Science and Nutrition, Faculty of Home Science, Banasthali University, **Banasthali** 304022, Rajasthan). EFFECT OF MEDICINAL IRON AND IRON RICH PRODUCT SUPPLEMENTATION ON ANAEMIA AND IRON STATUS OF YOUNG WOMEN.

Iron deficiency and anaemia are the twin maladies of dwindling resource and increasing population in developing countries, India being no exception. This disorder affects, people from all walks of life and is particularly prevalent in women and children. Therefore, the present endeavour was undertaken with an objective of studying the occurrence of anaemia in college going young women. An attempt was also made to compare the impact of intermittent medicinal iron supplementation with iron rich food product plus vitamin C supplementation (daily) on haemoglobin (Hb) level, serum iron, total iron binding capacity (TIBC) and transferrin saturation. Additionally, weight and height of the subjects were recorded. Out of the total 60 subjects, 44 were anaemic, prevalence of anaemia being 73.7%. For the purpose of intervention trial, anaemic and non-anaemic subjects were divided into three groups each, viz., (Ei) medicinal iron supplementation (twice weekly), (Eii) iron rich food product (niger seed biscuit) and 50 g guava supplementation (daily), (Ci) no supplementation (control). The mean weight and height of the non-anaemic group was higher than their anaemic counterparts. Supervised supplementation for 90 days resulted in statistically significant rise in Hb, serum iron and transferrin saturation in both the experimental groups of anaemic and non-anaemic category. Lowering of TIBC in the aforementioned groups was also statistically significant. Although iron rich food plus vitamin C supplementation was effective in improving Hb and iron status, it fell slightly short of the increment rendered by medicinal iron supplementation. The intervening crucial years of young womanhood before the onset of pregnancy during which much can be done, for safer and much competent motherhood, are truly wasted years. A sustainable as well as effective approach needs to be developed to control the scourge of iron deficiency, particularly in the vulnerable segment of "mothers- to- be".

14206 KUMARI, CHANDRA AND MAKKAR, SHEFALI (Human Development,, Faculty of Home Science, Banasthali University, **Banasthali** 304022, Rajasthan). EXPLORING THE DYNAMICS OF RESILIENCY AMONG ADOLESCENTS.

In the 21st century, social and economic changes have had a tremendous impact on youth, family and communities. Electric revolution has changed the world drastically speeding up the pace of life and eroding country's sense of community. Family members are often stressed and may not spend regular and meaningful time together as a group, children increasingly are left home alone when parents go for work and other crisis that individuals and families go through. These changes have resulted to challenges for adolescents too. If we are to assist these adolescents to face challenges of life strategies be employed to protect them from risks by actual inculcation of change resiliency skills. Resiliency can be stated as the capacity for physical, psychological or spiritual renewal and recovery in face of trauma. Resiliency is also described as resource navigation by youth to overcome the odds to become competent and confident caring individuals.

The present study "EXPLORING THE DYNAMICS OF RESILIENCY AMONG ADOLESCENTS" aims at analysing the extent of the presence of resiliency and change resiliency skills along with comparisons with regard to private and government school respondents, joint and nuclear family respondents and also between boys and girls. The total sample comprised of 200 boys and girls of adolescent age group. The tools used for data collection were "The Resiliency Quiz" and "Change Resiliency Quiz" both designed by Al. Siebert.



The data were analyzed with the help of frequency, percentage, mean, standard deviation and t-ratio. The results revealed that there was significant difference between the degree of resiliency and school settings as well as family settings of the adolescents. Similarly, significant difference was found between change resiliency skills and school settings as well as family settings of the adolescents. On the contrary, there was no significant difference found the resiliency and change resiliency skills with respect to boys and girls

14207 MOOSOOTTY, SHABNAM (Child Development Student, Bishop Chulaparambil Memorial College, **Kottayam** 686001, Kerala). THE SELF-ESTEEM OF SCHOOL CHILDREN STUDYING CBSE SYLLABUS.

The self-esteem of school children studying CBSE syllabus and gender difference in self-esteem were studied. Fifty boys and girls studying in sixth standard were selected as the samples. A self prepared closed questionnaire was used for data gathering.

The following results of the study are:

1. The school children studying CBSE syllabus shows positive self esteem.
2. Boys had more self esteem than girls.

14208 NAGAR, SHIPRA AND SHARMA, SHUBHANGNA (College of Home Science, CAU, Tura, **Meghalaya** 794101). INFLUENCE OF INTERVENTION ON TEMPERAMENT AND DEVELOPMENTAL OUTCOMES OF INFANTS.

Quality child care in the early years essentially means care with a high degree of positive interaction between caregivers and children which leads to better mother-child interaction. The present study attempts to study the efficacy and influence of stimulatory intervention on temperament and motor and mental development of infants. A sample of 109 infants of age birth to eighteen months was selected from two villages that served as an experimental group and control group. The study adopted a semi-longitudinal approach wherein the infants were followed upto 36 months with the final post testing at 36 months. Temperament of infants was assessed by a checklist and Bayley's Scale of Infant Development was used to measure motor and mental development. An intervention consisting of proper stimulation to the infants and scientific knowledge related to childcare, developmental milestones of infants and effective home environment was provided to the mothers of the experimental group infants. Infants in both the groups were pre-tested and post tested to see the effect of intervention. Statistical analysis revealed significant differences between both groups regarding motor and mental development. Temperament was found to be significantly associated with the developmental indices of infants. The stimulatory intervention programme was found to be effective in increasing the motor and mental development of children.

14209 NAJMA, P.M (Child Development Student, Bishop Chulaparambil Memorial College, **Kottayam** 686001, Kerala). THE SELF-ESTEEM OF SCHOOL CHILDREN STUDYING SSA SYLLABUS.

The particular study was conducted to find out The Self-Esteem of School Children Studying SSA syllabus. The self-esteem of school children studying SSA syllabus and gender difference in self-esteem were studied. Fifty boys and girls studying in sixth standard were selected as the samples. A self prepared closed questionnaire was used for data gathering.

The study brings forth the following results:

1. The school children studying SSA syllabus shows positive self esteem.
2. Girls have more self esteem than boys.

14210 NALWADE, V.M. AND HALNIKAR, J.J (Department of Foods and Nutrition, College of Home Science, Maharashtra Agricultural University, **Parbhani**). NUTRITIONAL STATUS AND PHYSICAL FITNESS OF FARM WOMEN.

The present study was undertaken to assess the nutritional status and physical fitness of farm women. A total of 200 farm women were selected from Parbhani district of Marathwada region from the age group of 20-25 yrs. Based on annual family income of the farm women they were categorized equally into two groups (i) Low income group Rs.  $\leq$  15,000/- (ii) High income group Rs.  $>$ 15,000/-. (A sub sample of 50 farm women were selected randomly for studying the physical fitness index). It was found that the mean value of body weight (kg) and body mass index of the selected farm women of high income group was significantly more than that of low income group. Consumption pattern indicated that among the cereals a relatively high per cent of selected farm women of low income (98%) and high income (96%) were found to be

consuming Jawar daily. Habit of daily consumption of leafy vegetables was noticed only in 8 per cent and 2 per cent of farm women of high and low income group respectively. More than 30 per cent of the selected farm women in the present study were found to be excluded certain foods from the diet due to some or other reason. Mean value of haemoglobin (g/dl) content of blood of the selected farm women of low income group ( $9.5 \pm 2.4$  g/dl) and high income group ( $9.9 \pm 2.2$  g/dl) did not differ significantly. Prevalence of anaemia was very high among the surveyed farm women and it ranged from 79 to 93 per cent. Maximum (56%) farm women felt that weeding activity was exertive followed by cotton picking (95%) and threshing (25%). Among 200 farm women 182 farm women complained one or more health problems like back pain, shoulder pain, neck pain etc during performing various farm activities. The calculated physical fitness index based on step stool test showed that most of the selected farm women of both the income group were having below average and high average physical fitness index. Also non-anaemic farm women had better physical fitness index than anaemic farm women. Overall nutritional status of farm women was found to be poor which ultimately affected on physical fitness index and work capacity of farm women.

14211 PALWALA, MISBA ANWAR; THAKUR, AARTI AND UDIPI, SHOBHA A (B-6, Gold Star SOC, Mukund Patil Lane, Behd, Andheri Mkt., **Mumbai** 400058). HEALTH AND NUTRITIONAL STATUS OF WOMEN AND CHILDREN FROM FEMALE – HEADED HOUSEHOLDS.

Fifty-five female headed households and thirty male-headed households were studied to assess the health and nutritional status of women and their children. The most striking features of the female-headed households were poverty and food shortages. Lower total and per capita income in female-headed household was responsible for child being forced to work. Female - headed households faced the most frequent and most severe food shortages.

Women from male-headed households were better off nutritionally in terms of BMI and nutrient intakes than those from female-headed households. On the other hand, female heads gave children greater priority, whose nutritional status was better than those from male-headed households. Amongst the female-headed households, children from group III were best off.

Women from female-headed households enjoyed more decision-making power than the women from male-headed households. However, inspite of being responsible for the family, they had a lower status in the community as compared to the women from the male-headed households.

14212 PARIMALAVALLI, R.; THILAGAVATHI, S. AND DIVYA (Department of Food Science, Periyar University, **Salem 11**, Tamil Nadu). DIETARY ADEQUACY AMONG TRIBAL ADULT MALE AND FEMALE OF SALEM, TAMIL NADU.

Diet forms an important component of health and nutritional status of an individual. A balanced diet is essential to maintain an optimal nutritional status. Inadequate intake of food leads to under weight in adults. Hence adequate dietary intake need to be given due importance. This study was aimed at evaluating the adequacy of diet among tribal men and women of Salem District, Tamil Nadu. Data were collected from 100 households selected by snowball sampling method with a questionnaire on dietary intake of adult men and women. The study revealed that 52 % of them were adults. Among the adults 54 % of them were males, 46% of them were females. Majority (86%) of the selected households' income was below Rs.2500 and most of them were coolies. Approximately 52% of their income was incurred for purchasing cereals. Cereals were staple food. Diet survey by 24 hours recall method revealed that the mean daily cereal intake was 419 Gms in males and 390 Gms in females. The consumption pattern of pulses (31gm; 29gm), milk and meat products (4gm; 5 gm), vegetables (27gm; 30gm), fats and sugars (2-3gm) was in males and females respectively. Therefore, lower consumption of dietary intake as compared to RDI reveals striking differences that could be the cause of nutritional disorder in later of life.

14213 PATNAM, VISALA; BANGALE, JAYA AND DESETTY, RAMANA (Department of Child Development, College of Home Science, Marathwada Agricultural University, **Parbhani** 431402). IMPACT OF SELF CARE AND FAMILY LIFE EDUCATION INTERVENTION MODEL AND MATERIALS ON AWARENESS AND BEHAVIOR OF RURAL GIRLS.

Marathwada Agril. University, Parbhani in collaboration with Zilla Parishad. Hingoli Launched Rashriya Sam Vika. Yojana &heme on empowering rural teenage girls for self Care and family life in 2OfJ5 to 2007. In three phave,v totally 7462 rural girls in 210 villages were trained for a Period of 4 months, weekly twice for 2-4 hrs on selected aspects of self care and family life. They were pre and post tested to study the impact of intervention. Majority of the sample rural girls found to

have only either poor or fair levels of awareness about the delict components in self care and family life intervention and general behaviour. However after receiving self care and family life education intervention for a period of 3-4 months, highly significant positive changes were recorded in the rural girls' awareness and behaviour as their percentages increased significantly in fair and good categories awareness from the category of poor in all the components of the intervention.

14214 PUNNOOSE, ANIE K. (Child Development Student, Bishop Chulaparambil Memorial College, **Kottayam** 686001, Kerala). INFLUENCE OF TELEVISION ON FAMILY RELATIONSHIPS.

The study on '**Influence of Television on Family Relationships**' was conducted to note the influence of TV on husband-wife and parent-adolescent girl relationship one hundred nuclear family members having TV in their home from Kottayam, Alappuzha and Pathanamthitta Districts were selected as sample on the basis of convenience sampling. A closed questionnaire was the tool for the survey. The questionnaires were separately prepared for the each member of the family. The influence of TV on the four aspects of family relationships that is husband's relationship to his wife, wife's relationship to her husband, parent's relationship to their adolescent girls, adolescent girls relationships to their parents were assessed.

The present study reported the following results:-

1. **Husband's Relationship to his wife**
  - a. 61% of husbands maintain only positive relationship to their wives.
  - b. 17% of husbands maintain an average relationship to their wives.
  - c. 22% of husbands have negative relationship to their wives.
2. **Wife's Relationship to here husband**
  - a. 58% of wives maintain only positive relationship to their husbands.
  - b. 18% of wives show an average relationship to their husbands.
  - c. 24% of wives have negative relationship to their husbands.
3. **Parent's Relationship to their adolescent girls**
  - a. 67% of fathers and 47% of mothers maintain only positive relationship to their adolescent girls.
  - b. 11% of fathers and 18% of mothers have average relationship to their adolescent girls.
  - c. 22% of fathers and 35% of mothers have negative relationship with their adolescent girls.
4. **Adolescent girl's Relationships to her parent**
  - a. 58% of adolescent girls maintain only positive relationship to their both fathers and mothers.
  - b. 20% of adolescent girls have average relationship to their both fathers and mothers.
  - c. 22% of adolescent girls show negative relationship to their fathers and mothers.

14215 RAVINDRAN, REMYA (Child Development Student, Bishop Chulaparambil Memorial College, **Kottayam** 686001, Kerala). THE INTENSITY OF STRESS FACED BY THE WORKING MOTHERS.

The present study is an attempt to find out the intensity of stress faced by the working mothes. The intensity of physical and psychological stress of nurses, office workers, sales girls and teachers were assessed.

200 working mothers (fifty nurses, fifty sales girls, fifty teachers and fifty office workers) were selected as the samples for the study. The samples were selected using purposive and convenience sampling methods. The data was collected using a self-prepared closed questionnaire.

The study brings forth the following results:-

1. Working mothers were under intense stress.
2. Working mothers had intense physical stress.
3. Working mothers had moderate psychological stress.
4. Working mothers in different job fields showed intense stress
5. Working mothers in different job fields showed intense physical stress.
6. Working mothers in different job fields showed moderate psychological stress.
7. 74 percentage of teachers, 70 percentage of nurses, 62 percentage of sales girls and 56 percentage of office workers showed intense stress.
8. Nurses (86%), sales girls (86%) and teaches (86%) and office workers (78%) experienced intense physical stress.
9. Nurses, sales girls and teachers (14% each) and 22% of the office workers had moderate physical stress.
10. Sales girls (90%), teachers (88%), nurses (86%) and office workers (80%) showed moderate psychological stress.

14216 RAY, KASTURI SEN (Department of Food Science and Nutrition, Department of PGSR in Home Science, SNDT Women's University, **Mumbai** 400049). NUTRITIONAL TRANSITION AND CHILDHOOD OBESITY IN DEVELOPMENT COUNTRY.

Obesity epidemic of today can be marked as a consequence of transition in both economic development and technological development, leading to transition in nutrition or dietary habit and in activity pattern. Obesity has a tremendous medical, social and economic impact on individuals and society as a whole. In developing countries like India where population size is large and infra structure is not so well developed, the beneficiary effect of development is not distributed equally throughout the country and mostly enjoyed by its privileged class. Trend of rapidly increasing obesity in children and adolescents has become the greater concern today. Furthermore, childhood obesity has psychosocial consequences, relating to a loss of self-esteem, worsened by the stigmatization of obesity. The ensuing epidemic of childhood obesity, as well as the rate at which the prevalence is increasing, highlights that a focused attention on this issue is needed to avoid loss of human resources due to the associated health risks of our future generation. Childhood obesity occurs as a result of the complex interaction between Nature (genes) and Nurture (environment). It is time that we realize that the parents and care givers has the biggest responsibility for the childhood obesity in most of the cases. The modernization and technical development has influenced the infant feeding practices, over protection, availability of calorie-dense food and the lack of encouragement of activity levels during childhood. During the period of infant feeding, when the individual child has no role to play, limited or no breast feeding, over protection and forced feeding of children in small nuclear family where good food means good amount of food, early introduction and Tequent serving of Nutrient-dense commercial weaning food, early excess sugar lead to a magnified insulin response with its resultant impact on adipocyte cell number and size. Subsequent exposure to fast foods, makes the environment conducive for obesity development in children. Another factor that one needs to emphasize is the physical inactivity. Academic load, lack of safe place to play and lack of conscious effort has confined the children into the four walls of the computer and TV room leading to the inevitable consequences.

Studies done in our laboratory has emphasized two important etiology of obesity. One is Indian population has higher fat% for its corresponding BMI and the second factor indicate that in the process of elimination of macronutrient malnutrition, cheaper, energy dense, cereal products has been introduced as staple food, which has a very high glycemic value. This may be a major factor for wide spread obesity and related metabolic disorders.

14217 SHOBHA B. (Smt. VHD Central Institute of Home Science, **Bangalore**). ROLE OF TECHNOLOGY IN IMPROVING THE MANAGERIAL PRACTICES OF WOMEN IN SERICULTURE.

The introduction of newer technologies in sericulture play a significant role in reducing the drudgery of the rural women. Newer technologies in sericulture has the scope to increase productivity, product value, labour efficiency and reduce cost to obtain higher margin of profit and also conserve time and energy which can be effectively used for other activities to improve the quality of life. Hence the present study was undertaken with the major objective of estimating the time allocation pattern and energy expenditure of women for different household and sericulture activities. Two districts – Bangalore Rural and Kolar in Karnataka State were selected for the study comprising of 250 households. Out of these 250 households 166 households belonged to the experimental group i.e., those who practiced newer technologies for sericulture activities (Group-I) and the remaining households were the control group who did not practice newer technologies in sericulture enterprise (Group-II). Two types of activity charts were developed to study the time and activity pattern. One was for sericulture activities and other for household activities. Activities and duration of time spent upon waking until the women went to bed were recorded by both the groups for 30 days. Mean energy kilo calories was worked out for different activities using kilo calories per minute, per kg body weight. The results revealed that mean time spent on household related activities by Group-I women was 1092 mts. and energy expenditure was 1609 K.Cal Group-II women spent 960 mts. on household related activities with the energy expending of 1519 K.Cal Group-I women spent 348 mts. expending 615 K.Cal of energy for sericulture activities, while Group-II women spent 480 mts. and expended 865 K.Cal of energy. The difference between both the groups for household and silkworm rearing activities was found to be statistically significant with respect to time and energy expending. Thus the study concludes women practicing newer technologies gains more time and energy for various activities, reduces drudgery and enhances socioeconomic status when compared to the traditional rearing method, thus improving the quality of life.

14218 SINGH, SHAKTI (Department of Home Science, Deen Dayal Upadhyay Gorakhpur University, **Gorakhpur**, U. P.). INFLUENCE OF LACTAGOGUE ON LACTATIONAL PERIOD AMONG MOTHERS.

The study was conducted to know the importance of traditional specific diets on their nutritional status, to observe the main and common ingredients used in different regions and to observe the deficiencies, if the lactagogue is absent in their diets. Any inadequacies in her diet influence both the quantity and the quality of milk secreted, although the effect on quantity is more pronounced. A well nourished mother on an average secretes about 850 ml/day, whereas in case of a severely malnourished mother, the level may go down to as low as 400 ml/day. In India during lactating period among all the religions, some traditionally specific diets are given to the lactating women (generally 0-6 months) who are known as 'LACTAGOGUE'-Substances that promote lactation. Lactagogue are well balanced nutritious diet is, therefore, of extreme importance for the mothers in India to provide enough milk for the child as well as to maintain her own health and nutritional status. During this study, the survey among lactating mothers of different religions from moderate and high economic status was performed, to know the traditionally specific diets, which they consume. Mohoddipur, Basaratpur, Bichia-Colony, Humayupur area of Gorakhpur city were selected by convenience sampling method for the conduct of study. Lactating mothers were selected by purposive sampling method from the age group of 25-35 years and all the subjects belonged to middle and higher income group. 30 respondents were selected on the basis of lactation period. They were asked to fill up a questionnaire which was developed for gaining the importance of lactagogue and the nutrients essential during lactation period. The study revealed that Overall respondents were agreed that mother's milk is a complete diet for an infant and colostrum should be feeded to an infant. 41.0% mothers feed their child after the duration of one hour, 43.30% feeds after two hour, 13.30% feeds after three hour and only 3.30% mothers feed after four hour duration. Mothers state that this diet (Lactagogue) is important during this period because it fulfill the losses during delivery means repairing of the ruptured cells, provide energy, and most vital function is to enhance milk secretion. Thus, effort efforts should be made to educate the mothers who do not follow this.

14219 SOUMYA RAVINDRAN K (Child Development Student, Bishop Chulaparambil Memorial College, **Kottayam** 686001, Kerala). PRACTICAL LIFE SKILLS OF SCHOOL GOING CHILDREN FOLLOWING SSA & CBSE SYLLABUS.

The present study is an attempt to find out the practical life skills of school going children following SSA and CBSE Syllabus. One hundred school going children (Fifty children following CBSE syllabus and fifty children following SSA syllabus) studying in fifth standard were selected as the samples. The 'Memory', 'Problem solving' and 'Judgment' skills of school going children following S.S.A. and C.B.S.E. syllabus were studied and compared. The data were collected using Interview Schedule and Self Prepared performance test battery. The Performance test battery consists of 3 subsections. Each subsection in the performance test battery consists of 5 tests each. The time taken in seconds, by the children to complete the tests was the score for the children.

The study brings forth the following results.

1. Children following SSA and CBSE syllabus are equally skillful in practical life skills.
2. Children following CBSE syllabus had good skills in memory and judgment skills than children following SSA syllabus.
3. Children following SSA and CBSE syllabus are equal in their problem solving ability.

14220 VIJAYAN, GREESHMA (Child Development Student, Bishop Chulaparambil Memorial College **Kottayam** 686001, Kerala). MOTHERS' PARTICIPATION IN AYALKOOTTAMS-ITS INFLUENCE ON THEIR BEHAVIOUR STYLE.

The present study is an attempt to find the influence of mothers' participation in Ayalkoottam on their behaviour style. 100 mothers participating in Ayalkoottam, (50 mothers from Ernakulam District and 50 mothes from Kottayam District) were selected as samples using convenience sampling method. The data were collected using a self-prepared closed questionnaire. The influence of mothers' participation in the Ayalkoottam on their Initiativeness, Autonomy, Responsibility, Sociability and Adjustability were assessed.

The study brings forth the following results:-

1. The participation in Ayalkoottam highly influenced the behaviour style of mothers.

2. The behaviour pattern of mothers improved to a great extent after participating in the Ayalkoottam.
3. The Initiativeness of the mothers increased after participating in the Ayalkoottam.
4. The Autonomy of the mothes increased after participating in the Ayalkoottam.
5. After participating in the Ayalkoottam, the mothers showed a higher level of Responsibility.
6. The Sociability of the mothers became better after participating in the Ayalkoottam.
7. The mothers' Adjustability improved after the participation in the Ayalkoottam.

14221 UDIPI, SHOBHA A. ; GHUGRE, P.S.; JANI, RATI AND KARIA, TIRTHA (Department of Home Science, SNTD Women's University, **Mumbai** 400020). MICRONUTRIENT CONTENT OF COMPLEMENTARY FOODS FED TO YOUNG URBAN SLUM CHILDREN.

14222 UDIPI, SHOBHA A (Department of Food Science and Nutrition, S.N.D.T. Women's University, Mumbai 400020). ENDING MALNUTRITION AND IMPROVING QUALITY OF LIFE IN INDIA: WHAT CAN HOME SCIENTISTS DO?

India is marching towards globalization and becoming a strong economy. It has made rapid strides that are reflected by its significant growth. The average growth rate in the last 4 years of the 10<sup>th</sup> Plan period (2003-04 to 2006-07) has been estimated to be 7.2%, a rate higher than a growth rate achieved in any previous plan period.

In spite of this creditable performance, India's economic growth has not been very inclusive. This is indicated by the momentum of agricultural growth, modest pace of decline in the percentage of population below the poverty line and not much increase in number of jobs in the organized section. Access to basic infrastructure and services including housing, health, education, clean drinking water and sanction still remain a distant dream for a major proportion of Indians. All of these along with insecurity of food and nutrition culminate in the high magnitude of under nutrition among the marginalized sections and groups in the country.

The 146 million children below 5 years of age, who are in the developing world, 73 percent (106 million) live in 10 countries with half of the developing countries' number coming from India. Figure 2 shows that of the estimated low birth weights (LBW) per year in the developing world, more than half of the >20 million occur in S. Asia, with more than one-third being in India. Further, the problem is that only one in four births are weighed in S. Asia-making it the region with the largest proportion of new born infants who are not weighed.

## 15. INTERNATIONAL RELATIONS

15223 GHOBLE, VRUSHAL (212 Jhelum Hostel, Jawaharlal Nehru University, **New Delhi** 110067). EXTERNAL STAKEHOLDERS IN THE G.C.C. ENERGY MARKET: IMPLICATIONS FOR INDIA.

The GCC states (Bahrain, Kuwait, Oman, Qatar, Saudi Arabia and the United Arab Emirates) contribute around 42 per cent and 24 per cent of the world's total oil and gas reserves respectively. The region being a key supplier of the global hydrocarbons, therefore, is a much sought after market. In the recent years, the flock of external stakeholders (namely, US or EU) has raised the intensity of competition worldwide, specifically in the GCC region. An important point to note is that a steady rise in demand is coming from Asia. Therefore, the market is witnessing not just a volume rise in demand but also a paradigm shift in its direction of energy trade. The growing energy needs are compelling the external players to find their share in the global energy market. The present paper deals with the GCC energy market in particular. The paper tries to investigate the entry of external stakeholders in the GCC energy market within a framework of energy security policy.

Security of supply has of late become a major concern for the world, mainly due to many of the countries depending on imported fuel. Oil accounts for a larger share in the world's energy consumption, especially in the less developed countries. In a context, where changes in the global demand are bringing pressure to increase production and revenue. It would be topical to probe, how the old and new players can cooperate or compete to gain these energy resources. Can these countries use their technological expertise to use the regions reserves in the best possible way?

India's dependence on imported oil to meet its requirements has exceeded 75 per cent. If India is looking at the region (GCC) for its future energy needs, certainly the presence of other stakeholders in the GCC hydrocarbon market will have its impact on the Asian in general and Indian economy in particular. India's engagement with the GCC, hence, remains highly sensitive to the energy policy pursued by any stake holder in the region. A primary focus of this paper is to analyze the possible implications for developing countries, with special reference to India.

15224 GIRI, MADHUSMITA (Centre for West Asian and African Studies, School of International Studies, Jawaharlal Nehru University, **New Delhi** 110067). GCC-CHINA ENERGY ENGAGEMENT.

Energy has emerged as critical factor in defining relations among the nations. The present study reinforces it by analysing evolving profile of GCC-China relations. It has been argued that both the GCC countries and China place energy central in defining their relation. GCC Countries, though rich with hydrocarbon reserves are in search of investment to augment their production capacity and market to ensure demand. China, on the other hand, increasingly facing deficit on energy account. Hence it is urgently looking for external supplies to ensure its growth momentum and GCC Countries could be the major source of supply. Thus the synergy of interest is giving new dynamism to their relationship.

The West Asia region is the world's largest oil producer and exporter while Chinese oil consumption is growing at the fastest rate in the world. West Asian producers want to secure a buyer to their oil and China wants to secure a reliable supplier. The primary aim of China's diplomacy in the Gulf region is to serve the central task of economic modernisation.

The present study also underlines that the imperatives of their mutual energy security is expanding the relationship towards a wider framework of interdependence. The interdependence is encompassing the Asian continent, thus, making China's increasing presence in the Gulf energy market not a threat to other Asian consumers like India but a source of stability to their energy supply.

The foundation of the relationship between the GCC Countries and China lies on the fact that China's rapid development is inseparable from a steadily rising need for energy supplies, while the Gulf States wish to make sure that the volume of their energy exports will remain sufficiently high to ensure their prosperity. The GCC region's producers want to secure a buyer to their oil and China wants to secure a reliable supplier. Energy security is a major consideration of China's Gulf energy policy. China is interested towards Gulf countries because of the later large proven energy reserves, idle surplus capacity and relatively low development and production costs. China needs to secure a stable energy supply in order to sustain the strong economic growth. To secure the energy supply line in future, China is adopting market measures.

The Chinese drive for energy into the GCC region is likely to create tension in the interests between the US and China in this region. The expansion of Sino-Gulf energy ties thus has strategic dimension as well. China's efforts to establish closer ties with this region have economic, political and military dimensions. Economic interdependent area will face more problems if China involves in internal politics of the region. China is also seeking to gain a foothold in the GCC region that increasingly resets the US presence. In doing so, China hopes to gently challenge American control by having greater influence in the region, which would complement and project China's global ambitions. China's search for supply security has risen to the highest level of priority in terms of statecraft and commercial activity. The GCC countries have to coordinate their external and internal policies particularly in economic domain.

The main question is what made the GCC countries to reorient energy policy towards the East? How 'the Look East Policy' would redefine their relation with the West and the East? What are policies instruments which China is using to promote the stake of Gulf countries in the Chinese market and what are Chinese short and long-term energy policy objectives?

The principal purpose of this study is to examine China's growing involvement in GCC energy market and its impact on its orientation and profile. The intent of this paper is also to examine the implications of Look East Policy of GCC countries with reference to Chinese stakes in the region.

The Geopolitics of security is the main cause for Gulf region to look towards the other countries for living a better and peaceful life. GCC countries energy engagement with China is motivated by strategic concern, though China looks towards the region for its energy security. Growing GCC- China energy induced relations have wider regional and global ramifications.

15225 JOSHY, P. M (School of International Relations, M.G. University, **Kottayam**, Kerala). STATE AND CIVIL SOCIETY: AN INDIAN EXPERIENCE.

This paper is an attempt to elucidate the exclusionary nature of the Indian socio-political system, how it has been accelerated with the changed scenario of the state-civil society relations, and the emerging threats to the process of democratization in this neo-liberal epoch.

The Indian state was not a mere product of capitalism. The post-colonial state had facilitated the capitalist development on the one hand and to a greater extent preserved the pre-capitalist forces on the other. This 'passive revolution' had wretched the vast chunk of the population into the dark areas of the society. The process of nation- building in its varied forms has portrayed them as the 'other'. The last sixty years of experience shows that these sections of the people compared to other strata is in a mode of stagnation. In this point of view the Indian democracy is more superficial and the formal political practices are mere futile exercise or it exhibits a democracy which seems more and more emaciated.

In a pluralistic society like India, the inter-subjective interactions seem to be the basic premise for democratization. In the pre-colonial era, the Indians had developed and exhibited a composite culture. The bourgeoistic political practices of the colonial-post colonial periods, however, considerably altered this synthetic culture. This process tends to compartmentalize communities which ultimately crystallised identities. The assertion of these communities in the political milieu has reduced the possibility for inter-subjective interactions, and the space for secularisation and democratization of the society.

The epoch transition of the state from its welfare capitalist phase to the neo-liberal has prompted many anti-democratic responses and possibilities. The state has been withdrawing from the societal realm, especially as a major provider and the remaining space has been allotted for free individual self-regulation and NGO activism. The state has also been showing authoritarian tendencies. The civil society is caught by the movements that arise out of the insecurity syndrome created by the process of globalization. These developments have ultimately provided a fertile ground for the ascendancy of many right-wing political forces.

15226 KUMAR, PRIYA RANJAN (Centre for West Asian and African Studies, School of International Studies, Jawaharlal Nehru University, **New Delhi** 110067). SAUDI-US RELATIONS IN THE CONTEXT OF WAR ON TERROR.



War on Terror is one that is intimately linked with the intervention in Afghanistan under Operation Enduring Freedom and with the controversial Bush Doctrine on pre-emptive strikes against terrorist entities and facilities. On one side, those opposing U.S. military interventionism have argued that war on terror provided one more convenient cover for a renewed imperialist oil grab in the form of blood for oil and militarism for democracy in West Asia. On other side, links between oil and terrorism pointed at problems of governance in oil producing countries. War on terror justified as a war of liberation against oil-funded dictators, the U.S. portrayed its foreign policy as shifting from ensuring free access to oil for the world market, to ensuring that oil is delivering freedom to local populations. Finally the pillars of the realist school of International Relations J. Mearsheimer and Stephen Walt argues that Washington's Middle East policy is too closely to Israel to serve its own national interest in the region, particularly, in the so-called, war on terror. In this volatile international environment Saudi-U.S relation is being explored.

Historically, in the period of Second World War in 1945 the first meeting between U.S. President, Franklin D. Roosevelt, and a Saudi king, Abdel Aziz al-Saud, the founder of modern Saudi Arabia, was held abroad on American warship in the Suez Canal. The two leaders laid down the foundations for a solid alliance between their two nations. The United States is the world's largest oil consumer and importer, while Saudi Arabia is the world's leading oil producer and exporter. Meanwhile, given its vast hydrocarbon resources, large size and small population, the kingdom has been threatened by more populous and powerful neighbours (e.g., Egypt, Iran and Iraq). As a superpower, the United States has the political will and the means to protect Saudi Arabia and its oil fields. In short, since the mid-1940s the unofficial alliance between Washington and Riyadh has been based on "oil for security". Saudi Arabia has, for the most part played role as the key, low-cost, high quality "swing" producers on global petroleum markets to lower energy prices. In return, the United States has demonstrated its determination to defend the kingdom from real or potential threats by regional rivals.

This historical friendly relationship, by September 11, 2001, therefore, the premises on which the Saudi- U.S relationship was based were under question. Americans and Saudis soon found themselves looking at each other as strangers. Reason is very simple within a day of attacks; it was known that 15 out of 19 hijackers were of Saudi Nationality and Osama Bin Laden, the main figure behind these attacks was born in Saudi Arabia. Meanwhile, turning point came in the Saudi-U.S relation when the kingdom was terrorized by the series of terrorist attack that took place through the homegrown suicide bombers simultaneously including three housing complex in Riyadh from November 2003 to January 2004. After the September 11, policy makers and think tanks in Washington strongly criticized what they described as a Saudi policy of promoting terrorism and funding hatred. A very negative view of Saudi Arabia, and sometimes of Islam in general, was articulated in the U.S. press and in a number of high circulation books, which captured and promoted the popular mood. Among the latter were Hatred's Kingdom, Sleeping with the Devil, and The Two Faces of Islam: the House of Saud from Tradition to Terror. Laurent Muravice of the Rand Corporation described Saudi Arabia as "The Kernel of evil, the prime mover, and the most dangerous opponent" the United States faced in the Middle East

Although the United States and Saudi Arabia have differing concerns about a Shi'a-led Iraqi government, the two states share an interest in preventing Iraq's collapse and denying Iran a pronounced influence there. But it is undeniable fact that September 11, 2001 events has given more space to pursue U.S vital national interest towards the West Asian region in general and Saudi Arabian Affairs in particular rather than shutting down the space in the context of War on Terror. In sum, the end of the cold war in general and the 9/11 episode in particular have introduced new security threats for both Saudi Arabia and the United States. Differences over Afghanistan, Iraq, Iran, and the region will cause, and have already caused, new points of tension. Still, given Saudi Arabia's strategic real estate and shared concerns about Iraq, Iran, the two states will likely seek ways to establish a strategic accommodation. Today Saudi leaders must work to address issues surrounding the financing of extremist thought .In return; Washington must find ways to help the pragmatists prevail in their domestic battle. Stabilizing Iraq and coming progress toward peace between Israelis and Palestinians will help neutralize the toxic anti-American atmosphere in the region. Finally, Realists and conservatives of the both countries should remember the 200-year old tested wisdom of Edmund Burk-"One does not try to repair one's house in the middle of a thunderstorm".

15227 LOPOYETUM, SAMWEL KAKUKO (Department of Cooperation, Faculty of Rural Social Sciences, Gandhigram Rural University, **Gandhigram** 624 302, Dindigul District, Tamil Nadu) AND CHEMONGES, LAWRENCE K (Department of Sociology, Gandhigram Rural University **Gandhigram** 624 302, Dindigul District, Tamil Nadu). NEW PARADIGMS AND STRATEGIES FOR CONFLICT MANAGEMENT IN NORTH-SOUTH SUDANESE (AFRICA) CONFLICT IN GLOBALISED ENVIRONMENT.

15228 PANDA, SNEHALATA (Department of Political Science, Berhmapur University, Berhampur 760007, Orissa). US-RUSSIA RELATIONSHIP :IMPLICATIONS.

Multiple reasons characterize U S Russia ambivalent relationship. Their convergence on several global issues immediately after the dismemberment of Soviet Union no longer typify the present situation. Economic concerns as well as their desire to dominate world affairs are perceptible in their policies. Russia has asserted its influence in several countries which were integral parts of the former Soviet Union and its allies during the cold war . US justifies its foreign policy as "enlightened self interest" while Russia defends it as "rational self interest" but for both "self interest" is the common determinant. Apprehensions therefore , have surfaced about genuine strategic partnership which evolved between them after the collapse of the Berlin wall.

US policy across the world ,in particular the "near abroad" has thrown up challenges for Russia. It has resented U S plan to position radar stations in Central Europe . NATO expansion has alarmed Russia. Its decision to conduct long range patrol by bombers over the Arctic part is an aggressive response to NATO expansion .

Russia and China are converging more and more on several economic and geopolitical issues The recently concluded agreements in the Russia -China Forum has drawn both countries together to counter encirclement and containment .Russia has forged strategic alliance with China which too is scared of similar ploy by US . The Shanghai Cooperation Organisation(SCO) might act as a mechanism to regulate Central Asian energy exports ,a mini (Oil and Petroleum Exporting Countries )OPEC within SCO. Russia is closer to India in trade and nuclear commerce Immediately after dismemberment of the Soviet Union ,Russia toed U S on several issues concerning its relation with India .It could not prevent NATO expansion to Warsaw pact countries and Baltic states and involve in Balkan issue. But the strong economy bolstered by energy revenue has strengthened its bargaining capabilities on several global issues in international and bilateral forums.

It has made deals with Iran, to speed up construction nuclear reactor at Bushehr and to sell arms and airplanes. During the visit of Putin to Iran or the Caspian Sea meeting of five countries ,viz Russia, Iran, Turkmenistan, Azarbaizan and Kazkhstan signalled that these countries resent the use of their territory for military purposes. Russia has geopolitical commercial and nucleaar comemece relationship with Iran.Though these indications signify competition and containment but there is an attempt to work for peace which is evident from the recent Russian attempt to diffuse the Iranian nuclear prgramme .While Russia is trying hard to revive its preeminence in world affairs and likely to succeed because of its economic performance, U S is keen to assert as a single superpower .The forces of globalisation have defined economic performace of energng economies like India and China .The paper seeks to discuss the changing geopolitical scenario and its implications for Asia including India.

15229 SINGH, N. KOIREMBA (Department of Political Science, Faculty of Arts, The Maharaja Sayajirao University of Baroda, **Vadodara** 390002). NON-TRADITIONAL SECURITY: A STUDY ON ILLICIT DRUG TRAFFICKING AND NARCO-TERRORISM IN INTERNATIONAL RELATIONS WITH REFERENCE TO EAST ASIA.

In comparison to the traditional meaning of security in International Relations, the concept of non-traditional security has broadened to include various global as well as domestic issues. The non-traditional security threats pose greater challenges and threat to the security of the state in both political and economic terms, beyond the sovereignty and the boundary of nation. Among them Illicit Drug Trafficking and Narco-Terrorism are the serious non-traditional threats in present world which directly affect to the human race.

15230 ZAHIRINEJAD, MAHNAZ (Centre for West Asian and African Studies, School of International Studies, Jawaharlal Nehru University, **New Delhi** 110067). IRAN'S POLICY IN NEW AFGHANISTAN.

Powerful government officials in Tehran are aware that Iran's porous border with Afghanistan is spawning a multiplicity of problems which in their struggle against the US could prove to be exorbitantly costly. Given Iran's geographical location, Tehran simply cannot wish away hostile neighbors or change them. It has to reconcile with the grim, ground- realities as expeditiously as possible for its national interest but that is easier said than done.

Since the last three decades, Iran has been supporting Shia groups, both militarily and politically, on an earlier concept which emanated from its policy "Export of Revolution." Tehran's main idea was to penetrate into Mghanistan and increase the role of Shia groups there, but the Americans, in an effort to block the Iranians in Mghanistan, chummed up with the Taliban, making things difficult for Tehran. Things were aggravated when both Saudi Arabia and Pakistan supported the

Taliban to reduce Iran's role among Muslim countries. The subsequent Iran- Taliban conflict increased and the Taliban killed eight Iranian diplomats in Mazar Sharif.

In such an environment, the security on Iran- Mghanistan border became downgraded, chiefly because of the increase in opium trade and human smuggling. Tehran realized that the Taliban presented the maximum animus than any other neighbour. The Iran- Taliban violence increased but that did not mean that the Taliban was following the US policy. Islamic fundamentalism skyrocketed and it particularly streaked against the US. These consequences led to Mghanistan being branded as the epicenter of global terrorism.

### **Iran Policy towards New Afghanistan**

The collapse of Taliban brought security and peace for Iran in its eastern borders, but at the same time US became a neighbor of Iran. Therefore Iran tried to change its policy towards US into a new situation. Iran policy was based on attempts to make stability and also to reduce violence among Shia and Sunni groups in Mghanistan. Iran was searching some way to cooperate with US and reduce tensions between the two countries. At the first it seemed, US followed this policy and showed interests but after the stability and reduction of violence in Mghanistan, and also emerging new conservative government in Iran increased US - Iran conflicts. In fact, US policy towards Iran's nuclear programme causes Iran new approach to Mghanistan. Also Iran's policy towards Mghanistan has been dependant on Mghanistan-US relations. For this, Iran has supported some of the Mghan Shia groups that play an important role in the Mghanistan Government. Iran, also is trying to have a close relations with Kabul, to increase its influence.

Iran has participated in the reconstruction of Afghanistan. The stated policy would lead Iran to restraining the US from attacking Iran, using Afghanistan as a mediator and preventing terrorist (Al Qaeda and Taliban) activities against Iran.

At the same time, Iran is trying to expand its impact over Shia groups in Iraq. Therefore, Iran's Influence in Iraq, Lebanon and Afghanistan's Shia groups led America to enter into relationships with some of Iran's competitors, it means Pakistan.

When the U.S and Pakistan decided to cooperate with each other, Iran became a loser. Although Iran and Pakistan historically have a good relationship, it led Pakistan to talk about "foreign factors" in Balochistan's violence and Islamabad accused India and Iran for it. Pakistan believes that Iran is concerned about its border near Balochistan which might be used by America to attack Iran.

Iran feels that being strategically surrounded by US, to solve this problem it tried to make allies with India, China and Russia to stand up in front of U.S. policy in the region, but this diplomacy has been not successful yet.

## **16. JURIDICAL SCIENCE (LAW)**

16231 BURUNG, HEMA SHASHI (Flat No. 5, Shripuja Appartment, Swami Samarth Nagar, Opposite Citu Bhawan, **Nashik** 422008). RIGHTS OF THE AGED PROMISES KEPT AND PROMISES TO KEEP.

Over the past several decades the lowering in birth rate and death rate has resulted in an increase in the population of the aged. Presently there are seventy seven million people, above 60 years in India. By the year 2020 more than thousand million people will be of this age in the world. With this kind of ageing scenario, there is pressure on all aspects of care for the older people—be it financial, health, shelter etc. Human rights are universal and belong to all human beings including older people. Human rights of the aged are explicitly set out in various International Covenants right from the U.N.

Charter and Universal Declaration to the Regional Covenants all over the world. In these the following rights of the aged are recognized.

1. Right to life with dignity including adequate food, shelter and clothing.
2. Right to health care.
3. Right against exploitation, neglect, abuse and discrimination.
4. Right to adequate social security.
5. Right to participation, decision-making and development.

In India, these rights are incorporated in Fundamental Rights and Directive Principles of the Indian Constitution. Art. 41 specifically directs the state for making effective provisions for securing the right to public assistance in cases of old age. Social security has been made a concurrent responsibility of central and State Government. The National Policy on Older persons 1992 & 1999 highlights the problems – like the abuse of the elderly, to lack of proper medical facilities and recreational centers – which are still faced by the elderly in India, where intervention and action of the Government is required. Consequently the passing of the Maintenance and Welfare of Parents & Senior Citizens Bill 2007 which provides 3 months jail term for neglecting parents etc. have been discussed. For providing quality care, it can be concluded that, a multi-disciplinary approach needs to be taken where self help is best help and proper retirement planning by identifying the possible problems, one could face and realistically safeguarding one's own interest is necessary. Similarly the family plays a crucial role in caring for the elders, the Government providing for proper infrastructure, the educational institutions providing geriatric training and the society and the social workers providing the supportive role also needs to be taken.

16232 CHITNIS, DEEPA (Law School. SNDT Women University, **Mumbai**, Maharashtra). PROTECTION AGAINST SEXUAL HARASSMENT OF WOMEN IN INDIA.

On 6<sup>th</sup> of December 2007 the Supreme Court upheld the Delhi High Court's decision of allowing women to serve liquor in bars till late night. On the face of it this move is a step in the right direction to bring women at par with their male counterparts, in terms of salaries and incentives. However it is debatable whether the Indian society is ready to accept bartending as a "respectable" job for women. Indian male dominated society continues to be stuck in the 'woman as an object of lust' only mode. The specter of one more Jessica Lall being shot down for refusing any inebriated customer for another drink continues to linger. There is every likely that the presence of women bartenders can aggravate the situation.

On the one hand, a woman has been given the highest status as a mother, daughter, wife and sister while on the other hand, the reality is quite different. It has found its cruel manifestation in female foeticide. Parents say with pride that daughters are more loving than sons but have no qualms in getting rid of a female foetus. In parts of India, we continue to glorify Sati where Roop Kanwar a young girl barely out of her teens burnt herself clad in her bridal attire on her husband's pyre. It has become a place of pilgrimage and source of income for those she left behind.

The most common form of oppression and deliberate degradation of women's status is sexual harassment. Sexual Harassment is prevalent in the entire strata of Indian society.

16233 JAISY, T (School of International Relations, M. G. University, **Kottayam**, Kerala). THE FAMILY COURTS IN KERALA.

16234 KANNABIRAN, KALPANA ("Nivedita", 314, St 7, East Marredpalli, **Secunderabad** 500026). THE ROLE OF LAW, RIGHTS DISCOURSE AND SEPARATE SPHERES.

The human rights struggle in India, while it has been colourful, has not traditionally included women. While peoples' movements have always asserted the rights of particular groups of oppressed people to survival with dignity, the early movements confined themselves mostly to "larger" questions of civil and political rights. This article attempts to look at the specific histories of both women's and human rights movements in India, focusing particularly on "women's" issues and the specific intersections between these two struggles.

The articulation of women's rights was independent of the dominant human rights discourse, often raising questions of civil and political rights, within the state, and, more importantly, within groups — communities, movements, families — and forcing the state to resolve contending claims. The alliances between the women's movement and the human rights movements were far from easy and smooth, since the latter worked on the assumption of separate spheres and the former

questioned that assumption. However, as women's rights movements gained momentum, a number of mass movements and democratic rights groups recognised the need to frame women's rights as part of a broader analysis of human rights, such as Dalit and Adivasi movements. All this happened within a secular framework.

Both the women's rights and human rights movements took off in the late seventies. This period marked the beginning of broad based struggles for democratic rights in India, in the aftermath of the declaration of Emergency by Indira Gandhi from 1975-1977, which saw the blatant violation of civil liberties, particularly of people in radical politics and poor people. The focus of action in this early phase was the repressive authoritarian state and the primary agenda was the return of the rule of law — issues that straddled women's rights and human rights in terms of the cumulative weight of patriarchy and the impossibility of immediate individual solutions, as well as the failure of the state to enforce/adhere to the rule of law and the failure of the state to implement constitutional guarantees. As a reaction to this disjuncture in the politics of the radical left, women's groups initially charted out a course of struggle that clearly separated them from "general" human rights struggles. This separation resulted in the creation of two spheres. One dealt with private domains — dowry, maintenance, divorce, reproductive health, sexual harassment, the sexual division of labour, the family economy in patriarchal societies and the specific forms of oppression it engendered, etc. — and the other with the public domain of the state and mass struggles.

Most women's groups were small, city/town based and worked primarily on consciousness raising, campaigns and individual casework. Human rights groups on the other hand had to mirror the strength and reach of the state in order to be effective, and, therefore, tended to be state/nationwide membership-based groups that could take up issues on a different scale altogether. Two examples immediately come to mind.

The Peoples' Union for Civil Liberties (PUCL) is the largest national civil liberties/human rights forum in India. It is fairly representative of mainstream human rights activism in India. It is also representative regionally. Interestingly, the leadership of the PUCL has been predominantly male, both at the national and state levels, a fact that probably reflects the corresponding fact of separate political spheres. The same is the case with the Andhra Pradesh Civil Liberties Committee, the single major civil liberties force in Andhra over two decades. It might, of course, be argued that there were not enough women active in the organisations consistently over a long period to make representation possible in the leadership. Yet this is precisely the period that witnessed the rapid growth in women's organisations, and a large number of women of different generations from all walks of life entering activism as a politically conscious choice.

In several states, women who had been involved in radical left politics during the critical period just before and during the Emergency formed groups. The Progressive Organisation of Women in Hyderabad (POW) was one. It started in 1974 with 500 members, primarily students. POW was set up with the aim of creating a broad consciousness to maintain the dignity of women and fight for their emancipation; uphold and propagate scientific socialism; resist the feudal economy with all its trappings that were particularly oppressive for women; resist foreign domination; support and unite with the toiling masses in the struggle against corruption and black marketing and against monopoly houses; demand a scientific production oriented education for students and fight all forms of oppression, injustice and repression. The POW was aligned politically with the radical left, especially the Progressive Democratic Students Union, and was especially targeted during the Emergency. After their release from prison, the leaders' first step was to testify to police excesses during the Emergency, as part of a nationwide campaign.

"...[N]either revolutionary movements nor revolutionary parties had any clearly defined programme that took account of women's issues. Even with regard to ideology, no communist party had so much as attempted an analysis of women's oppression. Women's wings of these parties served primarily to provide official status to wives of the leadership, but did not work in any concerted manner... to address the critical concerns of women. Women who participated in these movements ... were people who had thought through issues of class and class struggles but had not reflected on their predicament as women. As a result when women from outside these groups, or a few people from within these groups asked questions related to women's oppression, the leadership reacted very sharply and opposed individuals who asked these questions in different groups." [Volga. "Feminist Study Circle," in *Sarihaddulu Leni Sandhyalu*].

Elsewhere in the country, particularly in the North, some women's groups have traced their genealogy to development groups that did not adequately address the woman's question in the course of their work. However, whatever the genealogy of individual groups might have been, women's rights groups across the country, as elsewhere in the world, sprang from the need to reckon with gender discrimination and to find the theoretical tools to do this effectively. Apart from

wage discrimination, the sexual division of labour, the devaluation of women's labour, and the invisibility of women's domestic labour, there was serious concern about women's vulnerability to sexual violence.

According to Ministry of Welfare reports in 1986, over half the thousand rape cases officially registered in India every year concern women belonging to the Scheduled Castes and Tribes. Indian press reports have repeatedly commented that many such complaints concern allegations of rape by the police, but they are often not investigated, are difficult to prove and very rarely result in prosecutions. The Minister of State for Welfare informed the Rajya Sabha on 14 November 1986 that of all the 936 rape cases reported between January and June that year, 492 concerned women belonging to the Scheduled Castes and Tribes.

The same ministry reported the following year that rape of women belonging to Scheduled Castes and Tribes was particularly common in the northern Indian states. On 5 March 1987 the Deputy Minister of Welfare was reported as saying that Uttar Pradesh headed the list with 229 such cases reported during 1986 and the first months of 1987, followed by 151 cases in Madhya Pradesh and 73 in Bihar during the same period. A December 1986 report before the Rajya Sabha noted 4,400 reports of rape registered by SC/ST women in the four and a half years between March 1982 and October 1986 [Amnesty International, cf. PUCL Bulletin, 8:9/9-88]. The Supreme Court handled eight cases of rape including rape of 4 minors in 1992. And how long did it take to decide these cases? An average of 13 years. During this period all the accused except one remained free and the minors became adults by the time the cases were decided [PUCL Bulletin, XIII:12/12-93].

Rape in police custody is not only difficult to investigate, it is also extremely difficult to prove, with the police actively obstructing investigations and intimidating witnesses. It is in the matter of investigation and in the indispensability of the rule of law that rape intersects with other forms of custodial violence as a central human rights concern. And yet, the articulation of the meanings of rape itself, as violence and signifier in a patriarchal society, falls firmly within the purview of women's rights and rarely figures in human rights discourse.

So also the issue of custody. Take for instance, the case of Kiran Singh, a 25-year-old student, who petitioned the Supreme Court in November 1982, to seek protection from her father who threatened to kill her if she married according to her own choice. She hid in a crouched position in a three-foot almirah for forty hours before escaping to Delhi. The prison was the family. [Madhu Kishwar, "Bondage: Women and Fundamental Rights," *PUCL Bulletin*, 4:2/2-84] Given this situation, if women's groups were to raise the issue of custody, it would necessarily include not just the incarceration of women in state run prisons, but in regressive families and communities as well, where their experience parallels their subjugation to the state, or rather the subjugation within the family being but a subset of subjugation by the state.

Two cases of custodial rape — Rameeza Bee and Mathura — illustrate the convergence of women's rights and human rights. The Rameeza case was complicated. Rameeza Bee was eighteen years old in 1978, when she was gang raped by four policemen and her husband Ahmed Hussain beaten to death. The initial campaign in support of Rameeza was led by civil liberties activists and lawyers, and consisted of an all-opposition coalition, which included the Majlis Ittehadul Muslimeen. Later, women's groups in Hyderabad and Karnataka followed up on the case. There was a public protest, where the police treated the crowd as an unlawful assembly and opened fire indiscriminately, killing more people. After the firing, a one man Commission of Enquiry was constituted with the appointment of Justice Mukhtad, a High Court judge [see Kalpana Kannabiran and Vasanth Kannabiran, "Desecrating Graves, Defiled Bodies, Dispossessed Community" in *De-Eroticizing Assault: Essays on Modesty, Honour and Power*, Calcutta: Stree 2002]

At the time of the assault on Rameeza, however, the civil liberties movement was at its peak in Andhra. The Tarkunde Committee had just submitted its findings on encounter killings of Naxalites during the Emergency. A group of women who had been in jail or underground during the Emergency had already raised questions related to women's rights within their parties, and testified about police excesses. These women formed a critical part of the first feminist groups in the state, and perhaps the country.

Although the Commission found the policemen guilty of rape and causing the death of a person in custody, the accused policemen argued that since Justice Mukhtad was a sitting judge of the AP High Court, the subordinate judiciary in the state would be biased against them, and pleaded for the case to be transferred to another state. They were acquitted by a Raichur court a few years later. However, the struggle to bring justice to Rameeza was a signpost in the early years of the women's movement and the human rights movement in Andhra. The question of the failure of justice eventually is one that we continue to contend with even today, and needs to be understood and reflected upon in the larger context of hostile environments for women seeking protection and redress from assault.

Civil liberties campaigns have focused on women prisoners. Pilloo, arrested on the charge of “awara gardi” (vagrancy) under Section 169 of the Indian Penal Code for vagrancy, could not have been more than sixteen years old. She stayed in jail for a few weeks and then got out on bail provided for her by a constable in return for a spell as his mistress. This was a normal procedure. Single wardens or policemen would offer to stand bail for young destitute girls in return for temporary or long-term cohabitation. Meena, brought to India from Nepal by a Brahmin, was abandoned. She was sentenced to seven days in jail for vagrancy. She arrived [in Hissar Jail] in a fearful state, delirious, unable to walk, her rectum and vaginal area torn and bleeding. She had been kept in police custody for twenty-two days after her arrest. Every day five or six policemen had raped her. Practically deranged by this experience, she was then handed over to the jail authorities. (Raman Nanda, “Jails in India: An Investigation. *PUCL Bulletin*, Nov 1981)

Custodial deaths take on a new meaning for women. Among the most gruesome custodial deaths was the killing of dacoit queen Haseena Begum. She was gunned down after she had surrendered to the police and was taken into custody. She was pregnant. The police paraded her naked corpse through the village as a lesson for others. [PUCL Bulletin, 1:6/10-81] While torture in custody is always a violation of human dignity and bodily integrity, the objectification of the female body, and the sexualised spectacle of the public male gaze on the pregnant dead body of a dacoit woman, was repeated in Gujarat as part of a fundamentalist attack on Muslim women – pointing to the persistence of violent patriarchy as fundamentalism in each of our contexts forcing us to critically engage with the inability of both the women’s movement and the human rights movement to significantly rupture that power.

The second National PUCL Convention, held in Madras in March 1982, was significant. The PUCL’s radicalization, in an important sense, began there. The proceedings asserted that primary among PUCL’s concerns would be the defense of the civil liberties of the deprived sections of society, and its members will consist increasingly of persons working among these deprived sections and the new leadership emerging from such work. Both the functioning of the organisation and its composition would be radically transformed. Interestingly, this move towards radicalisation came with a resolution on the violation of human rights of women:

“Deeply concerned at reports of excesses and atrocities committed on women, which deprive them of human and personal dignity...The National Convention strongly condemns all such acts of gross violations of the human rights of women; and urges the Government to appoint a Permanent Statutory Commission on women: to investigate into reports of such violations; to collect data on equal wages, denial of educational opportunities, discrimination in employment and promotions; child marriages; dowry deaths and any other excess or discrimination to which women are being subjected on the basis of sex differences and to report its findings to Parliament from time to time.” [PUCL *Bulletin*, 1982]

These interconnections do not easily form part of human rights discourse in India. There is a systematic campaign against all forms of violence, which is largely issue-based. The divergence is clear cut in the realm of theorising, where human rights theory focuses on the state, the judiciary and jurisprudence, while women’s rights discourse focuses on the manner in which the state and its apparatus affects the private domains of women’s lives. Tracing the links between agricultural labourers’ struggles and the women’s movement, Gail Omvedt underscores the larger context within which human rights violations take place. [Gail Omvedt, 1993, *Reinventing Revolution: New Social Movements and the Socialist Tradition in India*, New York, ME Sharpe]

The Mathura and Rameeza Bee cases are signifiers then, not so much of rape, as of the fact that social protest, whether women’s liberation, peasant organisations or human rights struggles, had come of age. Lahsuna is a village of about three thousand persons in Masuahri block of Patna district. The trouble in the village started with the alleged rape of a woman, Phekni Devi, by a landlord, Kishori Singh, who owned about 40 acres. On hearing Phekni’s cries, the villagers surrounded Kishori’s house. But they dispersed peacefully following an assurance by Kurmi landlords that justice would be done. Then Phekni was locked up in Patna jail, while the rapist ran away. Some months ago, the entire village — including Harijan and Yadav poor peasants and agricultural labourers as well as Kurmi landlords — had a series of meetings and drafted a code of conduct, imposing fines on those who molested women. They collected a large sum, but the landlords accused of such crimes refused to pay the fines. One landlord, Tun Tun Singh, left the village after raping a Harijan woman. In retaliation, the labourers have refused to till his land.

This highlights two aspects of women’s engagement with politics in India. The first, borne out three decades earlier by women’s active participation in the militant Telangana Armed Struggle, is the fact of women’s active involvement in mass struggles. Second is the fact of mass organisations actually addressing issues of rape and violence as part of their politics.

Another example is the issue of trafficking. Sex tourism, prostitution and child sexual abuse are promoted actively by the agencies of state, through indiscriminate policies for increasing revenues through tourism, and through the blocking off of all other survival options for poor women and children. The erosion of human rights therefore takes place first through the denial by the state of other avenues of survival. There is a further and more serious erosion that takes place through the increased repression by the state and the use of violence against women in prostitution. We see an increase in forced AIDS testing and the dehumanising treatment of women who have tested HIV-positive. The popular perception and treatment of women in prostitution as criminal and the perception of HIV-positive women as worse criminals is a direct result of distorted representations by the state. This is an urgent human rights concern for women.

Typically, in cases involving prostitution and trafficking, women's groups would focus on the troubled area of control over sexuality and the degree or lack of it as an index of the strength/resilience of patriarchy. The logic of feminism therefore, took women from control over sexuality to control over decision making within the family, control over property, in short to all sites and sources of power and dominance that derived from sex/gender. It was this trajectory then that extended to radical struggles, movements, the state, army action and militancy. The circle of reason was complete.

The trajectory of human rights on the other hand led it to a different circle of reason with a logic that might intersect with but remained separate from that of feminism in India. The point of departure was the state and its agencies. The Kamla case was a landmark. Within five days of Kamla being sold and brought to Delhi, civil liberties activists filed a writ in the Supreme Court informing the court of the facts relating to the trade of women in these regions and asking for several kinds of relief. This writ pertaining to Kamla charted out, perhaps for the first time, the terrain within which women's right against discrimination can be asserted, in a way that could become part of the foundation for the defense of civil and democratic rights of all marginalised groups.

The point of departure in some cases was also the family/community, as in the case of dowry/sati, but the manner in which questions were posed was radically different.

Laws are made to be implemented and, therefore, citizens can approach the courts to ensure fulfillment of legislative intent. Indian courts have long recognised that the direct victim just might not be in a position to move them. While the responsibility of moving the courts in several circumstances might be that of the state, the state might not be inclined to do anything. A private party should be allowed to initiate and pursue a criminal case in the public interest. Courts have recognised the right of groups who are adversely affected by an act to take action. Further, the courts have recognised the competence of people who, though they are from the same group as a victim, but are not personally affected by the impugned act. Finally, courts have held that the person moving the court need not be a member of any restricted class, that being a citizen is enough to assure standing on a matter of public importance.

While incidents of sexual harassment and overt violence against women are immediately identifiable as human rights issues, the critical issues of women's human rights as they intersect with the human rights of other groups are often left out of women's human rights discussions. We need to look at armed conflict, caste violence, communalism, bonded labour, the environment, disability, sexual orientation and many other issues.

The women of North East India made a strong statement on the rights of indigenous peoples to their common property - land, forest, water and minerals - and the right to permanent sovereignty over their natural wealth and resources; their right to self determination, political, economic, cultural and social and their right to live free from repression by the state. Kashmiri women's voices are strikingly similar. These statements come out of violent contexts: shooting, arson and rape by military and paramilitary forces in the North and North-East. People have disappeared and women have been raped, often in the presence of their family members.

Women's testimonies from Kashmir as well as continuing struggles of the indigenous peoples of the North East point to the need to expand the scope of notions of women's human rights to include citizenship, governance and self-determination. While it is true that women and children are often trapped in the crossfire between militant struggles for self determination and the repressive machinery of the state, it is equally true that women in each of these areas have actively supported and participated in struggles, and have never been just victims. The question of human rights therefore should address both the use of violence, especially sexual violence against women, and the positive right of women to engage in struggles for self-determination.



Globalisation, liberalisation and privatisation have affected labour rights and social well-being, and added to the erosion of women's human rights.

While it is true that the government is often unresponsive to people's struggles for civil and democratic rights, we increasingly see a fragmentation in authority because of government decentralization. This creates new possibilities for civil rights struggles.

If we are agreed on the point that the assertion of human rights must adhere to the rule of law and that any denial of civil and political rights by the state must be within the parameters of the Constitution, what this decentralisation does is to create public spaces for democratic movements to deal with rights. We can use international conventions, such as the Women's Convention, the Convention against Torture, the Rome Statute of the International Criminal Court, in the interpretation of legal rights under the Indian Constitution. The Supreme Court, in *People's Union for Civil Liberties v Union of India & anr* [Judgments Today 1997 (2)S.C.31 1-318] held that "the provisions of the covenant, which elucidate and go to effectuate the fundamental rights guaranteed by our Constitution, can certainly be relied upon by courts as facets of those fundamental rights and hence, enforceable as such." Some months later, the same precedents and international conventions like CEDAW were cited in the landmark judgment delivered by the Supreme Court in *Vishaka & Ors V State of Rajasthan & Ors*, in August 1997. In the absence of enacted law to provide for the effective enforcement of the basic human right of gender equality and guarantee against sexual harassment and abuse, more particularly against sexual harassment at work, the court laid down guidelines and norms for all work places or other institutions, until a legislation was enacted for this purpose. This was done in exercise of the power available under Article 32 of the Constitution for the enforcement of fundamental rights.

The Indian Constitution guarantees various fundamental rights to all Indian citizens, with special safeguards for disadvantaged groups. Apart from the rights, the Constitution also enjoins on all citizens the duty to renounce all practices derogatory to the dignity of women. While it can be justifiably argued that there are no woman-centred provisions in the Constitution, the framework of rights in the Constitution is so broad and inclusive that there is immense potential to ensure the enforcement of rights and delivery of justice through the interpretation of these provisions in the courts. Important amendments in the Indian Penal Code on custodial deaths and shifting the onus of proof of rape from the victim to the accused have gone a long way in bringing the guilty to book. In addition, Sections 174 and 176 of the Criminal Procedure Code have been amended to provide for investigation by the police in cases of the death of a woman under suspicious circumstances. The Indian Evidence Act, too, has new sections — 113 A and 113 B — permitting presumption by the Court about the abetment of suicide and dowry deaths of a woman if cruelty or harassment for dowry is proved. The Family Courts Act, 1984, was another initiative to check domestic violence, and we now have the Domestic Violence [Prevention] Act 2006 and the Criminal Law Amendment Bill 2006 [which suggests far reaching definitional changes in the provisions on sexual assault]. Clearly the reading of women's rights as human rights has come of age over the past three decades, particularly in the areas of law reform. And yet the problem on the ground persists – and even grows worse. What is to be Done?

16235 KARINGATTIL, JAISY T (Department of Law, School of Indian Legal Thought, M.G. University, **Kottayam**).  
THE FAMILY COURTS IN KERALA.

The Family Courts are the special courts designed for settling the family disputes through counseling and less legalistic methods. It has adopted different approaches than what is adopted in the ordinary civil and criminal proceedings. The family courts are set apart for the speedy settlement of disputes with conciliation and public interest. Besides, the family courts are civil courts exclusively dealing with the following matters; declaring a marriage as null and void, Restitution of conjugal rights, Judicial separation, Dissolution of marriage, Declaration as to matrimonial status of any person, Declaration as to the ownership of property of the party concerned, Declaration of legitimacy of any person or guardianship of a person or the custody or access to any minor, Suits or proceedings for maintenance. Thus the family courts have been established to protect and preserve the institution of marriage and to promote the welfare of children.

The growth of Industrialization and technological developments results the disintegration of family structure in Kerala. Today the influence of new information technology, television and other media are rapidly affected the family concepts and relations among the people. The impact of globalization and market culture also erodes the culture, tradition and values of families in Kerala. Many studies states that now family is the source of inequality, exploitation and violence in contrast to its idealistic picture as a source of nature, emotional bonding and support. The high-tech force of market economy and media culture is creating a new kind of westernisation in the family systems.

The people in Kerala are facing tremendous changes in the social milieu with the in flow of Gulf money, mass media and the consequence of globalization. The socio-cultural and family breakdowns have resulted in the growth of suicides, criminality, alcoholism and other type of psycho-social behavioral changes. The family has lost its sanctity. The basic dynamics with in the family interaction and communication are seriously affected and lead to the disintegration of family, in particular of the relation ship between husband and wife. Therefore the family courts are needed for the settlement of family disputes.

This paper focuses on the family, divorce and issues in family court disputes. It also deals with the problems and prospects of family courts in Kerala.

16236 KATYAYAN, RASHMI (306/1, Krinanagar, Ratu Road, **Ranchi** 834001, Jharkhand). JHARKHAND PEOPLE'S AGRARIAN STRUGGLES, MOVEMENTS AND JURIDICAL MILESTONES FOR A NEW DEMOCRATIC JURISPRUDENCE OF THE EQUITABLE SOCIETY: 1585-2005.

The consideration of justice to all, at the hean of the formation of a seperate State of lharkhand, demands that the security andjust development of the majority of the lharkhandi people (its Scheduled Caste, Scheduled Tribe and Bac10\ard Class population), especially its Scheduled Tribes, should be the governing criterian in making choices concerning the new democratic jurisprudence of the equitable society in lharkhand, as is required to be in all the Scheduled Areas in India.

Statehood is conceived as the instrument of halting more than 200 years of infringement of tribal rights (henceforth, read, communitarian rights) and imitating a path of development of a society that creates oppertunities for all the people, but without further violating tribal rights by altering land use.

While more than half of lharkhad 's land, 15 out of 24 Districts, is designated as a Scheduled Area consisting predominatly of tribal and communitarian land, and is protected under the Fifth Schedule of the Constitution, the Schedule itself is greatly weakend by critical exemptlOns embodied through several legislations e.g. land Acquisition Act. Damodar Valley Corporation Act, Coal Bearing Areas (Acquisition and Deyelopment) An, the Atomic Energy Act. etc, which since India's independance, empower the Union Government to acquire tribal land for mining. but with insufficient provisions fo, an equitable society. especially of those Who have long mhabited and owned this land.

At statehood, 27.4% of lharkhand's land area 1S still gi-len to agriculture, and 29.2% IS forest. The bulk of this land is triba1 owned or is theil, col1ecliwly as per customary rights, and these are the lands that are increasingly in contention. Tribal communities are a minority of around 30% in lharkhands' electroal map. A majority only in 68 Oul of 212 devel-opment blocks. The commitment to protecting tribal socielY, intrinsic to the forn1ation of lharkhand, runs counter to its political and economic realities and at present, it is a primary source of internal conflict towards the establishment of the equitable society in lharkhand.

The paper attempts to chronologically corelate lhe lharkhandi people's agrarian struggles. their efforts to protect and preserve their communitarian agrarian rights as well as their age old system of deyelopment and governance through local self rule. from the time .D1arkhand become a tributary of Bad shah Akbar, upto the rulmg of the Tharkhand High Court in the writs that chalanged the provisions ofthe Tharkhand Panchayat Raj Act and the Provisions of the Panchayats (Extention to the Scheduled Areas) Act in September. 2005. It also shows the socio-legal history together with the juridical, successes and failures of the lharkhandi people in their effOlis towards the formation of a new democralic jurisprudence of the equitable society.

16237 KUMAR, RAJESH (Central Institute of Mining & Fuel Research, Digwadih Campus, PO: FRI, **Dhanbad** 828108) RIGHT TO INFORMATION ACT-2005-IMPLEMENTATION IN CFRI-A CASE STUDY.

The Right to Information Act-2005 came into force on 12<sup>th</sup> October, 2005, in all the government agencies and this is also applicable to those organizations which are funded by Government of India or State Government. In the beginning in CFRI for this, we had discussions among all the senior level officers, many times for understanding it and also to implement in a proper way. We had also faced same problems as the others had faced it. But with passing of time, things were settled, as it ought to be. We had received 4 nos. of requests in the year 2005, 28 numbers of requests in the year 2006 and 69 requests so far in the year 2007. Problems are coming but experience helping to solve those problems. As per todays information, we have supplied information in time to the requests received till date. No penalty was charged against anyone. Appeal was made to the First Appeal Authority in some cases. But till this date no appeal for Second Appelate Authority was

made. We want to provide information to the public as much as possible and law permit us under the Act. With this motto, we have disposed of cases of request for information. As the time is passing, people are beings aware and number of requests are increasing day by day. So far we had not been provided sufficient manpower and other facilities to handle this Act, but despite these all hurdles, we are ahead in this march as a torch bearer for CFRI case.

16238 PARASHAR, ARCHANA (Division of Law, Macquarie University, **NSW** 2109). THE TRANSFORMATIVE POTENTIAL OF HIGHER EDUCATION.

Critical theory in most disciplines is now well and truly post modern in flavour. However, the implication of most-post modern (and postcolonial) theory that meaning is indeterminate is that any definite conceptualisation of justice and consequent politics become problematic. Unfortunately, this way of theorising leaves the status quo unchallenged. Moreover, this state of affairs is more oppressive for some sections of society than others. In particular the consequences are unjust for the subordinated groups in various postcolonial contexts. Theories that make a politics of change impossible are in a strange way replicating the nexus between power and knowledge they were meant to expose. It is to argued that the connection between power and knowledge needs to be extended to link up with the responsibility for knowledge as well. One way of making explicit this connection is to link the responsibility of thinkers to the consequences flowing from their ideas. An attempt is made develop this argument in the specific context of legal knowledge and reclaim the possibility of aspiring for transformation of the status quo. More specifically I will make an argument for tapping the transformative potential of legal education is a must today.

Much like the scholarship in other disciplines the contemporary legal scholarship dismisses the possibility or desirability of achieving social justice through law. Moreover, very sophisticated critiques of legal doctrine and knowledge portray a message of futility in trying to change anything. As a consequence it becomes difficult to justify an argument that a suitable concept of social justice for women in India requires that they have fair access to economic and symbolic resources (of equal legal rights).

That the task of thinkers in Asia has to be to make social justice a relevant concern of theory once more. In legal theory this requires a re-examination of the conventional ways of conceptualising concepts like law, justice, equality and differences of gender, race etc. However, post-modern insights notwithstanding there are obvious reasons why a fundamental challenge to the professional interests (including academics) is not likely to come from the relatively privileged 'thinkers' of the system. A genuine re-conceptualisation cannot be achieved unless we create the possibility of critical thinking and the best place to begin is at the level of legal education.

The main aim of Higher Education in any discipline, but specifically in the area of Law must be to develop the critical thinking skills of the students. Critical thinking at the very minimum requires an examination of the assumptions on which knowledge is built. However, the more important task is to argue for attaching responsibility for the consequences of ideas to the thinker. This could lead to a theoretical imperative to justify the choice of assumptions that lead to a fairer society for everyone and not only the privileged. The post-modern trends of theorizing seem to not only absolve one of the responsibilities for one's ideas but are also a challenge for anyone wishing to argue for any particular conception of social justice. I

The idea of social justice is a familiar concept for progressive thinkers. However, whether the concept is compatible with the trends of post-modernist theorizing is starting point of this paper. In a post- colonial context it is imperative that the consequences of addressing diversity are addressed as well as the post modern conception of knowledge as socially constituted is deployed to make the thinkers responsible for their views and choices.

16239 SIVAKUMAR, S (Indian Law Institute, Deemed University, Bhagwan Das Road, **New Delhi** 110001). ACCESS TO JUSTICE MOVEMENT: PUBLIC INTEREST LITIGATION AND LEGAL AID IN INDIA-ATTEMPTING THE IMPOSSIBLE.

In a democracy, law embodies a substantive social policy to secure justice to all sections of society. In this context informal legal awareness in general will make ordinary citizen legally literate and dutiful. Knowledge about legal aid will be of great help in bringing justice and equality at the grass root level.

The Social Justice and human rights concept complete only when there is acknowledgement of subsistence right along with traditional liberties. The role that judiciary played in upholding the Human Rights of the deprived through the

Public Interest Litigation(PIL) is admirable. The areas which were judiciary has invaded using the PIL tool are numerous namely, right to education, right to environment, right to shelter, child labour, prisoners right, right to work, right to health, right of arrestee , legal aid, etc... the list has no end.

This paper attempt to analyse the following observation made by Hon'ble Chief Justice of India Mr. Justice K.G. Balakrishnan in his address to nation on the occasion of 'National Law Day – 26<sup>th</sup> of November,2007':

All that I would like to inform the public on this occasion is that PIL jurisdiction is continuing to help large sections of the poor unable to access justice otherwise and it is part of the legal aid scheme available at all levels. The concern is to reach the unreached and serve the unserved in the cause of justice to all.

16240 TAAK, SANGEETA (Rajiv Gandhi National University of Law, Mohindra Kothi, The Mall, Punjab, **Patiala**).  
CONSUMER PROTECTON ACT: PEOPLES' STRUGGLES FOR AND MOVEMENTS FOR JUSTICE TO ALL.

People get into different vocations or perfections- an industrialist, a farmer, a doctor, a labourer, a scholar, or a clerk - either by choice or by circumstances. But everyone, in any case, is a consumer and the whole economy operates for and around consumers. Under the modern concept of marketing, cosumer is the king, he is the pivot around which the whole business rotates. The Indian Parliament enacted the **Consumer Protection Act** in the year 1986 in order to provide better, speedy and inexpensive justice to gullible consumers in the country. In my paper, The paper highlights the difficulties faced by the President, Members and Office Staff of the District Consumer Disputes Redressal Forum. **Lack of Adequate Infrastructure, Shortage of Staff, Adjournments, Lack of Coordination between President and the Members, Difficulties Faced by the Members of the Forum, Inadequate Honorarium to the Members, Non-Availability of Perks, No Proper Check of National Commission etc.** On the basis of the above discussion, it can easily be argued that the **Consumer Protection Act**, 1986 was enacted with the primary purpose of providing inexpensive, speedy, effective, efficacious, and time-bound remedy to consumers who have been exploited by unscrupulous traders and unethical service providers. Time and again the legislature has amended the 1986 Act, so as to keep it in tune with the time and to do away with the provisions, which have proved to be ineffective and deficient. More and more enhancement of pecuniary jurisdiction of redressal agencies have been provided from time to time, yet the above mentioned difficulties are being faced by these Consumer Disputes Redressal Agencies which needs to be curtailed for the effective implementation of these Forums. Once this is done with utmost sincerity and conviction, these forums would become a place for consumer justice and the aspirations of consumers shall be fulfilled.

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<sup>i</sup> I do no want to understate the importance of looking at sequential changes in Indian democracy. One very useful study here is Yogender Yadav, "Electoral Politics n the Time of Change – India's Third Electoral System", *Economic and Political Weekly*, Vol. XXXIV, 1999.

<sup>ii</sup> My understanding of these changes can be seen in my book *Who Wants Democracy?* (Tracts for the Time 15, New Delhi, Orient Longman, 2004. For a different account see Bhanu Pratap Mehta, *Burden of Democracy* (New Delhi, Penguin, 2004).

<sup>iii</sup> Hannah Arendt, *Between Past and Future*, (London, Penguin Books, first published 1956, enlarged edition 1968.)

<sup>iv</sup> From the title of my book *India: Living With Mosernity*, (New Delhi, Oxford University Press, 1999) where many of these things are discussed.

<sup>v</sup> The contradiction between Modernity and Democracy that I am contesting is best theoretically grounded in some of the writing of Partha Chatterjee collected in the volume *Politics of the Governed: Reflections on Popular Politics in Most of the World*, (New Delhi, Permanent Black, 2004).

<sup>vi</sup> I use the word collective unfreedom to indicate the collective subservience of the direct producers in India on upper castes. All the direct producers in India belonged to low castes because their work, being manual work, was looked down upon. This unfreedom was unlike those of the European serf who was individually under obligations to the lord. Therefore the struggle for freedom also takes on a collective form and that gives a peculiar flavour to Indian communitarianism.

<sup>vii</sup> See D.L. Sheth, "Secularisation of Caste and Making of New Middle Class", *Economic and Political Weekly*, 21—28 August 1999; and M.N. Srinivas, "An Obituary on Caste as a System", *Economic and Political Weekly*, 1—7 February 2003.

<sup>viii</sup> As a digression, let us note in passing: Talking of the strategy and limits of development in India especially within the agrarian sphere a question in passing needs to be raised here. Imagine a situation of land going to the tillers as well, many of who were agricultural labourers or insecure tenants. As the land reforms were conceived and implemented most of the land got passed on to the occupancy tenants belonging mostly to the intermediate and backward castes. If it had also gone to other tillers including Dalits, what could have been the consequences? It is obvious that the articulation of interests, the constitution of

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communities and contestations between and within them, and the formation of classes within these castes communities would all have been so different. The consolidation of the type that took place and the consequent ascendance of caste based communities like Jats, Yadavs, Kurmis, Marathas, Thevers, etc. is inconceivable without the way land reforms got carried out. This question cannot be pursued here. But it is important to raise it as a counter-factual. It provides a link to the relations of production within the agrarian economy and its influence on the question of democracy in India-- both its trajectory and inner dynamics. It is just for this reason that I want to add here that what has been said so far and what will be said henceforth about Indian democracy is based on this background understanding. There is nothing inexorable about the course of development of Indian democracy being analysed here. It has been conditioned, quite deeply, by the peculiarity of the bourgeois condition confronting Indian society. Any pre-existing social formation has many possible ways of developing in terms of the transformational strategies adopted and the nature of development of the popular movements.