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- ❖ **EU after the Brexit**
- ❖ **EU/Europe Quo Vadis**
- ❖ **Great Leap Forward**
- ❖ **Dalits' Development in India**
- ❖ **Death Penalty and Human Rights**
- ❖ **Sustainable Urban Development**



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Third Concept aims at providing a platform where a meaningful exchange of ideas can take place among the people of the Third World. The attempt will be to communicate, debate and disseminate information, ideas and alternatives for the resolution of the common problems facing humankind. We welcome contributions from academics, journalists and even from those who may never have published anything before. The only requirement is a concern for and desire to understand and take the issue of our time. Contributions may be descriptive, analytical or theoretical. They may be in the form of original articles, reactions to previous contributions, or even a comment on a prevailing situation. All contributions, neatly typed in double space, may be addressed to:

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Wither Opposition!

The recent demonetization move by the NDA government provided a golden opportunity for the non-BJP Opposition parties, including the Congress, to put a united front against the Modi government and mobilize mass support. In Rajya Sabha, the Opposition unity was visible in attacking the Modi government on its demonetization drive and NDA ally Shiv Sena participating in the protest march to Rashtrapati Bhawan. However, on ground zero, the Opposition gave a semblance of disunity when a call for Bharat bandh was given. The BJP is drawing comfort from the apparent ‘disunity’ in the Opposition parties and the fact that their criticism has largely been regarding the implementation of the demonetization drive.

It is interesting to note that AAP, Trinamool Congress (TMC), National Congress, JD (U), Congress, Left parties, BSP, SP and some other opposition parties put up a ‘united’ show in the Rajya Sabha in opposing demonetization move and insisted on Prime Minister Modi’s presence in the House to participate in the debate. On the one hand, ruling NDA’s ally Shiv Sena marching along with AAP, Trinamool Congress and National Conference to Rashtrapati Bhawan the other day was ‘bad optics’ for the BJP, while on the other hand, the Congress, Left and BSP kept away from the show perhaps indicating that these parties were disinclined to see TMC supremo Mamata Banerjee assuming centre stage.

Undoubtedly, the TMC supremo is now attempting to ally with different regional leaders like National Conference’s Omar Abdullah, AAP’s Kejriwal and JD (U)’s Nitish Kumar, even while trying to keep the Congress high command on board to galvanize opposition unity against the Modi government; nevertheless, other regional parties like BSP, AIADMK and BJD are reluctant to reckon her. Mamata’s contemplated move of a Bharat Yatra to mobilise support against the Modi government from November 24 has few takers. The TMC supremo’s bid to forge an all-India “anti-Modi” movement by uniting all opposition parties on the plea that ‘opposition disunity’ benefits Modi is unlikely to find favour with the Congress and other powerful regional satraps in view of the impending assembly elections. It is ‘uncomfortable’ for the AAP to be seen with the Congress in the wake of AAP’s main opposition in Punjab and Delhi being the Congress, and it is difficult for AAP to put aside those differences and join hands. Meanwhile, the latent division in the opposition rank came to the fore after about a fortnight of rare unity among the opposition parties including the Congress, the Left parties and the Trinamool Congress came over the demonetization move of the government enforced since mid-night of November 8.

On November 28, a few opposition parties gave a call for protest or a Bharat Bandh in the name of Akrosh Diwas, Congress did not take any call on or for a Bharat Bandh. While the Left parties, including the CPI (M) and CPI, had called a 12-hour bandh to protest against ban on old high-value currency notes, Mamata Banerjee-led Trinamool Congress has said it was not in favour of any bandh. Bahujan Samaj Party supremo Mayawati said her party is not part of any Bharat Bandh and her party is against black money. However, she flayed the government for not implementing the demonetization scheme effectively resulting in inconveniences for the people.

The traditional Left parties in the country, including the socialists and communists, are on the wane and they alone cannot fight the BJP. The Left parties can forge electoral adjustments with the Congress in the next parliamentary elections because the Congress Party that secured one-fifth of the total votes, polled in the 2014 Lok Sabha elections, cannot be wished away when forming an anti-BJP front. Undoubtedly, the Left crafted electoral adjustments with the Congress in West Bengal; nonetheless, the alliance in Bengal was lukewarm and unenthusiastic and the masses did not trust it. The Left also should understand that in Maharashtra, Madhya Pradesh, Gujarat and Rajasthan there is no democratic alternative except the Congress to fight the BJP.

The Mahagathbandhan in Bihar proved highly successful and it needs to be replicated at the national level by forging an electoral alliance with Congress, Left parties, JD (U), SP/BSP, TMC and other like-minded non-BJP parties to provide an effective alternative to the BJP. Otherwise, it could be an existential crisis for the Opposition.

— BK

Europe after the Brexit

Anis H. Bajrektarevic*

[In this brief appraisal of European Union after the exit of Britain, commonly called Brexit, author raises very pertinent issues having bearing on the future of Europe. While dealing with French and German manoeuvres to dominate the EU, this appraisal also takes into account the impact of and challenges for Russian and the United States vis-à-vis their policies towards the EU. The prescription suggested by the author focuses on a call for the EU to act of its own to safeguard its interests. Ed.]

A freshly released IMF's *World Economic Outlook* brings no comforting picture to anyone within the G-7, especially in the US and EU. The Brexit after-shock is still to reverberate around.

In one other EXIT, Sartre's Garcin famously says: 'Hell is other people'. Business of 'othering' remains lucrative. The NATO summit in Warsaw desperately looked for enemies. Escalation is the best way to preserve eroded unity, requires the 'confrontational nostalgia' dictum. Will the passionately US-pushed cross-Atlantic Free Trade Area save the day? Or, would that Pact-push drag the things over the edge of reinvigorating nationalisms, and mark an end of the unionistic Europe?

Is the extended EU conflict with Russia actually a beginning of the Atlantic-Central Europe's conflict over Russia, an internalization of mega geopolitical and geo-economic dilemma – who accommodates with whom, in and out of the post-Brexit Union? Finally, do more Ukrainian (Eastern Europe's or MENA) calamities pave the road for a new cross-continental grand accommodation, of either austerity-tired France or über-performing Germany with Russia, therefore, the end of the EU? Southeast flank already enormously suffers. Hasty castling of foes and friends caused colossal geopolitical vertigo in Turkey, whose accelerated spin produces more and more victims.

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For whose sake Eastern Europe has been barred of all important debates such as that of Slavism, identity, social cohesion (disintegrated by the plunder called 'privatization'), secularism and antifascism? Why do we suddenly wonder that all around Germany-led Central Europe, the neo-Nazism gains ground while only Russia insists on antifascism and (pan-) Slavism?



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Before answering that, let us examine what is (the meaning and size of) our Europe? Where, how and – very importantly – when is our Europe?

Is the EU an authentic post-Westphalian conglomerate and the only logical post-Metternich concert of different Europes, the world's last cosmopolitan enjoying its postmodern holiday from history? Is that possibly the lost Atlántida or mythical Arcadia– a Hegelian end of history world? Thus, should this OZ be a mix of the endemically domesticated

Marx-Engels grand utopia and Kennedy's dream-world "where the weak are safe and the strong are just"?

Or, is it maybe as Charles Kupchan calls it a 'postmodern imperium'? Something that exhorts its well-off *status quo* by notoriously exporting its transformative powers of free trade dogma and human rights stigma—a modified continuation of colonial legacy when the European conquerors, with fire and sword, spread commerce, Christianity and civilization overseas – a kind of 'new Byzantium', or is that more of a Richard Young's declining, unreformed and rigid Rome? Hence, is this a post-Hobbesian (yet, not quite a Kantian) world, in which the letzte Mensch expelled Übermensch?

Could it be as one old graffiti in Prague implies: EU=SU²? Does the EU-ization of Europe equals to a restoration of the universalistic world of Rome's Papacy, to a restaging of the Roman-Catholic Caliphate? Is this Union a Leonard's runner of the 21st century, or is it perhaps Kagan's 'Venus'—gloomy and opaque world, warmer but equally distant and unforeseen like 'Mars'?

Is this a supersized Switzerland (ruled by the cacophony of many languages and enveloped in economic egotism of its self-centered people), with the cantons (MS, Council of EU) still far more powerful than the central government (the EU Parliament, Brussels' Commission, ECJ), while Swiss themselves—although in the geographic heart of that Union – stubbornly continue to defy any membership. Does it really matter (and if so, to what extent) that Niall Ferguson wonders: "...the EU lacks a common language, a common postal system, a common soccer team (Britain as well, rem. A.B.) even a standard electric socket..."?

Kissinger himself was allegedly looking for a phone number of Europe, too. Baron Ridley portrayed the Union as a Fourth Reich, not only dominated by Germany, but also institutionally Germanized. Another conservative Briton, Larry Siedentop, remarked in his Democracy in Europe that it is actually France who is running the EU 'show', in the typical French way – less than

accountable bureaucracy that prevents any evolution of the European into an American-style United States. Thus, Siedentop's EU is more of a Third Bonapartistic Empire than possibly a Fourth German Reich, the Heartland or Rimland?

Despite different names and categorizations attached, historical analogies and descriptions used, most scholars would agree upon the very geopolitical definition of the EU: Grand rapprochement of France and Germany after the Second World War, culminating in the Elysée accords of 1961. An interpretation of this instrument is rather simple: a bilateral peace treaty through achieved consensus by which Germany accepted a predominant French say in political affairs of EU/Europe, and France – in return – accepted a more dominant German say in economic matters of EU/Europe.

All that tacitly blessed by a perfect balancer—Britain, attempting to conveniently return to its splendid isolation from the Continent in the post-War years, hence, living its Brexit distance from the continental Europe for most of its history.

Consequently, nearly all scholars would agree that the Franco-German alliance actually represents a geopolitical axis, a backbone of the Union.

However, the inner unionistic equilibrium will be maintained only if the Atlantic-Central Europe skillfully calibrates and balances its own equidistance from both assertive Russia and the omnipresent US. Any alternative to the current Union is a grand accommodation of either France or Germany with Russia. This means a return to Europe of the 18th, 19th and early 20th centuries – namely, direct confrontations over the Continent's core sectors, perpetual animosities wars and destructions. Both Russia and the US have demonstrated ability for a skillful and persistent conduct of international affairs, passions and visions to fight for their agendas. Despite of any Grexit or Brexit, it is a high time for Brussels to live up to its very idea, and to show the same. Biology and geopolitics share one basic rule: comply or die.



EU/Europe Quo Vadis

Dr. Peter Jankowitsch*

[*This is seemingly a rejoinder to Prof Anis H. Bajrektarevic's article in which Ambassador Jankowitsch attempts to answer some of the questions raised by Prof Anis.*]

Revisiting and rethinking Europe recently on these very pages, Prof. Anis Bajrektarevic asked: "... is the EU the world's last cosmopolitan enjoying its postmodern holiday from history? Is that possibly the lost Atlántida or mythical Arcadia– a Hegelian end of history world?... a post-Hobbesian (yet, not quite a Kantian) world, in which the *letzte Mensch* expelled *Übermensch*?" Yet another take on the most critical EU debate comes from Austria, this time from the long time insider into the rocky European policy-making.

The narrow result of the UK referendum to leave the European Union was not the catalyst for the increasingly pressing question of whether the concept and practice of European integration, which has defined the course of European history since the end of the Second World War as well as enabled prosperity, security and the advancement of the continent, are now exhausted and should be replaced by other models.

Ever since France and the Netherlands voted against a European constitution, there have been more and more signs of Europe becoming less appealing in its current form. This is also evident in the growing number of election victories of 'Eurosceptics' to 'anti-European' parties within the founding states of the Union. Some of these factions have already managed to gain seats in the European Parliament. Public support of the EU, regularly recorded by the Eurobarometer, is falling in nearly all 28 Member States (MS). It has only remained high in a few candidate countries such as those of the Western Balkans.

* Ambassador, Secretary General of the Austro–French centre.

Despite all of its undeniable progress in the field of all-civic participation, in strengthening the European Parliament or the increased application of the subsidiarity principle, the Lisbon Treaty – this last attempt to create a Europe based on firm ideals, did not enable a true fresh start nor fuel enthusiasm or a positive attitude of citizenry towards the European project.

On the contrary, Europe's response to major crises in the last few years, ranging from the world economic crisis, the Euro crisis to the current refugee crisis that is still unsolved, is often regarded as hesitant and has visibly shaken the citizens' confidence in the EU edifice and its ability to control the fate of Europe.

The most common response by some member states was to return to policies that only serve national interest and disregard the European standards and rules of European solidarity agreed upon. This has contributed to the EU institutions such as the EU Commission and the EU Parliament losing more of their authority and ability to act.

It would probably be too simple and superficial to just regard personal factors, and in some respects an undeniably weak leadership at an EU and national level, as the prime or single cause of such a trend. Starry names, visionary personalities such as Jacques Delors, Sicco Manshold or Sir Leon Brittan no longer exist in the European theatre. Even the leadership of the German-French axis, which was predominant during the era of Conrad Adenauer and Charles De Gaulle; or Kohl and Mitterrand for that matter, has grown weaker, although the collaboration of

this duo has remained essential to the present day.

Yet the reasons why European ideals are fading away and the desire for unlimited national autonomy has been revived have to be analysed very carefully without reducing them to the obvious factors – for example, the growing (alienation of) Brussels bureaucracy or their unrealistic decrees. This also includes the so called *democracy deficit*; a not uncommon phenomenon of many EU citizens feeling powerless at a national or supranational level, no longer expecting political processes to solve their daily problems – especially those administered by Brussels. This residual feeling intensifies when populist forces, such as was the case during the Brexit campaign in the UK, blame Europe for old and new, related and unrelated, problems.

However, it is debatable whether the uneasiness many European citizens feel towards national and EU/European policies could be overcome simply by strengthening national sovereignty by dismantling the EU (or even pan-European) bodies and institutions. Many of the causes have an authentic national origin, such as a fear of the future due to an increase in social inequality, environmental degradation or threats to public safety and security, regardless of whether they are real or only felt. Slogans such as ‘More Europe’ or ‘Less Europe’ are, therefore, not suitable for getting to the bottom of the causes.

In fact, a sensible combination of national and the EU/European measures is needed to be able to restore the confidence of European citizens in

their joint project – for overall prosperity and safety. National and supranational measures are also necessary to secure our common social model, the European welfare state. Only a strong EU/Europe can protect its citizens from the consequences of unrestrained globalisation. Hence, MS (Member States) have to ensure social justice within their own borders. Such a deliverables have no alternative.

The call for more autonomy and civic participation requires not only national but also all-European action. Democratic deficit have not only been unveiled in the European Union, whose institutions certainly need a surge of democratic ideas and practices, but also in many of the EU 28 MS (Member States). The limitations of a dismal representative democracy come to light when they only partially and incompletely portray the will of the citizenry.

If it is possible to adopt these kind of measures in a targeted manner and fulfil the true needs and concerns of the citizens accordingly, then it is also possible and manageable to continue the promised work of the EU integration in the best interest of European family of peoples. Of course, it will have to take national particularities, diversities, which make up the firm characteristics of Europe, into account to a much higher extent than it is the case now. A reinvigorated EU will also have to exist under the banner of this diversity and it can remain the Union of the four fundamental freedoms and all other civilizational accomplishments, which defined its historical cause and will define the lives of its citizens today.



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'Great Leap Forward' Revisited

Shameer Modongal*

[The 'Great Leap Forward' was a part of Mao's social and economic reforms of the 1950s and the 1960s. Its main aims were the development of China in all sphere of the economy, especially in the field of industry and the economic self-sufficiency. There were domestic and external reasons to launch such a programme. An analysis of a programme after five decades whether it was success or failure requires looking at its long-run effect. The Great Leap Forward programme has been analysed in different perspectives. However, most of them are originated from Western countries those want to eradicate Communism from the world.]

The writings on 'Great Leap Forward' (GLP) face problems of lack of availability of authentic sources to say about the impact of it on society because of the closed nature of Chinese society and control of the state over media. So the Western scholars on China expressed different assumptions on the effects and killings of people due to famine. So it is necessary to understand the intentions of Mao to launch this policy and its long-term effects in various fields rather than looking the one side of famine.

This paper tries to understand the different aspects of post-Mao readings of the programme. The first section of this paper will summarize the history of Great Leap Forward. This part will analyse the causes and motivation of the Mao to launch this programme. The next part will explore the impact of this campaign on Chinese people and economy and different reasons of drawbacks in this "great" programme.

Brief History of Great Leap Forward

Great Leap Forward policy was launched in the second five-year planning of China during 1958 to 1961. However, the discussions over Great Leap Forward analyze the movement within the framework of the 10-year period of 1957- 1966. This ten-year period has been called by The Resolution on Party History as "The Ten Years of Initially Building Socialism in All Spheres". At the same time, it has been labelled by Party

historian Liao Gailong as the "decade of tortuous advance".

As Liao Gailong put it, "These ten years may be roughly divided into three stages. In one stage [1957], we followed the correct line; in another stage [1958-1960], we made mistakes; and in still another stage [1961- 1966], we corrected our mistakes" (Liao Gailong, 1981a: Part I, 66)."¹

After the Korean War, the Chinese government turned single-mindedly to realizing socialism through domestic development on two fronts: industrialization in cities and collectivization in the countryside. For this, the Chinese modelled their approach on the Five Year Plans employed by the Soviet Union since 1928. The end goal of collectivization was the abolishment of private ownership or Communism with its anticipated shared prosperity.

Collectivization proceeded in stages, first with perhaps ten families voluntarily cooperating in mutual aid teams (MAT). In this early stage of socialism, each family agreed to share their labour, tools, and draft animals with other team members while retaining ownership. The next step was the formation of low-level agricultural producer's cooperatives (APC) which each one comprised five teams or fifty households.

When first two steps became successful, by late 1955, Mao moved to the next phase by combining approximately five low-level cooperatives into higher-level cooperatives, encompassing some

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250 households each. Private property was abolished; land, animals, tools, or other resources became the property of the cooperative; and labour became the sole criterion for compensation.

In addition to these economic changes, major social changes were implemented in the countryside like banishing of all religious institutions and ceremonies and replacing them with political meetings and propaganda sessions. Attempts to empower the women and enhance the rural education were made. Women were allotted time to initiate divorce when they wished for it.

Free speech and criticism under “The Hundred Flowers Campaign” were promoted by Mao in 1957 responding to the tensions in the Party. The first Five Year Plan yielded impressive results. China’s overall economy had expanded nearly nine percent per year; with agricultural output rising almost four percent annually and industrial output exploding to just shy of 19% per year. More important, life expectancy was twenty years longer in 1957 than when the Communists took power in 1949.

In 1958, Mao launched the second Five Year Plan, which included the “Great Leap Forward”. In this final stage of collectivization, communes were formed—each with some 5,500 households. Communes would be self-sufficient in agriculture, industry, governance, education, and healthcare. The commune would guarantee to each individual a set income. Kitchens allowed a designated chef to feed the entire commune from huge pots, which were sometimes located in the fields to avoid wasted travel time.

When compared with the traditional family meals, this system offered more efficient resource use and freed mothers to work alongside the men. For the same reason, families placed infants in commune nurseries while the elderly and infirm spent their days in “happiness homes,” all moves calculated to impose greater equality, free up labourers, and maximize production².

There were various reasons to launch this campaign. First of all, it was part of his policy to develop an egalitarian socialist society. ‘Capitalism’ was one of major concerns. Communists feared that the rural economy would develop traditional forms of exploitation and could reproduce old patterns of socio-economic differentiation after very short time. Another reason was, after Chinese involvement in Korean War, China became more isolated from the international community.

In the post- Stalin period, China’s relations with the USSR worsened. Mao opposed de-Stalinization policy of Khrushchev. So China tried to develop a self-sufficient economic system. Another reason was that Mao recognized that a large number of small farming units and greater fragmentation made improvements through mechanisation impossible. Above all of these, there was a goal to overtake Britain in industrial development within 15 years.

In November 1957, at 40th-anniversary celebration of October Revolution at Moscow, inspired by Khrushchev’s proposed goal to catch up with and exceed the United States in industrial output in the next 15 years, Mao Zedong put forward an objective for China: to catch up with and surpass the UK in 15 years.

Impacts of Great Leap Forward

It was an important step towards social and economic development. However, the wide spreading of famine made a black spot on it. There are different opinions on reasons for this famine and number of people killed by the famine. Some researchers, especially from Western countries, present the figure to around 30 million by combining the Chinese evidence with extrapolations of their own from China’s censuses in 1953 and 1964.

Recently, Jung Chang and Jon Halliday in their book, *Mao: the Unknown Story*, reported 70 million killed by Mao, including 38 million in the Great Leap Forward. However, according to official Chinese sources, released after Mao’s

death, 16.5 million people died in the Great Leap Forward. However, Joseph Ball questions this official report also by asking that “these figures were released during an ideological campaign by the government of Deng Xiaoping against the legacy of the Great Leap Forward and the Cultural Revolution.

However, there seems to be no way of independently authenticating these figures due to the great mystery about how they were gathered and preserved for twenty years before being released to the general public.³ However, it is the fact that the number of deaths in Great Leap Forward was more than that during the period of Cultural Revolution (CR). The official reckoning of the number of people “persecuted to death” during the CR is put at approximately 35,000 while other credible projections of the numbers who perished due to the disorder of 1966-1976 reach as high as one million; in contrast, estimates of the “excess mortality” caused by the Great Leap famine of 1959-1961 range between 15 and 30 million!⁴

There are lot of reasons for this negative outcome from this great programme. They can be summarized form the article of Sebastian Jabbusch⁵ as:

Collectivisation

Collectivisation was not even fully implemented when the Great Leap Forward started. After the revolutionary diligence had disappeared within the first months, peasants came only arbitrary to work. The work-point system performed inefficiently. The inequalities in remuneration led the motivation to decline even more.

Communes

a. Decentralisation and loss of political control

Mao gave the communes more freedom to “develop creative solutions”. This decentralisation was supposed to lead to local initiatives that brought the creativity of the masses into the production. This theoretically

good idea got into conflict with the military discipline Mao also demanded. After the loss of control, the central government had to face a general breakdown of national economic planning and coordination. That led to gross inefficiencies in the production and distribution of goods and materials.

b. Management

The communes had been built up too rapidly, and there was no exact plan of what to do. Much of what happened was largely spontaneous. The party cadres were not trained or specially instructed. There was also a special lack of skilled employees to manage properly the complex fiscal affairs of the commune and the new social facilities.

c. Mess halls

With the new communal mess halls, the food was available every time. Also very problematic was the fact that food was contributed through a work-point system, which, in fact, did not work. Also the party leaders decided in late 1958 that food (and income) should be contributed 70 % in relation to the needs and only 30 % in relation to labour. In some communes, eating was free of any charge at all. It led to higher food consumption.

Mass campaigns

a. Backyard Steel production

Mao believed that massive steal production is the essential key for modernisation. In Hunan, a village where the commune model was tested, the first rural furnaces were built. When Mao visited the village, high-quality steel, which was produced somewhere else, was presented to him. Anyway, he decided – without any further consultation – to start a campaign that made it compulsory for every Chinese to melt steal in his backyard. It is estimated that about at least 19 million people took part. The steal they produced by melting old metal was useless. It was an enormous waste of labour and material.

b. Sparrow campaign

The sparrow campaign aimed at killing birds, which were seen as a pest because they picked up the seeds from the fields. With different methods, millions of them were killed. What the Chinese forgot was that the sparrow is the natural enemy of the grasshopper. A year later, a big grasshopper pest afflicted parts of China.

Inflation and exaggeration on harvest results

When authorities uncritically accepted and publicized inflated production figures, the Great Leap Forward appeared a spectacular success. Whether out of ignorance or fear, those in the party's highest ranks tended not to question the exaggerated figures, and even when Mao did visit the countryside to investigate, the locals intentionally transplanted crops along his route to give the illusion of wildly dense yields⁶. The party officials also deepened their political decisions on the reports.

Mao's question, "Who should eat all this food?" and his appeal to the people to eat as much as they like, reflects that fact. Mao also ordered, while the famine was already widespread, to leave fields fallow. Also, between 1958 and 1960 China was a net grain exporter. Mao would not allow China to enter the world grain market to purchase food for the starving.

Fear to criticize

It was not easy to oppose the politics loudly. The Anti- Rightist Campaign was still in everybody's mind. There were very few cases of protest.

Militarization

Families were grouped into "teams" (the Chinese term for an army squad), which turned villages into 'brigades'. Communes were seen as units of a large revolutionary army, and together they marched in mass formations into the fields. Each team had to obey the "commander in chief". This militarization was not only inhuman but also ineffective. Draft animals dropped dead; machines burned out. "The result was the

physical exhaustion of the peasants, who were subjected to intolerable physical demands.

Positive Outcomes

The benefits that accrued to China during the decade 1957-66, including the period of Great Leap Forward also, have to be analysed. The Resolution on Party History calls this period "The Ten Years of Initially Building Socialism in All Spheres"⁷. The decade of 1957-1966 is evaluated as a period of overall success in which the errors of the Leap are considered an aberration.

Even during the Great Leap, it is frequently pointed out; there was significant capital construction (especially in iron and steel, mining, and textile enterprises) that ultimately contributed greatly to China's industrialization. For example, 68% of new large-scale metallurgical projects undertaken between 1949 and 1964 were begun after 1958 (with the vast majority built during the Leap years), whereas over 36% of all steel-making capacity put in place between 1950 and 1970 was constructed in 1958-1960⁸.

During this period, industrial development was carried out under the slogan of "walking on two legs." It proposed the development of small and medium scale rural industry alongside the development of heavy industry.

Many steel furnaces and other factories were opened in the countryside. It was based on the idea that rural industry would meet the needs of the local population. Rural workshops conducted were supporting the efforts of the communes for modernizing agricultural work methods. These workshops were effective in providing the communes with fertilizer, tools, and other agricultural equipment. The labour-intensive method was used in the rural industry established during the Great Leap Forward rather than capital-intensive methods.

Since they were serving local needs, development of an expensive nationwide infrastructure of road and rail to transport the finished goods was not a necessary base for them.

Greater irrigation made it possible to spread more fertilizer, which was, in turn, provided by the local factories. The establishment of the oil field during the Great Leap Forward facilitated the development of heavy industry in coming years. A massive oil field was developed in China after 1960 using indigenous techniques, rather than Soviet or Western techniques.

Conclusion

Great Leap Forward was a major idea towards development of China. The primary steps of Mao before launching this programme were successful, and they improved life standard of the people. It was the reason for increase in life expectancy from 35 in 1949 to 65 in the 1970s when Mao's rule came to an end. However, the years during 1958 to 1961 were characterized by a period of drawbacks. There are lot of reasons for the failure of this programme. However, many of these reasons were out of control of Mao.

Undoubtedly, it is difficult to blame him for famine and deaths; nonetheless, he also shared a partial responsibility on this issue. However, his intention to make egalitarian developed Chinese society should be kept in mind. Even this programme faced some drawbacks during 1958-61. In the larger framework of 1957-66, the programme of collectivization and industrial development programme did help China to be a major power in later period.

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Dalits' Development in India

Dr. I. Subramanyam*

[The word Dalit is derived from the Sanskrit root 'Dal' which means "to break" or to rend asunder or 'to oppress'. The term Dalit therefore refers to those who are broken or oppressed. But if the Dalit means those who are oppressed this adjective can as well be aptly applied to the various categories of people who are either economically or socially or both ways oppressed. However, in the present day context the term Dalit is mostly used to refer mainly to the people belonging to the Scheduled Castes who are both economically and socially suppressed and oppressed.]

The welfare and development of the members of the Scheduled Castes and Scheduled Tribes should be viewed at not merely in terms of material needs but equally or even more so in relation to non-material needs such as the right to live with freedom, human dignity and self-respect. It is well known to any keen observer that throughout the whole of rural India, Scheduled Castes' habitations are even today usually segregated, mostly on the outskirts of a village.

The people belonging to Scheduled Castes and Scheduled Tribes are indeed the labouring classes, on whose strength, sweat and toil the nation survives. But almost all of them suffered and continue to suffer from varying degrees of subjugation and denial of human dignity. Untouchability is undoubtedly the worst form of inhuman indignity. The injustices suffered related to property, wages and other resources on the one hand and person on the other.

They lost their land and even when title over the land has been conferred, they have been prevented from occupying the land and cultivating it. There are severe problems in enjoying even the fruits of their own labour. The Scheduled Caste families in many villages have been in permissive possession of house-sites or homesteads with constant threats of eviction by the landowners or even the state. In the urban areas, the problem is of living space itself, with

just token space in unhygienic conditions and perpetual insecurity.

The term slum clearance or encroachment removal is often a euphemism for uprooting the powerless migrants to low value sites, at the periphery leading to virtual economic extinction. The victims of custodial violence or illegal detention are mostly from the poor Scheduled Castes and Scheduled Tribes with little financial or political power to back them. In the main paper the author will discuss about the various welfare programmes implemented by both the Central and state governments for the development of Dalits in India.

Introduction

The untouchables constitute nearly one-fifth of India's population and they present a different and complex case from that of other deprived groups in Indian society. The discrimination and deprivation arising out of the institution of the caste system and untouchability has affected them far more adversely than any other group of Indian society. Their problems differ from other deprived groups in a distant way.

Firstly, for historical reasons the incidence of social and economic deprivation measured by any indicators of human development is far more intense in their case. They are far too behind other identical groups of Indian society with respect to access to sources of income such as agricultural land, capital assets, employment, education, political participation and social services.

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Secondly, and more importantly, the discrimination based on caste and untouchability in social and economic sphere is still continued and as a result in the effort for upward mobility they are faced with a far more hostile and antagonistic atmosphere.

Reservation Policy

The incidence of economic discrimination inside and outside the market against the untouchables has been well organized by the policy makers. And therefore Indian government has developed a fairly comprehensive package of policy instrument particularly in the public employment and educational sphere to protect them from discrimination. These measures, which are popularly known as “Reservation Policy” (or an Affirmative Action Policy), however are confined to the Government and public sector jobs and services only.

Due to the small size of the government and public sector, the jobs under reservation accounted for only three percent of the total employment of the Scheduled Caste workers. The remaining workers are engaged as self-employed and wage (or) salaried workers in private agriculture and organized and unorganized manufacturing and service sector. In these private sectors there is no provision of reservation in jobs and services. The reason for an absence of reservation policy in the private sector, which accounts for more than 90 per cent of the employment, is the absence of legislation.

Reservation in Employment and Education

An important measure which has its origin in pre-independence days but pursued with greater vigour in independent India is the reservation in appointments in public services and in educational institutions in favour of the Scheduled Castes and Scheduled Tribes. It may be observed that in the case of Scheduled Castes’ representation, in over all terms, has reached the level indicated by the proportion in the total population. But there is as yet a significant shortfall in Group A and B posts in respect of which the percentage of SC representation is only 10.25 and 12.6 percent respectively. With

regard to the position in respect of the posts under the Central Government, there has also been improvement in regard to the posts under the State Governments and public sector undertakings since independence.

A number of Pre-Examination training centres have also been set up for coaching the candidates in order to enhance the competitive ability of the Scheduled Castes and Scheduled Tribe students appearing in the examinations for entry into public services.

Though only a small portion of Scheduled Castes and Scheduled Tribes have been able to secure employment in government and other public sector organizations, those who have been able to secure employment have been able to cross the line of economic freedom and of self respect to a significant extent. A small professional class such as lawyers, doctors and engineers has also emerged from among the SCs in recent decades, due to reservation policy. The issue of reservation has to be viewed at as one of equitable sharing not just in public appointments but in all the emerging opportunities and resources.

One of the earliest efforts of the government in regard to the development of SCs and STs has been in the field of education. The schemes taken up, inter alia, include: scholarships for pre-matric studies and post-matric studies, free supply of school uniforms, stationary and text books, opening of hostels for the SC and ST students, establishments of residential school as well as the settings up of Ashram schools for the tribal students.

Post-matric scholarship scheme has contributed significantly to the access and retention of SC and ST students in higher education and in the emergence of a large number of medical and engineering graduates from these communities. A scheme of Book Bank was introduced for SC and ST students studying in engineering and medical colleges.

The National policy on Education in 1986 laid special emphasis on the removal of disparities and equalization of educational opportunities. The policy laid down that the central focus in the

educational development of the SCs in their equalization with the non-SC population, at all levels and stages of education in all areas and in all the four dimensions – rural male, rural female, urban male and urban female.

The programmes of Action 1992 accorded priority to the opening primary and upper primary schools to meet the needs of Scheduled Castes' habitations and hamlets; provisions of non-formal distance education; adequate incentives; coverage of the SCs localities and tribal areas under the operation Black Board and the programme of Universalisation of Elementary Education.

Land Reforms

Land reforms would not only have had an immediate impact through increasing income and life enhances of labourers and their children but also created a less dependent and less exploitable population. Small resources like a home site of one's own even a very small part of productive land can operate as a powerful tool of liberation of the SCs from total and arbitrary dependence on the dominant. It is land that is at the centre of poverty, parasitism, exploitation, misery and iniquitous relationship and to the rural poor, ownership of land denotes enhanced social status and equality means equality in the ownership of land, endowing them with self-respect, self-confidence and a sense of equality.

Special Drives

The special drives means, the filling of backlog vacancies in the government sector. It will provide employment to the candidates who belong to the SC and ST communities. The special drives will help the SCs and STs to equalize the employment status with upper caste people.

Schemes (Poverty Alleviation Programmes)

As the Scheduled Castes and the Scheduled Tribes constitute a large segment of those below the poverty line, an overriding priority has been accorded to SC and ST families in all the poverty alleviation programmes, particularly in the field of rural development. In the Integrated Rural

Development (IRDP), the most important poverty alleviation programme which was extended to the entire country in the year 1980 and continued for two decades, 30 percent of the outlay on the programme was earmarked for the SCs and STs in the initial years.

Since 1990-91, a minimum of 50 per cent of the total outlay was set aside SCs and STs. SCs as well as ST beneficiaries were also eligible for a higher subsidy of 50 percent as against 25 percent for small farmers and 33 1/3 percent for the marginal farmers and landless labourers. The number of SC and ST families covered under IRDP all over the country until the end of 1999 was about 215 lakh.

Under the major rural wage employment programme of JawaharRozgarYojana (JRY), an overall preference was given to SCs, STs and freed bonded labourers. At the district level, the District Rural Development Agency (DRDA) ZillaParishad was required to utilise 22.5 percent of the funds for individual beneficiary schemes for SCs and STs. A similar stipulation was laid down in regard to the Village Panchayats also.

The Million wells scheme (MWS) was launched in 1988-89 with the objective of providing open irrigation wells to poor small and marginal farmers belonging to SCs and STs and free bonded labourers and thus improving the productivity of their lands. Initially 20 percent of the funds under the JRY were allocated for this scheme and latter from January 1996, it was treated as an independent scheme.

By the end of 1999, more than one million wells were constructed for SC and STs with an investment of about Rs. 4000 crore. 50 percent of the funds under *Ganga KalyanYojana*, a scheme for providing irrigation through exploitation of groundwater by bore wells and tube wells for small and marginal farmers were also earmarked for SC and STs.

The Indira AwaasYojana (IAY) was started from 1985-86 as an important component of the *Rural Landless Labour Employment Guarantee Programme (RLEGP)* and later became part of

the *JawaharRozgarYojana (JRY)* in 1989-90 with 6 percent of the funds being set aside for the construction of houses for the SCs, STs and free bonded labour. From 1993-94, it was extended to other poor as well. About 3.8 million houses had been constructed for the Scheduled Castes and the Scheduled Tribes by the end of 1999 under these programmes.

The JawaharRozgarYojana was recast from April 1999 and converted into a new programme known as *Jawahar Gram SamridhiYojana (JGSY)* dedicated to the development of rural infrastructure and implemented through gram Panchayats. 22 ½ % of JGSY funds were earmarked for individual beneficiary scheme for SCs and STs. The *Swarna Jayanti Gram SwarozgarYojan (SJSY)* replaced the IRDP, TRYSEM, DWCRA, million wells scheme and Ganga KalyanYojana from April 1999. It has been stipulated that 50% of Swarozgaris will be from SCs and STs. Preference is accorded to SCs and STs under Employment Assurance Scheme.

Under the Accelerated Rural Water Supply Scheme (ARWS) of providing drinking water to rural habitations there is earmarking of 25% of the funds for SCs and 10% of the funds for the STs. It has also been laid down that the first source of drinking water in any village should be located in the scheduled castes and scheduled tribe localities.

Conclusion

The welfare and development of Scheduled Castes and Scheduled Tribes since independence has been noted in the Constitution which has been based on the values of equality, human dignity and social justice, the laws and policy prescriptions emanating from the constitutional mandates. However, in actual practice, there has been a disjunction between these values and the hierarchical and feudal values which continue to govern the society.

On the one hand, the state has put in place laws, policies and programmes without which even the modest progress in the overall situation could not have been possible; on the other, these

measures are as yet inadequate and have to be more effectively implemented to overcome the continued subordination of the SCs and STs.

Notwithstanding many shortcomings, it is to be recognized, however, that the progress in regard to the socio-economic development of the SCs and STs in the seven decades since independence is not inconsiderable. Commencing with the constitutional commitments and the special legislations to secure equality and human dignity, a large variety of measures have been taken up both as policy measures and developmental programmes in all the fields of development and welfare.

The development of the members of the SCs and STs requires that there is not only a positive change in their socio-economic situation but that the rate of change is fast enough to ensure that the disparity in relation to the rest of the society is progressively minimized and ultimately eliminated altogether to facilitate the emergence of a just, human and equal society.

Apart from the laws and state action, the society itself has to accept, imbibe and internalize the values of equality, non-discrimination, human dignity, justice and democratic practices. The development of Scheduled Castes and Scheduled Tribes is thus a part of a continued quest for equality and social justice, the objectives enshrined in the Constitution and pursued since independence in free India.

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Tribal Education in India

Dr. K. Narasimhulu*

["People should develop along the lines of their genius and should avoid imposing anything on them. We should try to encourage in every way their own traditional arts and culture... We should try to train and build up a team of their own people to do the work of administration and development. Some technical personnel from outside will no doubt be needed, especially in the beginning. But we should avoid introducing too many outsiders into tribal territory... We should judge results, not by statistics or the amount of money spent, but by the quality of human character that is evolved."]

The aboriginal tribes of India are the oldest inhabitants of the country. For millennia, tribal societies have been subjugated by more recently arrived groups; their land was taken away, they were pushed further into the hilly gorges and wilds, and they were forced to work for their oppressors often without payment. Today tribal groups, which number more than 40 million, require special attention from the government even though they live largely isolated from the national culture.

In the past, many tribal groups were forced to assimilate into the dominant culture of the country. But some groups, such as the Bhils, Gonds, Santals, Oraons, Mundas, Khonds, Mizos, Nagas, and Khasis resisted change and assimilation to maintain their cultural identities and languages. According to many Indians, their continued isolation poses problems to national integration. Under the banner of national unity, the government is now bringing these minority groups into the national mainstream. The main question is whether tribal societies can enter the national mainstream while preserving their distinct social, cultural and political beliefs.

Tribal Education System

Government planners see education as indispensable for helping tribal peoples cope with national integration. Education will also

determine their prosperity, success and security in life. The tribes which remain either deprived of or negligent toward education will suffer the consequence.

Compared with the literacy rates of 29.34% for the general population, literacy among tribal peoples in India is at most 6%. The Union and the state governments have spent considerable sums of money for tribal youths' education, but the results are meager. The Commissioner for Scheduled Castes and Scheduled Tribes asserts that unless exploitation among the tribals is combated and eliminated through education, no improvement in tribal welfare will occur. Within tribal areas, education can be the basis for integrated development.

Government reports indicate that there is no scarcity of schools, other facilities or scholarships for the implementation of tribal education schemes. Most tribal youth find these incentives unattractive, however. Consequently, the government's dream to assimilate the tribes remains unfulfilled and raises basic questions about the implementation of such policies and strategies.

The Relation between Tribal Students and Teachers

Among the various important factors of tribal education that influence integration into the national mainstream of life are the students and their teachers. Tribal students have different

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backgrounds from their non-tribal schoolmates and even the teachers, who are normally outsiders, do not understand the tribal students. To the teachers, tribal students appear untidy, reinforcing their biases against tribals.

These biases are expressed in various forms of discrimination. Tribal youths have complained that teachers did not teach them in the schools because they believed that if they did, the tribal students would no longer be dependent on them. Tribal youths also feel that teachers endeavor to undermine the attitudes toward their own customs, mannerisms, language, or, toward their cultural heritage in general.

During my own student career, I had many experiences which made me feel that I belonged to a primitive, uncultured group whose youth were not worthy of being students. I can still recollect many such incidents vividly from my school and college days. One such incident occurred when I was studying in Nagpur for a graduate degree. An essay entitled "How Many Cultures?" had been prescribed in second year general English in the B.A. course.

The author referred to the tribes and their cultures and mentioned the Bhils in passing. One of the students in the class asked the lecturer who the Bhils were. The lecturer showed contempt and said, "a kind of 'jungly' people." The students had a good laugh. One of the students in the class, who knew that I belonged to that tribe, turned and pointed toward me, saying, "One of them is here." They all laughed louder.

On another occasion, while I was working toward an M.A. in sociology at Indore University, a professor made a reference to the Bhuiya tribe in Orissa during his lecture. One of the girls sitting close to me said insultingly, "One of them is sitting here." I walked out of the lecture hall and for the next fifteen days I did not appear on the college campus. My tribal classmates shared similar experiences with me.

Later, when I began to pursue anthropological research on the tribal cultures, I found that many tribal cultures had positive elements which were

absent in mainstream "national" culture. I became aware of tribal groups' proud heritage and started to impart this knowledge to tribal youth in schools and colleges. I accepted myself as a Bhil, spoke Bhili in public places and testified on the radio, in newspapers and at public meetings that I belonged to the Bhil tribe. This helped me come to terms with the inferiority complex the non-tribal teachers and other so-called superior persons such as government officials had implanted in me.

Today, I am free of feelings of cultural inferiority because I have analyzed the whole situation and put it in the proper perspective. When I, as an educated Bhil, accepted myself as a tribal person, other tribal individuals began to realize that non-tribal people were continuing to oppress them in various ways.

Tribal Festivals, Freedom and Youth vs. Education

The educational schedule - the school year, daily classes and holidays - is organized with little understanding of tribal cultures. Tribal festivals and celebrations and the seasonal pursuit of agriculture and gathering are not taken into consideration in planning educational timetables. All too often teachers hold classes as they would in cities or towns, ignoring the daily or seasonal habits of tribal pupils.

Educational Institutions

The schools and their surroundings shape the minds of the children who frequent them. Most tribal schools do not blend well into the tribal environment. They are alien and often ugly structures in tribal villages. Shortly after schools are opened, they acquire the look of neglected and dilapidated buildings. Even after tribal youths' education is completed and they find employment, negative attitudes fostered in the classroom remain a real social hurdle. They are faced with the identity dilemma of neither belonging to their tribal culture nor to the national culture in the wake of non-assimilation in the mainstream culture.

The Medium of Instruction

Some tribes still speak their language. While adult males are often bilingual, the women and children speak tribal dialects almost exclusively. Yet, a tribal child, on entering school, is suddenly expected to understand the state language. Children cannot understand the teacher, let alone answer questions. Many teachers assume that tribal students are slow; even if the teachers are sympathetic, overcoming this language barrier requires a great deal of effort. It would help considerably if tribal pupils were taught, during their first years in school, in their tribal language. They could then be gradually encouraged to learn the regional language.

The Constitution of India, under Article 350A, affirms that every state must provide adequate facilities for instruction of pupils in their mother tongues. Decades have passed and state governments have ignored this prescription for tribal people. Since initial instruction to the tribals is given in a foreign language, they understand and assimilate very little. Consequently, their response to education is poor.

Had the instruction at the primary stage been in their own tongue, the progress of tribal students would have been better, and today there would be awareness of the importance of literacy among the tribal populations. Some attempts are being made to educate Gonds, Bhils, Santals, and other groups in their own tongues. According to recent reports, tribal children are responding well to such programs.

Content and Method of Tribal Education

The content and the method of tribal education must be objectively evaluated. Tribal youth have unique historical and social backgrounds but need special attention and orientation in their attempts to bridge the gulf between two cultures. Many school and college curricula which tribal youths encounter, are either irrelevant to them and/or offer only negative views of tribal societies. While national and state governments,

in theory, offer many benefits, concessions and facilities to tribal students, few of them reach the intended recipients.

Integration of Tribal Youth in Their Own Culture

Tribal youth, even while they study at the secondary and college levels, should, be encouraged not to jettison their own cultures and to remain integrated in their own societies. Once they become culturally and socially alienated, it is impossible for them to protect and lead their own societies and maintain traditions that may be essential to the viability of tribal cultures. Furthermore, tribal leaders often begin to imitate non-tribal peoples' exploitive tactics, even looking down on their own people. In some cases they treat tribal populations worse than non-tribal populations. Development in tribal societies should focus on educational programs that encourage keeping tribal youth genuinely integrated in their own culture.

Education of Tribal Leaders

Tribal leadership has been subverted by outside influences and agencies such as the police, the courts and political parties. In the case of political parties, tribal leaders are often manipulated for the bloc of votes they can deliver rather than encouraged to take the initiative of leading their people to find locally derived solutions to local problems. As a result, village autonomy was destroyed, law and order has deteriorated, and respect for authority was lost. Tribal leaders began to exploit their own people politically, socially and economically.

Tribal students, even while they are receiving their education, must be trained to be dedicated to the service of their own people. They must help to develop their people's inner resolve to resist exploitation and to safeguard their own rights.

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Religious Life of the Mishings of Arunachal Pradesh

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[The tribes of Arunachal Pradesh, especially the Adis, Padams, Minyongs, Galong and Mishings of Siang, Nyshis and Apatoni of Papum Pare and Subansiri districts introduce themselves as the people of Tani group because of their belief on ‘Abutani’ as their mythical ancestor¹. These people of the Tani group have distinctive socio-religious customs and traditions that have been popular among them and practised by the community since time immemorial.]

The *Adi-Mishings* (same ethno-religious origin) of Arunachal believe that behind the physical existence of the objects surrounding man some abstract or unseen forces act as controlling agents exerting influence on all the physical and mental functioning of man². They term those abstract forces as deities or spirits, both good and evil, invisible physically but possessed with supernatural power and strength. The *Tani* group of people have been worshipping and offering regular prayer to them by various means that correspond to their religious traditions.

However, in present socio-religious context it is well observed that as the forces of cultural assimilation and acculturation are impacting tremendously on the religious belief systems of the world communities so, these are impacting remarkably on the Mishing religious belief system in Arunachal Pradesh. It appears that the

Mishings are more prone to adopt the other religious cults like that of Christianity, Hinduism, Buddhism, Vaisnovism etc. due to their cultural assimilation with the people of such other religious sects living in their area.³

Further the impact of cross-culture is also perceptible in the religious belief system of the Mishings of Arunachal Pradesh with the revival of the *Donyi-Polosim* (traditional animism in revived form). They are now interested to worship *Donyi* (the mother Goddesses) and *Polo* (father God) and the same cult tends to be more popular among them as *Donyi-Poloism*, which has presently been institutionalised.

Significance of the Study

The Mishings live in both Assam and Arunachal Pradesh. The Mishings in Assam are recognised as dominant cultural group in Assam. But in Arunachal Pradesh they are regarded as minor community who have been leading backward life

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due to their lackadaisical participation with the mainstream tribal way of life in the state for long time. They have rich cultural elements including traditional religion, but unfortunately it has got scanty exposure as no major attempt to highlight such valuable component of their culture has been made from any quarter till date.

We have lot of literature on Mishing religious life in the context of Assam. There is religious and cultural similarity between the Mishings of Arunachal and Mishings of Assam, yet no available literature on religious life of the Mishings of Arunachal Pradesh is traceable in a composite manner. So, a further study on Mishing religion as a whole in context of Assam and Arunachal Pradesh will remain incomplete if an extensive study on the religious life of the Mishings of Arunachal Pradesh is not carried out systematically.

Objectives of the Study

The study is planned out with the following objectives.

- i. To know about the nature of Mishing religion.
- ii. To understand about the traditional religious belief system of the Mishings.
- iii. To know about the process of religious assimilation and admixture with other religious beliefs.
- iv. To find out the causes and consequences of religious conversion.
- v. To analyse the nature of trans-religious movement impacting on their belief system.

Review of Literature

Number of books on Mishing culture and religion in context of Assam and Arunachal Pradesh have been read and reread for planning out the present study. In J.J. Kuli's (2001) *The Mishings: Their History and Culture* and N.Lego's (2005) *History of Mishings of Arunachal Pradesh* provide evidence on the history of origin, migration and settlement pattern of the Mishings in Assam and Arunachal Pradesh. V. Kargung's

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J, Pegu's (2012) *Mishing Samajar Puja Padhati* along with I, Pegu's (2007) *Mishing Dharma Biswas Aru Parampara* has record on the types of religious rituals and the festivals of the Mishings of Assam and Arunachal Pradesh. The information gathered from all such reliable literatures helps in channelizing this study with set purpose. However, this study is not a comparative study of Mishing religion in context of Assam and Arunachal Pradesh, hence; it will be limited to giving description and analysis of the Mishing religious life in Arunachal Pradesh only.

Research Methodology

The study is descriptive and analytical by nature and is based on both primary and secondary sources of data. Interview and observation were used as tools of data collection. Unstructured interview questionnaires were prepared to collect information as the present study on the Mishing religion in Arunachal Pradesh fall under broad discipline of cultural studies only. The universe of the study is the Mishing inhabited areas of Arunachal Pradesh and the sample frame contains five important Mishing populated villages viz. Oyan, Namshing, Gadum, Merrand Paglam located in the East Siang and Dibang Valley districts of Arunachal Pradesh.

Data were collected from the cross-section of the population across the gender. The informants comprise the village headmen, NGO workers, educationists, priests, aged individuals, farmers, youths and the commoners. Language was not a problem during interview and discussion with different groups in the study area.

Nature of Traditional Religion

The religious practices of the Mishings are shrouded with varieties of myths and superstitious beliefs maintained by the

community through various ritualistic practices. The heavenly objects visible in the universe such as Sun, Moon, Stars and the planets cast direct impact on the minds of the Mishing people. They regard them as their Gods and Goddesses and worship all with deep devotion. *Donyi-Polo*, *Sedi-Melo* and *Karsing- Kartag* are regarded as important Gods and Goddesses whom they pray regularly to have their blessing for prospering.

People generally invoke and worship them while performing their socio-religious functions and rituals. They often offer prayer to them by means of animal sacrifices with the belief that the deities are well appeased with the sucking of blood of animals. Such modes of worshipping the deities characterise the animistic⁴ belief of the Mishings of Arunachal Pradesh.

On the other hand, the Mishings believe in number of Gods and Goddesses like *Sedi-Melo*, *Karsing Kartag*, *Donyi Polo* etc. They also believe on the existence of some other deities like *Ur:omUii*, *Go:min*, *DoburUii* along with the evil spirits named *PiyangUii*, *Le:mugBote*, *Ni:pong* and so on. It is believed that human life hovers around numbers of deities and the evil spirits and man has to offer prayer to all such unseen deities and spirits for peaceful living on Earth. Therefore, they worship and offer prayer to such many deities and evil spirits by observing various rituals in their names to ensure their blessings and mercy. Thus it manifests the polytheistic⁵ character of their religion.

The Mishing people live in the breast of the nature and their life solely depends on the gifts of nature. So, naturally they come in direct contact with different natural objects. They face directly the effects of natural forces, such as lightening, thunder, storms, earthquake etc. These mighty natural forces cannot be controlled or subdued by applying human power.

The Mishing people believe that the natural forces are governed and regulated by supernatural beings only and they can be satiated by means of worshipping, offering prayers and performing

rituals with animal sacrifices to get relief from the bad impact of all such natural forces. Prayer and sacrifices are thought to be must to avert the evil impact of such deities. They regard *TalengUiis* and *BuriBote* as powerful deities that may often get dissatisfied with people and cause harm to the humanity by means of thunder and hailstorm. Such supernatural beliefs of the people relate to the naturalistic⁶ belief system.

It may be mentioned that appeasing to various Gods and Goddesses through observance of various rituals and ceremonies is the most essential part of their religion. Apart from mere offering prayer and worshipping of them, additional means of offering sacrifices of animals and birds is also treated as inevitable to make the prayer more deep and serious. Earlier the traditional religious rituals to appease the deities were conducted by the 'Mybou' (priest) only and certain mythical stories lie behind the creation of the 'Mybou' and his functions. But nowadays due to the dearth of having 'Mybou' the religious rites and rituals are generally conducted by the senior most ritual performers of the villages.

The Mishing Mybou and His Role

The 'Mybou' (priest) plays an important role in the Mishing society. The *Adi-Mishings* along with all other tribes of 'Tani' groups in Arunachal Pradesh believe on the existence of various types of spirits, good and evil surrounding them.⁷ The good spirits are the household Gods and Goddesses and are always benevolent to man. The evil spirits are malevolent by nature, which always stand against the welfare of human being and often cause harm to them.

The ordinary human being is believed to be unable to imagine the power and existence of the spirits. So the 'Mybou' is supposed to bear extra-ordinary trait to sense the nature and strength of a specific spirit. It is 'Mybou' only who is well expert to deal with the deities and spirits by means of offering prayer and sacrifices.⁸

Traditional Religious Rituals

The Mishing people of Arunachal observe number of traditional religious rituals for worshipping the deities. They hold the common view that appeasing of the deities is must to get their blessings. *Dabur, Taleng, Gumin* etc. are the names of some important traditional religious rituals that the community has been celebrating since time immemorial. Such traditional religious rituals are equally observed in all the Mishing inhabited villages in the state.

Dobur Rituals

'Dobur' rituals are famous among the Mishings as *Dobur* Puja celebrated at different points of time of the year. *Dobur* is celebrated basically to eliminate infertility of land, draught, bad weather and bad harvest, inter-tribal clashes and occurrence of any unlawful activity. Generally four types of *Dobur* rituals are observed by the Mishings of Arunachal Pradesh. Some are celebrated only within the family itself and some others are celebrated by the entire villagers in group.

Dolu Dobur

The name *Dolu Dobur* itself is derived from the *DoluUii* (deity responsible for wet rice cultivation). During the time of weeding the wet rice paddy fields this *Dolu* ritual is celebrated in group by the villagers. The *Dolu Dobur* is called as village *Dobur* in some places and it is celebrated to appease the *DoluUii*(spirit) to get relief from his unfavourable impact on the paddy fields.⁹

Observations of formalities for celebrating this ritual

On the specific place of observation of the ceremony, a make-shift altar is built. Normally one he-pig and eight cocks of different colours are sacrificed to appease the *DoburUii*. Pigs and the cocks are killed by beating on the heads and allowing its blood to fall on the makeshift altar of *Dolu Dobur*.

In the ritual, 'Mybou' or the senior most ritual performer of the village chants certain phrases

of prayer to the *DoburUii* asking his blessing for all round development of the villagers, especially to get good harvest from the agricultural fields.

Changes in the Celebration of DoluDobur

Earlier women developing menstruation during the festive day were not allowed to participate in the ceremony and the outsiders' entry to the village was also restricted. But nowadays such rules have become flexible due to the dilution in the norms of maintaining traditional life style.¹⁰

Kachen Dobur

'Kachen Dobur' is celebrated basically to satisfy the deity of the jungle. This ritual is not observed equally by all in every Mishing area. The same ritual is named differently in different places.

Procedures of Observance

For celebration of the ritual a specific place is selected in a corner of the village. A make-shift bamboo platform of 3 feet high and 10 or 11 feet square length and breadth is built out in corner of the forest or paddy field. In some places this 'Kachen Dobur' is named as 'Apta Dobur'(hunter's ritual) as the Mishings were once the people of nature and hunting and forest food gathering were the basic means of their livelihood.¹¹ While moving in the forest they faced lot of danger and trouble of wild animals and evil spirits. So, they celebrated this ritual only to appease the spirits of the jungle for avoiding evil impact of them.

But nowadays their means of livelihood is changed and hunting is no more considered as basic means of livelihood and so, they observe this ritual very rarely, at the interval of several years only in the name of age-old custom.

Piyia Dobur

This ritual is celebrated among some families of the same village or sometimes some families of two or three villages in a definite place. When there happens certain incident of fighting with bloodshed between two persons of the same

village or two different villages or among the villagers of two or three villages then 'PiyiaDobur' is observed as remedial measures to get relief from the effects of such unfortunate happenings. The meaning of the word 'Piyia' means the incident of bloodshed which is supposed to be encouraged by the *PiyiaDoburUii*(the spirit of fighting or battle).

The special features of observance of this ritual are as follow.

- Normally the blood of the sacrificed animals is allowed to fall on the altar of the ritual. 'Mybou' or the ritual performer chants certain *Abangs* (recitation on myths) or hymns in the name of *Piyiang Uii* for the protection of the villagers from any untoward incidents of violence.
- Presently, the tradition of observing *PiyaDobur* has become obsolete due to the modern means of settling of the disputes and violence. Easy access of Panchayat raj and modern law courts have contributed a great deal for abolition of such old practices of resisting violence and disputes.¹²

Dodey Dobur

If any individual member of a family commits misdeeds or crimes such as keeping illicit relation with woman, theft or robbery to any household of the same village or outside the village *Dodey Dobur* ritual is observed as a measure of getting repentance for the crime and to avoid any repetition of such misdeeds in future.

The special features of this ceremony are:

- It is observed by the family of which members commit mistakes affecting other people. Often the members of the family or the families to which mistake is done are also invited to the *Dodey Dobur* to get compromised at the cost of compensation. It is up to the will of the particular family or the families whether they will prefer to keep such invitation by physically attending to the ritual.

- To conduct the ceremony the presence of 'Mybou' is not essential; any professional ritual performer can conduct it.

Taleng Uii (Ritual)

Besides *Dobur*, the Mishings of Arunachal Pradesh observe certain rituals for appeasing the deities of nature. *TalengUii* is regarded as the deity of nature. The Mishings believe that thunder and hailstorm are the deeds of particular deities of heaven. When such heavenly deities are dissatisfied with the members of the families then they might secretly design for causing harm to them.¹³ Sometimes people die in thunder or hailstorm or sometimes thunder falls on somebody else's house or paddy field, killing man or damaging the crops. So, the deities of the heaven can be satisfied by means of offering sacrifices.

This ritual can be observed in groups or by individual family. *Taleng* ritual is named as *Talenguui* and it is not observed inside the house of the family. It is celebrated in the open field or on the spot where the thunder falls.

Procedures for observing TalengUii

- A tradition is there to make an advance proposal for holding the ceremony by packaging some important material such as, medicinal cake for rice beer, rice, coins, crafted piece of spade, axe and other deadly weapons on wood or bamboo with a piece of red cloth and putting the same on the eastern-most wall of the granary till the day of observance.
- The *TalengUii* is observed before two or three days ahead of a fully dark night. Till the emergence of new moon in the sky the respective family or the families observing the *TalengUii* can keep some taboos as specified by the rule of the ritual. For observing the ritual, the host family or the families have to offer a black coloured hen, a red coloured cock, an ash coloured cock and a white coloured hen as sacrificial needs.

- For observance of the ceremony, an altar of dry clay is made on the definite place chosen for observing the ritual. The surface of the altar is painted with a picture of seven coloured rainbow. The altar is then decorated with multi-coloured wild flowers and leaves and above such decorated altar all the ritual items are placed for chanting and prayer.

No change has taken place in case of observing the ritual. Only change perceived is that the items of sacrifices are to some extent reduced nowadays. No hard and fast rules have been set in case of specific number of sacrificial items to be offered to the specific deity. This can be made liberally as per the affordability of the family or the group.¹⁴

GominSo:Ing

The first person or father of a particular clan is called as *Gomin* or first ancestral father of the clan. He is regarded as household deity of each family of the particular clan. A tradition is there in the Mishing society in Arunachal Pradesh to offer special prayer to him through celebration of a ritual in his name and such ritual is known as *GominSo:ing*. The blessing of the *Gomin* is sought for peaceful and prosperous living of the members of the family.

Some special features of this ritual:

Presently this ritual is widely being observed in Arunachal Pradesh. Few changes in the celebration of this ritual are happening today i.e. in the form of collecting of the traditional items for the purpose. No bar is made in the matter of offering the ritual materials nowadays. A family can offer them as per their own economic status and capability.¹⁵

Such many other traditional religious rituals are observed by the community at different times of the year. Observance of all such rituals highlights the pattern of traditional religious belief of the community.

Religious Transformation

The religious belief pattern of any community is not always static; it is dynamic and subject to change in the changing context of time and ideologies. Religion is a component of culture and all the religions have their own traditions and set rules to be followed by the people or the followers. People's choice for any religious ideology could not be restricted to a particular religion or religious belief. Continuity of cultural assimilation among different communities exerts inter-influential impact as a result of which cultural transformation of any community in the line of its neighbouring communities becomes inevitable.

On the other hand, rigidity in the religious customs of a particular community often may be a factor of such religious transformation and people sometimes prefer to shift from more rigid to more flexible sects. All such factors may be true in case of religious transformation of the Mishings of Arunachal Pradesh.

Impact of the Vaisnovism

From the field survey, it comes to the fore that some of the Mishing families in Arunachal Pradesh were attracted towards the Vaisnovism cultivated by their counterpart in Assam and as a result of which they presently desire to incorporate some important elements of it into their religion. However, the Mishings of Arunachal, who have recently come under the Vaisnovite cult, cannot be called to have totally devoted to this religion; they may be termed as quasi-Vaisnovite as they maintain the standards of both Vaisnovism and traditional religion simultaneously.

So far in Oyan village 20 to 25 families, 19 to 15 families in Gadum and 7 to 8 families in Merr village have adopted Vaisnovism.¹⁶ They do not use the element of Vaisnovism in case of celebration of *Dobur*, *Taleng* and *Po:rag* festivals but on the other hand, nowadays some families like to celebrate *Dodgang*, *Uram*, *GominSo:ing* etc. following the customs of both the traditional Mishing religion and Vaisnovism at a same time.

During such festivals or the ceremonies all the sacrificial duties are performed following the traditional Mishing religious customs and its related recitation or chanting part is only performed pursuing the Vaisnovite rule i.e. through recitation of 'Nam-Kirtan' (reciting the passages of *Kirtan* by Sri Sankardev)¹⁷

Changes due to the impact of Vaisnovism

- Vaisnovite household rituals could be arranged within the minimum cost of physical labour and monetary expenditure as well. So, adoption to Vaisnovism seems to function as blessing in disguise for the Mishing community in Arunachal Pradesh that helps in curtailing of the extravaganzas incurred by the traditional rituals.
- Following Vaisnovite religious tradition is leading them to be more attracted towards the ideology of worshipping one God or prophet which is supposed to be more fruitful and scientific means of practicing religion than the traditional customs.

Impact of Christianity

As a result of cultural assimilation and admixture, the Mishings of Arunachal Pradesh came in contact with Christianity like their neighbouring people. But, till the 70th decade of the century bygone no churches were built in the Mishing villages but from the 90th decade of the last century one church was built in the outskirts of Oyan village and presently the number has risen up to 3 (three). About 25 to 30 families of Oyan village have adopted Christianity.¹⁸

The churches located in the village are built at the joint initiative of Padam and Mishings, where the people of both the communities visit for offering prayer. Likewise three churches have so far been built in the Namshing circle adjacent to Mishings inhabited area. Total Mishing families adopting Christianity could be around 30 to 35 in Namshing village. Here too, the church buildings are built as the joint venture of the Mishings and the Padams of the area.

Changes as a result of conversion to the Christianity

- Their adoption to Christianity has put remarkable influence on their traditional tribal mind-set. They are supposed to be more prone to cultivate the Westernised culture in their day-to-day life.
- Nowadays the younger generation prefers to follow Westernised way of life such as visiting to the clubs for the purpose of enjoying, using of Western dresses and food items, listening English songs, watching movies, performing rock dances and music till late night on various occasions affecting adversely on the normal swing of tribal life.
- However, Mishings' conversion to the Christianity is contributing considerably in increase of literacy and up-gradation of knowledge among them. Nowadays many converted parents of the community prefer to send their wards to the English schools.

Impact of Hinduism

As reported by the informants, the Hinduism as well as worshipping of Hindu gods and goddesses started to get into their belief system as a result of their long run socio-cultural contact and interaction with the plain Mishings of Assam and many other Hindu communities living in Arunachal Pradesh. Many of the Mishings in the state believe in number of Hindu gods and goddesses as the alternatives to their traditional deities. The Hindu God - 'Lord Brahma' - is often compared to Mishing *Sedi-Melo*, who is regarded by the Mishings as the creator of the Universe and *TalengUii* with Lord 'Indra' the hailstorm and thunder. Likewise the Goddess 'Laxmi' is thought to be akin to Mishing God *DoburUii* who can bless human being for acquiring wealth and properties.¹⁹

Changes as a result of adoption to Hinduism

- They started to adopt various ways and means as applied by the Hindu people of their

neighbourhood to get relief from different social maladies and epidemics. For example many of the Mishing families nowadays prefer to apply Hindu means of witchery and magical chanting to get relief from different diseases like small-pox, measles, epilepsy, incident of possession by ghosts etc. Some of the Mishing women like to maintain certain taboos like not involving in cooking during the time of menstruation and observing fast on the specific days of the month as is followed by many Hindu women of their neighbourhood.

- Mishings' coming in contact with Hinduism helps them to understand about the mainstream Indian way of life. Adoption to Hinduism helps them go forward from all fronts- socially, economically, educationally, culturally and so on and so forth.

Trans-religious Movement

In Arunachal Pradesh the trans-acculturation of traditional culture and religion is an on-going phenomenon developing rapidly due to the growing sentiment for regionalism and ethnicity among various tribal groups. The tribal communities are perhaps dissatisfied with the event of existing cultural fusion in the tribal areas with the advent of many outsider socio-religious groups to their land.

The process of religious and cultural transformation among the tribal groups started long back with the advent of British rule in this place. Such cultural transformation has considerably affected their traditional way of living that the communities are realising gradually. So they desire to get their substantive traditions back in the backdrop of lessening importance of their traditional religion. So, most of the 'Tani' groups now have incorporated *Donyi-Poloism* in their belief system.

Donyi-Poloism

The *Donyi-Poloism* is the offshoot of the trans-cultural transformation of religion of the 'Tani' groups in Arunachal Pradesh which encourages for the devotion to only one God - Goddess,

Donyi-Polo. The Mishings of Arunachal Pradesh believe that they are the offspring of *Donyi-Polo* (Father Moon and Mother Sun) and that is why they never forget to worship their great ancestral parent during the time of observing all their traditional rituals today.

Decades past there was no any institution incepted for offering formal prayer to *Donyi-Polo* but recently like many other 'Tani' groups of people in Arunachal the cult of *Donyi-Poloism* is being institutionalised among the Mishings. The Mishings of Arunachal are much attracted towards this cult from last few years.²⁰ Presently, separate houses have been built in their places to practise the rites and rituals of *Donyi-Poloism*.

It is quite obvious that such separate houses are now built in all the Mishing villages viz. Namshing Gadum, Oyan Merr and Paglam of the state for worshipping and offering prayer to these super deities. Reportedly, the people of the Mishing villages who have come into this fold visit the *Donyi-Polo* temples as per their own schedule for offering prayer and worship.

Special features of this new cult of *Donyi-Poloism*:

- There is no specific time frame or schedule for celebration of the *Donyi-Polo* Puja like other Mishing religious festivals. If somebody desires, he or she can visit the *Donyi-Polo* houses even regularly for offering prayer to their ancestral deities.
- No 'Mybou' or ritual performer is required to conduct the rites and rituals of *Donyi-Poloism*. On the specific Puja day no sacrifice is made in the name of appeasing the super deities 'Donyi' (Sun mother Goddess) and Polo (Moon father God). Prayer and recitation of *Abang* (creation story) and 'Lubey' (hymn) in the name of *Donyi-Polo* is sufficient to worship these deities.²¹
- The ideal of *Donyi-Poloism* is based on worshipping of only one God or Goddess. Its set rules are very flexible to carry out by all

and no advance preparation accompanying with monetary and other extravaganzas is required for worshipping of the same.

Conclusion

The Mishng religion today is greatly influenced by the dynamics of other religion. Their adoption to other religion does not mean their complete submission or the acceptance of other cults. The base for their shifting to other religion or religious beliefs is perhaps motivated by the utilitarian purpose than the ethical bearings. The elements of other religions that they find more fruitful and effective from the socio-economic and cultural point of view the same have been rationalised to be adopted by them. Further the observance of some traditional rituals by means of applying the norms of other religion is made only with a view to eliminate the excessive cost of money and physical labour. That apart, they are supposed to realising the homogeneity of the religious ideals of all the religions. Amid all changes in the religious belief system, they are trying to preserve their traditional religious norms with sizable modifications and the revival of *Donyi-Poloism* is a case in point example of the same.

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Death Penalty and Human Rights

Dr Sharia Anjum*

[Crime free society is a goal worthy of all individuals but the reality is that it is difficult, if not impossible, to create a crime free society. This is because the issue of crime itself has many elements that motivate it. The reason as to why individuals commit crimes is the reason why it is difficult to eliminate the issue of crime. Transgressions within the law are committed for multiple reasons. Some are sociological, while others are psychological. The reality is that while crime is bad and something that has to be discouraged, the initiatives that seek to eliminate some of these motives might be worse. Death Penalty is a punishment where a crime so grievous has been committed that the state condemns the act by sentencing the convicted to death. In the recent past, however, many Western cultures have abolished this practice, considering it grossly inconsistent with human rights requirements.]

The death penalty raises very serious questions like State has the authority to deprive a person of his fundamental right to life? Whether capital punishment is obligatory as objectives of punishment? Whether complete

elimination of crime is possible through this punishment? Should it really be abolished?

International Perspective

The death penalty is a denial of the most basic human rights; it violates one of the most fundamental principles under widely accepted

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human rights law—that states must recognize the right to life. The death penalty has no place in the 21st century, United Nations Secretary-General Ban Ki-moon declared on 2nd July 2014, calling on all States take concrete steps towards abolishing or no longer practicing this form of punishment.¹

The UN General Assembly recognized that in case of death sentence there is a need for high standard of fair trial to be followed by every country. The UN Economic and Social Council (ECOSOC)² encouraged member countries to abolish death sentence and recommended that those countries that retain it must ensure defendants a speedy and fair trial. In 2007, the United Nations General Assembly adopted a resolution towards abolition of death penalty and the protection of human rights when it endorsed a call for a worldwide moratorium on the death penalty. India, China, Japan and United States opposed the resolution.³

According to the UN Universal Declaration of Human Rights everyone has the right to life, liberty and security of person. As yet, there is no general prohibition against the death penalty in international law. In Sweden's view, the death penalty is a deeply inhuman punishment that should be abolished. Article 5 of the Universal Declaration of Human Rights 1948 provides that no one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 7 of the International Covenant on Civil and Political Rights (ICCPR) 1966 provides that no one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. While the death penalty is not prohibited by the International Covenant on Civil and Political Rights (ICCPR) or any other virtually universal international treaty, there are a number of instruments in force with fewer states parties that do abolish capital punishment. Article 6 of the ICCPR contains guarantees regarding the right to life and contains important safeguards to be followed by signatories who retain the death penalty.

It states that, “In countries which have not abolished the death penalty, sentence of death may be imposed only for the most serious crimes in accordance with the law in force at the time of the commission of the crime and not contrary to the provisions of the present Covenant and to the Convention on the prevention and punishment of the crime of genocide. This penalty can only be carried out pursuant to a final judgment rendered by a competent court.”

Similarly, international customary law does not prohibit the death penalty at the current time, but custom is rapidly changing towards a position in favour of worldwide abolition. Second Optional Protocol to the ICCPR, which aims at the abolition of death penalty, is the only treaty directly concerned with abolishing the death penalty. India has not signed it. Most of the countries in the European Union have abolished death sentence. It has been recognized as cruel, degrading and inhuman punishment which infringes upon the basic human rights of the accused as expressed in article 3 of the European Convention on Human Rights.⁴

Article 3 of the UDHR also provides for right to life, liberty and security of human beings. Article 2 of the European Convention for the Protection of Human Rights and Fundamental Freedoms contains similar provisions on the right to life. Article 4 of the American Convention on Human Rights and Article 4 of the African Charter on Human and People's Rights also make same provisions.⁵

Since the 35th report of the India's Law Commission in 1967 more countries have abolished the death penalty since then. Internationally, countries are classified on their death penalty status, based on the following categories (as per standards of the United Nations)

- Abolished for all crimes
- Abolished for ordinary crimes
- Abolished de facto (death penalty is lawful, but executions have not taken place in the last 10 years)

Retained

140 countries abolished death penalty for all crimes. Seven countries have abolished it for ordinary crimes and 35 countries have abolished it in practice or de facto (executions did not take place). 39 countries have retained the death penalty including India. Three of the 98 countries (Suriname, Madagascar and Fiji) formally abolished the death penalty in 2015.

Though the number of countries that still retain the death penalty is in a minority, the list includes the most populous nations of the world like India, China, USA & Indonesia. That in a way is an indication that a large part of the world population is still subject to this punishment. About 40% of the countries in the Asia-Pacific are retentionists and maintain and use the death penalty. China, Iran, Iraq and Saudi Arabia remain amongst the highest executors globally.

India is one of the few big countries in the world that executes convicts on the death row along with China, Iran, Iraq & Saudi Arabia. There are also international treaties like 'The International Covenant on Civil and Political Rights (ICCPR). Though this does not abolish the use of the death penalty, it contains guarantees regarding the right to life, and contains important safeguards to be followed by signatories who retain the death penalty. At present 168 countries, including India, are parties to ICCPR. The trend towards abolition is used as a tool for the law of extradition where an abolitionist country needs assurance from the retentionist countries before extradition.

Death penalty and India

An early attempt at the abolition of death penalty took place in pre-independent India when an attempt was made to abolish the death penalty for IPC offences in 1931. However, this was defeated.⁶ India's Constituent Assembly Debates between 1947 and 1949 also raised questions around the judge-centric nature of the death penalty, arbitrariness in imposition, its discriminatory impact on people living in poverty and the possibility of error.⁷ After independence,

India retained several laws put in place by the British colonial government which included the Code of Criminal Procedure 1898 and Indian Penal Code 1860. The IPC prescribed six punishments that could be imposed including death.

The Code of Criminal Procedure was re-enacted in 1973 and many notable changes were made to the then existing colonial law including the one to Section 354(3), that now required reasons to be stated whenever death penalty is imposed in cases where imprisonment for life could have been imposed. Apart from IPC, several other laws also prescribe the death penalty as a possible punishment.

The first challenge to the constitutionality of the death penalty came in 1973 in *Jagmohan Singh v State of UP*⁸. The petitioner argued that it violated Article 14, Article 19 and Article 21 of the Constitution of India. The Constitution Bench judgment of Supreme Court of India in *Bachan Singh vs State of Punjab*⁹ made it very clear that Capital punishment in India can be given only in rarest of rare cases. This judgment was in line with the previous verdicts in *Jagmohan Singh vs State of UP* (1973), and then in *Rajendra Prasad vs State of UP* (1979).¹⁰ The Supreme Court of India ruled that the death penalty should be imposed only in the rarest of rare cases.

The 35th Report of the Law Commission in 1967 recommended the retention of the death penalty in India. However, the attempts to abolish the death penalty had been made immediately after independence and arguments for its discriminatory nature has been given by Prof. Shibban Lal Saksena, "I do feel that the people who are condemned to death should have the inherent right of appeal to the Supreme Court and must have the satisfaction that their cases have been heard by the highest tribunal in the country. I have seen people who are very poor not being able to appeal as they cannot afford to pay the counsel. I see that article 112 says that the Supreme Court may grant special leave to appeal from any judgment, but it will be open to people who are worthy, who can move heaven

and earth but the common people who have no money and who are poor will not be able to avail themselves of the benefits this section.”¹¹

So, it is quite possible for innocent people to get executed because of unfair and discriminatory application of the death penalty. Studies across the world have shown that in most cases the person sentenced to death is from an economically and socially backward section of society, indicating the inability to hire good lawyers to contest his case. Many studies have suggested that there is no evidence to show that capital punishment has any effect on murder rates. It is also argued that the sentence is a denial of human rights and sends a wrong message that killing is acceptable under certain circumstances.¹²

The Law Commission of India in its 262nd report, discussed issues ranging from death penalty being a deterrent, to changing International & National scenario to arbitrariness in the decision making and existence of bias as some of the reasons for recommending abolition of death penalty except in cases of terrorism related offences. The Commission came to this conclusion based on the following reasons:

- Changing international & national situation towards abolition of death penalty
- Death penalty as a deterrent is a myth
- Complete arbitrariness in sentencing in capital offences leading to a high number of rejections (more than 95%) of trial court decisions in higher courts
- Geographical variations in imposition of death penalty
- Structural issues & existence of a bias
- Evolving jurisprudence

Despite all the efforts, at least two laws have come into force in India recently that expands the scope of the death penalty. The Bihar Excise (Amendment) Act, 2016, passed in March, says

that mixing poisonous substances with liquor can be punishable by death, in cases where death is caused. Then, the Anti-Hijacking Act 2016, which was notified by Parliament in May, allows for capital punishment in cases of hijacking that have resulted in the deaths of hostages, security personnel or any person not involved in the offence. This is in sharp contrast to the position taken by the Law Commission of India.

The Commission recommended doing away with capital punishment immediately for all crimes other than terrorism-related offences and waging war, in the hope that the “movement towards absolute abolition would be swift and irreversible”.

Conclusion

International law is clearly moving towards disallowing death penalty and this is continuing apace. However, we can see that India’s thinking on the capital punishment is still quite muddled up. It is not just a debate of legality and constitutionality of the death penalty but also the moral and social aspects that are related to this controversial topic that have led to extensive confusion in this respect.

The ICCPR encourages states to abolish the death penalty. International custom is also becoming increasingly abolitionist, with more states regarding the death penalty as being inconsistent with human rights standards. While the death penalty remains legal in international law currently, it is highly likely that progress towards abolition will continue. Arguments in favour of retaining the death penalty often appear to rely on unproven allegations, such as its deterrent effect, or focus solely on the argument that the decision to abolish or retain capital punishment remains within national sovereignty.

Additional arguments relying on religious or cultural grounds appear to be criticized when investigated in depth and have not prevented other nations from abolition. While a majority of countries globally have abolished the death penalty in law or practice, it is high time India should abolish the death penalty.

Notes

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8. *Jagmohan Singh v State of UP*(1973) 1 SCC 20
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10. *Rajendra Prasad v State of Uttar Pradesh*(1979) 3 SCC 646
11. Constituent Assembly Debates, 3 June, 1949 Part II, available at <http://parliamentofindia.nic.in/ls/debates/vol8p15b.htm>(last visited on 13th Sept 2016)
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Positioning of liberal and communitarian values

Bijaya K. Bharati*

[Theoretically, in this paper I explore the meaning of self, various interpretations of the self, location of the self within a community, various approaches towards self and community. What is the meaning of community? Who is a communitarian? what are the foregroundings that makes a community? These are the analyses of this paper. Also this paper would analyse Charles Taylor's understating of the self, his ideas of a community. Various philosophical approaches made by different philosophers as well as scholars are also analysed in this paper.]

Contemporary political theory has been dominated by two distinguished strands of thought, one is liberalism and the other is communitarianism. The term 'Liberalism' is identified with individuals. Its principal advocates argue that nothing should impede or hinder the way of the individuals. "In the 1980s communitarianism was largely advanced by Charles Taylor, Michael Sandel and Michael Walzer. They criticized liberalism for its failure to realise that people are socially 'embedded',

overlooking that people can have a strong attachment to their societies. They lamented liberalism's focus on the individualistic concept of self-interest."¹

Man is a social as well as political animal. For Aristotle, human being is a political animal because he has the speech to act, communicate, negotiate etc. Therefore, animal world lacks the speech as well as does not have the capacity to think. Human world bears qualities of thinking

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and acting in accordance with the rational capacity.

For Aristotle, family is the first stage for the creation of the state. In politics, he explained how the state came into existence. His existential state placed family, village, associations at the background of the state, mean from particular to Universal. Hegel is important here because the moving end of particular to Universal creates a transcendent ideal. This particular or which I call bodily existence; creates space to sustain the living world. If there is no thinking that means there is no world possibility inside. The inside world is possible because of the living political and social creatures.

On the other hand I would remind one of the influential philosophers, Thomas Paine, who advocated the human values of socialization. As a liberal thinker, he identified human being could not survive without the society. Human being, according to him, needs reciprocity as well as mutual aid to each other. Anyway, my point of analysis is not to trace the origin of social or political. My point of analysis is to look at liberal as well as communitarian values. Specifically, my depth of analysis is communitarianism.

Basically I have linked one of the concepts of the above analysis. The concept is social which bears the value of a community. Also people might raise questions like: can a communitarian be social? There might be different answers for this to different people. So one answer, I would argue, is that the connection a person may find between society and community never collapses. At a certain juncture both the concepts are interconnected or interpenetrate each other. On the other hand, communitarianism examines the shared conception of the good that is formed, transmitted, justified and enforced.²

Taylor viewed human being as a self-interpreting animal. Taylor is someone who never rejected liberalism or Rawlsian values. He identified some values within liberalism or Rawls needs modification and reification.

Adam Swift and Stephen Mulhall argue: “Moreover, and unlike either Sandel or Macintyre, Taylor is not inclined to reject liberalism per se; on the contrary, he thinks that some of its central claims are worthy of very serious consideration, but only if they can be detached from various erroneous or incoherent ways of elucidating or defending them. Our key question must therefore be whether Rawlsian liberalism counts as one such erroneous defence of liberal values; and this question can be answered only by determining in some detail what sort of errors and Taylor is concerned to eradicate- errors that relate to the form and scope of moral evaluation in general.”

What is the normative idea of a community or how the sustenance of community is possible? For Taylor, communitarianism focused the diverse linguistic exchanges within a community. It is possible through our interaction, conversation. Its suo moto (own motion) is identified with the development of a self within a community. Their location depends upon the origin of their social matrix. From this social milieu they derive their identity and that identity will last unto the death.

But Taylor argues that the location of the identity from where it is born may continue but the identitarian values in the society remain within individual’s self, his power and prestige may change. It is argued that, “This suggestion is based upon Taylor’s view that human beings are self-interpreting animals, creatures whose identities as persons depend upon their orientation and attachment to conception of the good which they derive from the matrix of their linguistic community.”

One of the most contemporary challenges is to identify the location of the self and its varied ways of orientation towards the good. This location of the self may refer to several aspects of which the self is speaking from. ‘On the sources of the self’, Taylor argues that the kind of modern self which we have actually raced

back from the ideas of the various philosophers in different period, for instance, Plato whose idea on self is marked as most important in the contemporary period when we search for the meaning of the self.

Also Taylor emphasizes Augustine's idea and John Locke's idea by arguing that, "I am a self only in relation to certain interlocutors: in one way in relation to those conversation partners who were essential to my achieving self-definition; in another in relation to those who are now crucial to my continuing grasp of languages of self-understanding- and, of course, these classes may overlap. A self exists only within what I call 'webs of interlocution'.³ It has been argued that self and community are inter-related concepts as described above.

Liberals argue that community comes after self but communitarians argue that community comes first. Communitarians raise a major question within community, for instance, what is the meaning of community for selves? The answer is, it is a sense of sharedness (the quality or fact of being shared), mutual benefit, Interlocution (conversation, discussion or dialogue in a certain space with similar group of people of different groups).

The orientation of human being towards good is completely judgmental or rational that he decides what is good or bad for them according to Taylor. For that reason qualitative distinction always stands as the major emphasis of human being." In short, in those arguments we invoke descriptions of the object whose criteria are independent of our given reactions; we are dealing with an instance of what Taylor has called 'strong evaluation'- discriminations of right and wrong in terms of standards that are independent of our given desires and preferences and that allow us to evaluate their worth."⁴

Bentham on the other hand, denies this qualitative distinction. "Taylor believes that in insisting on the reality and centrality of strong evaluation in

moral life, he is actually stating the obvious. The need to labour the obvious in this way comes from what he takes to be the narrowness of much modern philosophy with its focus on obligations to others and procedural reasoning about these. Taylor accuses modern moral philosophy of being mute about the place of qualitative distinctions in moral life.

He argues, moreover, that these philosophies suppress the role of qualitative distinctions in moral life while at the same time being underpinned by them. Because of this failure or refusal to acknowledge strong evaluation, much modern moral philosophy is silent about the conditions of its own possibility and the vision of the good that inspires it. To take an example, Bentham famously denies the existence of qualitative distinctions among the goods valued by individuals. Yet the idea of being rational is, for him and for most subsequent Utilitarians, a strongly valued one; it expresses, in Taylors terms, "a qualitative contrast: it is the basis of moral admiration and content; it is a goal worthy of respect".

As we shall see, Taylor maintains that these hidden motivations can be unearthed by articulating the moral frameworks that underlie these philosophies.⁵ So Taylor's communitarian values within human-being focus on the expanding horizon of moral framework. Mean moral values are inherent to communities. In this regard Amitai Etzioni argues that, "communitarianism pays special attention to social institutions. Several of these form the moral infrastructure of society: families, schools, communities, and the community of communities. Infants are born into families whose societal role is to introduce values and begin the development of the moral self. The role of schools is to develop the moral self and to remedy moral development if it was neglected or distorted by the family."⁶

On the other hand, "Rawls summarizes this liberal view by saying that the self is prior to the ends which are affirmed by it, by which he means

that we can always step back from any particular project and question whether we want to continue pursuing it.”⁷ Taylor critiqued Rawls when it comes to the priority of the right over the good. It is argued that, “In his own presentation of the views that we have been examining above, Taylor does not explicitly name Rawls as the target of his critique except when discussing the priority of the right over the good.”⁸

Will Kymlicka argues that, “In the last twenty years, community has resurfaced. An entire school thought has arisen in political philosophy, known as ‘communitarianism’, whose central claim is precisely the necessity of attending to community alongside, if not prior to, liberty and equality. Communitarians believe that the value of community is not sufficiently recognized in liberal theories of justice or in the public culture of liberal societies”.⁹

However, the kind of communitarianism which has recently come to prominence with the writings of Michael Sandel, Michael Walzer, Alasdair MacIntyre, Daniel A. Bell, and Charles Taylor is quite different from traditional Marxism. Marxists see community as something that can only be achieved by a revolutionary change in society, by the overthrow of capitalism and the building of a socialist society. The new communitarians, on the other hand, believe that community already exists, in the form of common social practices, cultural traditions, and shared social understandings.

Communitarians hold that shared conception of the good is the most important one. It holds the value of the community. This shared conception of the good could only be possible within a community if we don’t relate to each other socially. Culture, tradition, custom are more important for a community. So for the prosperity of the self, individual needs community. According to Charles Taylor, “the full definition of someone’s identity thus usually involves not only his stand on moral and spiritual matters but also some reference to a defining community”.¹⁰

On the other hand, Will Kymlicka argues that, “It is not that Rawls explicitly rejected the value of community; he simply paid little attention to it. Perhaps he thought that community was no longer a subject ideological dispute, or that recent history had revealed the ideal of community was too liable to manipulation by fascist, racist, or totalitarian regimes.”¹¹ For this reason Rawls bears the values of liberalism.

The liberal thought had been criticized in the 1980s by the communitarians. Simon Caney in his article “Liberalism and communitarianism: a misconceived debate” argues that when communitarians criticized liberals they put forward three types of claims: 1) Descriptive types of claims which stress that people are social beings; 2) Normative claims which celebrate the value of community and solidarity; and 3) a metaphysical claim emphasizing that political principles should mirror ‘shared understandings.

Lastly Partha Chatterji, admitting both the values of liberal and communitarian thought, argues that, “When talking of equality, freedom, property and community in relation to the modern state, we are indeed talking of the political history of the capital. The recent debate in Anglo-American political philosophy between liberals and communitarian seems to me to have confirmed the crucial role in this political history of the two mediating concepts of property and community in determining the range of institutional possibilities within the field constituted by freedom and equality. The communitarians could not reject the value of personal freedom, for if they overemphasized the claim of communal identity, they were open to the charge of denying the basic individual right to choose, possess, use and exchange commodities at will.”

“On the other hand, liberals too did not deny that identifying with the community might be an important source of moral meaning for individual lives. Their concern was that by undermining the

liberal system of rights and the liberal policy of neutrality on questions of the common goods, communitarians were opening the door to majoritarian intolerance, the perpetuation of conservative practices, and a potential tyrannical insistence of conformism.”¹²

Finally, it can be argued that the conception of the self, whether it is from the perspective of community or individuality, creates a space for both ‘state welfarism’ (the principles or policies associated with a welfare state) as well as protectionism. State will protect both community as well as individuality in any democratic regime. State is bound to develop both for individuality as well for community. Because the ultimate aim of the state is to protect citizenship of the individual. It includes rights, respect, dignity, free speech, freedom of expression, autonomy of the individual. In the name of community state gives reservations to certain disadvantaged sections. So both communitarian as well as liberal values of thought is necessary.

Notes

1. <https://www2.gwu.edu/~ccps/etzioni/documents/A359.pdf>
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PERSPECTIVES ON WOMEN

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Sustainable Urban Development in India

Atanu Bose *

[Urbanization is a necessary product of modernization and the city is a physical construct or man-made vestige of civilization. However, the urban population in the past had virtually no influence on the world's future, because the urban population was significantly low. Even in the 1880s, the urban population accounted for less than 3 per cent of that in the entire world. However, it is reckoned that the urban population increased from approximately 20 per cent of the world population in 1920, to 36.9 per cent in the 70s of the last century. In 2025, it is conjectured, that almost two-thirds of the world population will be concentrated in the urban areas.]

While the timing and speed of urbanization have varied and varying between countries, regions and continents, the urbanization process has taken place far and wide. It has proven to be an unstoppable and a mostly desirable phenomenon. Along with the other developing countries of the third world, urban growth of India is also booming up from the last few decades of 20th century. After 1970's, every decade, more than 50 million people assimilated in urban areas, which transform in more than 90 million at the onset of 21st century.

India is the second largest population giant in the world with population of 1.21 billion as per Census of India, 2011. Of this, about 377 million people or 31.6 per cent of the total population reside in the urban areas of the country. India in 2011 had 10.38 per cent of the world's urban population and 19.9 per cent of Asia's urban population. In fact India's urban population is larger than the total population of the big countries like Brazil and the USA. Again, it is larger than the total population of parts of continents like Eastern Africa, Western Asia and Western Europe, and also than the total population of the whole continent of Australia.¹

India is so often referred to as the land of villages that the urban dimension of its population is

generally overlooked. Yet the fact is that India is getting urbanized very rapidly. In 1881, 9.3 per cent of the population of British India was urban. In 1891, the percentage was only marginally higher than 9.4 per cent. By 1900, more than one tenth of the Indian population had come to live in towns and cities. At the dawn of the twentieth century, the degree of urbanization in India was lagging behind the world average.

In 1900, only 5.6 per cent of the Indian population lived in cities of 20,000 or more inhabitants whereas the world average was 9.2 per cent. The Indian population in cities of one lakh or more inhabitants in 1900 was only about 2.4 per cent as against 5.5 per cent of the world population. As early as 1850, about 2.3 per cent of the world population was in these large cities. Thus, by 1900 Indian urbanization was trailing by about 50 years compared to the world standard. However, India was ahead of Asia and Africa.

In 1900 only 2.1 per cent of Asian population and 1.1 per cent of African population were in the largest cities as against the corresponding proportion of the Indian population of 2.4 per cent. In 1900, India had less than 25 per cent of the Asian population but she accounted more than 28 per cent in the large cities. Cities and urban population have grown faster in the 20th century.²

Urbanization has been making big strides in India since the second decade of the twentieth century.

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Between 1901 and 2011, there was more than a fifteen-fold increase in the urban population, while the total population prolonged only five-fold.

Urbanization process in India 1901-2011

Census year	Population		Decadal change in percentage		Percentage total urban population
	Total	Urban	Total	Urban	
1901	238.40	25.8	—	—	10.8
1911	252.09	25.9	+ 3.8	+ 0.2	10.3
1921	251.32	28.1	(-) 0.3	(-) 8.3	11.2
1931	278.98	33.5	+ 11.0	+ 19.1	12.0
1941	318.66	44.2	+ 14.2	+ 32.0	13.9
1951	361.09	62.4	+ 12.3	+ 41.4	17.3
1961	439.23	78.9	+ 21.6	+ 26.4	18.0
1971	548.16	109.1	+ 24.8	+ 38.2	19.9
1981	683.33	159.3	+ 24.4	+ 46.2	23.7
1991	846.39	217.42	+ 23.8	+ 36.5	25.7
2001	1027.02	285.35	+ 21.3	+ 31.1	27.8
2011	1210.2	377.1	+ 17.6	+ 31.8	31.6

Source: Census reports from 1901 to 2011 & Census of India, 2001 & 2011 series, paper 2, provisional population totals, Rural Urban Distribution of population.

Cities are susceptible to environmental hazards. Growing urbanization is posing serious environmental concerns in India in terms of changing land use pattern, increasing carbon emissions, solid waste generation and disposal, air and water pollution, and poor sanitation amenities.

Air Pollution

The air we breathe is a mixture of nitrogen (78%), oxygen (21%), argon (0.9%), carbon dioxide (0.03%) and other trace elements and compounds, including methane, ozone, hydrogen sulphide, carbon monoxide, oxides of nitrogen and sulphur, hydrocarbons and various

particulates. Almost all the compounds in the earth's atmosphere, except argon and other inert gases, are primarily produced biological activity, primarily removed by biological activities and greatly affected by biota. Although their relative proportions of the mixture of the gases are relatively constant and essential to our own environment.³

Air pollution is not a new problem; it has been around for centuries. The harmful effects of air pollution have emerged as a major issue those cities in both the developed and developing world. Air pollution is basically the presence of foreign substances in air. Some specific definitions of air pollution are given below. According to WHO, air pollution may be defined as follows: "Substances put into air by the activity of mankind into concentration sufficient to cause harmful effect of his health, vegetables, property or to interfere with enjoyment of his property."

“The presence in the outdoor atmosphere of one or more contaminants such as dust, fumes, gas, mist, odour, smoke, or vapour in quantities, of characteristics, and of duration, such as to be in furious to human, plant or animal life or to property, or which unreasonably interferes which the comfortable enjoyment of life and property.”⁴

Several key ideas are embodied in the above definition of air pollution: (a) the focus is not the outdoor atmosphere and does not include the industrial working environment, (b) air pollution may be caused by single contaminant gases or particulates or combinations of these contaminants, (c) the concentration or quantity of materials is a basic determinant in causing air pollutant effects, (d) the time of exposure, or the persistence of a given concentration level of a pollutant, is also a basic determinant in the effects of air pollution, and (e) the effects of air pollutants can occur on living things, inanimate objects, and the aesthetic features of an area. In its broadest context, air pollution may exist in three distinct categories:

1. Personal Air Pollution. It refers to exposure to dust, fumes and gases to which an individual exposes him when he indulges in cigarette, cigar or pipe smoking. While the potential hazards from this form of pollution are regarded by many authorities to be serious.
2. Occupational Air Pollution. It represents the type of exposure of individuals to potentially harmful concentration of aerosols, vapours and gases in their working environment. Such exposures are frequently very serious, and the problem of occupational diseases has been recognized from ancient times up to today's modern technological civilization. These problems fall within the province of industrial hygiene.
3. Community Air Pollution. It represents the most complex of the three varieties since it involves a varied assortment of pollution sources and contaminants, meteorological factors, and a wide diversity of adverse

social, economic and health effects. Not only does community air pollution affect many more individuals because of the pervasive nature of the atmosphere, but it can also exert a significant impact of man's total environment, including plants, animals, property and the weather itself. Unquestionably, it is the most difficult variety of air pollution to evaluate and control.⁵

Air pollutants can be either natural or may be the result of various activities of man.

Natural Air Pollution Source

- i) Wind-blown dust
- ii) Pollen and other aero-allergens
- iii) Sea salt nuclei
- iv) Smoke, fly ash and gases from forest fires
- v) Micro-organisms
- vi) Gases and odours from swamps and marshes
- vii) Fog
- viii) Volcanic ash and gases
- ix) Natural radioactivity
- x) Ozone from lightning and ozonosphere
- xi) Meteoritic dust
- xii) Natural hazes

Man-made Sources

The sources of man-made pollution have been covering a wide spectrum of types. A convenient classification of source types has been as follows:

Class I. Fuel-burning for Heat and Power Production

It includes the operating of heating equipment utilizing coal, oil, gas and wood for power production, space heating, and hot water. Included in this category have been the following sources.

- A. Utilities. These have the large steam-electric generating plants, both public and private.

B. Residences. These include single and multiple dwellings such as private homes, duplexes and apartment houses.

C. Industrial Establishments. This category includes:

- i. Manufacturing both light and heavy,
- ii. Commercial establishments like stores, hotels, clubs, hospitals and offices,
- iii. Processing, including laundries, dry cleaners, garages and service stations.

Class II. Incineration

This category represents activities which have been related to the burning of refuse. The sources include:

- A. Municipal incinerators
- B. Industrial and commercial incinerators
- C. Residential type incinerators
- D. Apartment house incinerators
- E. Open refuse burning

Class III. Transportation

This category incorporates the burning of fuels for all modes of transportation. Included are:

- A. Motor vehicles, powered by internal combustion or diesel engines.
- B. Trucks or buses (gasoline and diesel)
- C. Railroad engines
- D. Ships
- E. Aircraft

Class IV. Industrial and Commercial

This class incorporates the various technological operations and processes such as:

- A. Manufacturing (metallurgical plants, chemical plants, refineries, mineral production etc.)
- B. Agricultural operations (spraying, dusting and field burning)
- C. Commercial activities (dry cleaning, spray painting, printing)
- D. Miscellaneous (sewage treatment, construction, demolition)

The factors responsible for air pollution in recent times in India are more than one. Growth in the sizes of cities, rapid industrialization induced economic development, increasing traffic, and burgeoning level of energy consumption have together aggravated the ambient environmental condition. Movement of people into urban areas together with increase in consumption patterns and unplanned growth of megacities have been the ubiquitous phenomena of urban India. The result is as expected: a number of megacities in India have become the most polluted urban places in the world.

Economic liberalization in India actuated a process of growth, and the Indian economy grew at the rate of 6.6% per annum during 2008-13. Rapid industrial and economic growth, for obvious reasons, was associated with negative externalities in the form of severe urban and industrial pollution. India, an emerging industrial power, faces major pollution problems. Large parts of the urban population in India are exposed to some of the highest pollutant levels in the world.

Ambient Air Quality Trend in Metropolitan Cities

City	Year 2008			Year 2009			Year 2010			Year 2011		
	SO2	NO2	PM10									
Hyderabad	5	26	85	5	23	81	5	24	89	5	28	74
Patna	7	39	120	5	37	146	7	40	181	4	36	158

Chandigarh	2	15	95	2	15	81	2	16	92	2	16	102
Delhi	6	57	214	6	50	252	5	55	261	6	61	222
Ahmedabad	12	20	88	16	21	94	15	21	95	14	25	83
Jamshedpur	37	51	172	36	49	172	35	48	153	36	48	152
Bangalore	15	41	100	14	37	112	14	31	89	4	28	91
Bhopal	6	20	102	7	17	119	9	18	133	4	16	170
Mumbai	9	40	127	6	41	117	4	19	97	5	33	116
Pune	22	37	103	25	40	88	29	39	82	32	58	113
Amritsar	-	-	-	15	35	190	14	36	219	14	26	210
Chennai	9	14	63	9	17	73	9	15	59	9	24	92
Agra	6	23	198	6	21	185	5	20	185	3	23	155
Varanasi	16	19	106	17	20	125	18	20	127	17	20	127
Allahabad	8	37	181	3	24	160	4	24	218	5	20	258
Kolkata	8	64	103	11	68	126	11	62	99	12	65	113
Asansol	7	74	135	8	55	154	8	66	141	7	56	145

Source: Data as reported by CPCB/SPCBs/
PCCs/NEERI

Solid Waste Generation

“Solid wastes” is the term now used internationally to describe non-liquid waste materials arising from domestic, trade, commercial, industrial, agriculture and mining activities, and from the public services. “Non-liquid” is a relative term because sludge of certain kinds fall within the scope of solid wastes management; these arise primarily from industrial sources and from sewage treatment plants. Solid wastes are unwanted materials disposed of by many, which can neither flow into streams nor escape immediately into the atmosphere.

These non-gaseous and non-liquid residues result from various human activities. These cause pollutions in water, soil and air. Generation of solid wastes is not a new phenomenon. It is as old as the human civilization. In the early days, before the advent

of the industrial revolution, the major constituents of solid wastes were domestic waters and agricultural residues which were biodegradable in nature. Since there was less population and much of fallow land, solid wastes could be conveniently disposed of in the countryside either on open ground or were placed in pits covered with layers of earth. Because of their biodegradable nature they used to get decomposed and assimilated in soil.

With progress in industrialization and consequent organization not only has the quantity of solid waste increased but its quality has also changed. Though rural wastes continue to be made up of domestic wastes and agricultural residues mainly, wastes from the urban areas and the industrial units contain diverse types of materials which include toxic and hazardous materials. Solid wastes are generated because of human activities. A country, which is highly active in terms of industry and agriculture, generates considerable solid wastes.

Solid wastes comprise countless different materials: dust, food wastes, packaging in the form of paper, metals, plastics or glass, discarded clothing and furnishings, garden wastes, and hazardous and radioactive wastes. Solid-waste pollution has necessarily always been more advanced in the largest cities. Disposal problem become difficult with increase of population density. Simultaneously there is a greater production of waste per unit area, and a decreased proportion of land available for its disposal.

Solid waste is usually categorized according to the sources from which it emanates. A common classification is as follows:

- i. Household waste derived from residential neighbourhoods is the largest component of urban solid waste. It consists of a large number of different elements difficult to separate such as food and garden waste, paper, plastic, cardboard, glass, leather, and old clothes and furniture, newspapers and magazines.
- ii. Commercial waste from shop, restaurants, hotels and gas stations, markets and offices is varied in totality, but each specific source may have only one type of waste material.
- iii. Institutional waste comes from government offices, religious institutions, universities, schools and hospitals. Generally it contains a large amount of paper and other light material and little organic elements. Hospital waste forms a threat to the health of waste pickers, and neighbourhood residents when mixed with other types of waste.
- iv. Industrial waste from enterprises, such as packaging materials, leather products, wool and textile factories, and assembly enterprises for imported goods. Waste consists of metal, wood, cardboard, plastic, textiles, etc. This waste tends to be specific to the city concerned and linked to local natural resources forming the basis for local industry.⁶

Solid wastes produced by human activities

Human Activities		Example of Wastes liberated
1.	Agricultural	Plant remains, processing wastes, animal wastes.
2.	Domestic	Garbage, rubbish, wastes, produced at home from cooking etc.
3.	Municipal	Street sweepings, wastes from schools, offices and other institutions.
4.	Industrial	Wastes produced by mining operations, manufacturing and construction works.

Municipal Solid Waste (MSW) management is a part of public health and sanitation, and is entrusted to the municipal government for execution. Presently the systems are assuming larger importance due to population explosion in municipal area, legal intervention, and emergence of newer technologies and rising public awareness towards cleanliness. The quantity of solid waste varies with the size of the population of an urban centre and ranges between 0.2 to 0.5 kg/capita/day. On an average a city, having a population of 1 million has to handle about 250-350 tones of solid waste every day.

The waste mainly consists of a large organic fraction (30-40%), ash and fine earth (30-40%), paper (3-6%), plastic, glass and metals (each less than 1%). Paper is recycled on a priority basis followed by plastic, glass and metals. The carbon to nitrogen ratio ranges between 20 to 30 and the lower calorific value ranges between 800 and 100 kcal/kg. The community bin system of collection is commonly used and bins of various non-standard designs are provided and are often unsatisfactory.⁷

Municipal Solid Waste Generation in Metro Cities / State Capitals

Sl. No.	Name of City	*Municipal Solid Waste (Tonnes per day)		
		1999-2000 (a)	2004-2005 (b)	2010-2011 (c)
1.	Agartala	-	77	102
2.	Agra	-	654	520
3.	Ahmedabad	1683	1302	2300
5.	Allahabad	-	509	350
6.	Amritsar	-	438	550
7.	Asansol	-	207	210
8.	Bangalore	2000	1669	3700
9.	Bhopal	546	574	350
10.	Bhubaneswar	-	234	400
11.	Chandigarh	-	326	264
12.	Cheennai	3124	3036	4500
16.	Delhi	4000	5922	6800
22.	Hyderabad	1566	2187	4200
29.	Jamsedpur	-	338	28
30.	Kanpur	1200	1100	1600
32.	Kochi	347	400	150
34.	Kolkata	3692	2653	3670
35.	Lucknow	1010	475	1200
39.	Mumbai	5355	5320	6500
40.	Nagpur	443	504	650
43.	Patna	330	511	220
46.	Pune	700	1175	1300
54.	Surat	900	1000	1200
56.	Vadodara	400	357	600
57.	Varanasi	412	425	450
59.	Vishakhapatnam	300	584	334
	Total MSW	30058	39031	50592

Source: Municipal Solid Waste Study conducted by CPCB through;

a. EPTRI(1999-2000)

b. NEERI-Nagpur(2004-2005)

c. CIPET during 2010-11

There are some factors responsible for poor performance in the task of solid waste management in our cities. Those are, briefly, as follows:

- Rapidly increasing areas to be served and quality of waste
- Inadequate resources
- Inappropriate technology
- Disproportionately high cost of manpower
- Social and management apathy
- Low efficiency of the system
- Poverty and slum

Creating sustainable urban systems has become a necessity under present day urban problems, related to urban environment and infrastructure. In other words, we should not only think about solving urban problems, but should also make the cities liveable for the future generations. India is the first country who has made provision for environmental protection in its Constitution. In the Directive Principles of the state policy, Article 48-A was incorporated as 42nd Amendment to the Constitution which reads as follows, “the state shall endeavour to protect and improve the environment and to safeguard the forests and wild life of the country.”

A new chapter on fundamental duties was added in Article 51-A which provided that “it shall be the duty of every citizen of India to protect and improve the natural environment including forests, lakes, rivers and wild life and to have compassion for living creatures.” The Air (Prevention and Control of Pollution) Act, 1981, and the Environment (Protection) Act 1986 have been enacted pursuant to these constitutional provisions for implementing taken at the United Nation’s Conference on Human Environment held at Stockholm in the year 1972. Ministry of Environment and Forests, [MoEF] was established in January, 1985. It started as

Department of Environment in November 1981. The Ministry deals with the following:

- Survey and conservation of forests
- Survey conservation and utilization of forests
- EIA of Developmental efforts
- Prevention and control of pollution
- Research, education and training

The Indian government’s approach towards prevention and control of pollution has been mostly in the nature of legislation-based command and control measures while natural resource management has been largely carried out through programmes supported by allocations from the central and state budgets. The major legislations pertaining to environmental issues at the national level are discussed below.

The Air (Prevention and Control of Pollution) Act, 1981

The Air (Prevention and Control of Pollution) Act, 1981, provides for the prevention, control and abatement of air pollution. The Air (Prevention and Control of Pollution) Act, 1981 including Rules 1982 and 1983 was enacted to prevent, control and reduce air and noise pollution. According to Section 21 of the Act, no person shall establish or operate any activity, which can cause air pollution. Urban infrastructure projects during its construction phase tend to lead to huge quantity of dust production which leads to massive air pollution and inconvenience to surrounding area dwellers.

Thus special care should be taken during construction phase of the project as of in excavation, or other stages wherein loose dust is allowed to spread in air in general practice. Barriers should be used to protect the surroundings. Equipments used during construction phase also produce some amount of air pollution. Hence well maintained equipments in closed barriers and away from residential areas should be encouraged.

The Environment (Protection) Act, 1986

The Environment (Protection) Act, 1986 was enacted by the parliament in the year 1986, in the wake of the Bhopal Gas tragedy which took place in year 1984. The Act was made under Article 253 of the Constitution to implement the decision of United Nations Conference on the Human Environment 1972.

The main objective of the Act enumerated under the Preamble of the Act is to implement decisions taken at the United Nations Conference on the Human environment held at Stockholm in June 1972, to take necessary steps for protection and improvement of environment and to prevent hazards to human beings and other living creature, plants and property.

The Environment (Protection) Act was conceived as an “umbrella legislation” seeking to supplement the existing laws on the control of pollution (the Water Act and the Air Act) by enacting a general legislation for environment protection and to fill the gaps in regulation of major environmental hazards. Section 6 empowers Central Government to make rules to regulate environmental pollution by prescribing standards for the quality of air, water, soil for various areas and purposes. The urban local body has to ensure to cause no hazard to the environment by any of its action under this Act, during the infrastructure project implementation.⁸

Laws Relating to Solid Waste

1962	Atomic Energy Act
1986	Environment (Protection) Act.
1986	Hazardous waste management and handling rules
1996	Chemical Accidents (Emergency Planning, Preparedness and Response) Rules.
1998	Bio-medical waste (Management and handling) rules amended in 2000.
1999	Recycled Plastic Manufactured and usage rules.
1999	Solid waste management in Class-I cities in Indian guidelines by supreme court of India.
2000	Municipal Solid Waste (Management and Handling) Rules.
2000	Ozone depleting Substance (Regulation) Rules.
2001	Batteries (Management and Handling) Rules.
2012	E-waste (Management and Handling Rules.

Municipal Solid Wastes (Management and Handling) Rules, 2000

In 1996 a PIL (Public Interest Litigation WP 888/96) was filed in the Supreme Court demanding hygienic and eco-friendly waste management in class I cities (having population more than 100,000) and provision of adequate sites for processing and disposal. The committee appointed by the court in 1999 recommended source separation of ‘wet’ biodegradables and

‘dry’ recyclables with daily doorstep collection of ‘wet’ waste for composting and ‘dry’ waste left to the informal sector. The report also addresses a host of administrative, fiscal and legal issues.⁹ Further Ministry of Environment & forests (MOEF); Government of India promulgated Municipal Solid Wastes (Management and Handling) Rules in September 2000.

Conclusion

The present study has been taken up with an aim to examine the conceptual framework of sustainable urban development and highlight the process of urbanization and its impact on urban environment in India. It has also tried to focus on the measures taken in our country towards urban development in a sustainable manner. Urbanization the spatial concentration of people and economic activity is arguably the most important social transformation in the history of civilization since man changed from being a nomadic hunter gatherer and adopted a settled, subsistence agricultural way of life. While the timing and speed of urbanization have varied and are varying between countries, regions, and continents, the urbanization process has taken hold everywhere. It has been proven to be an unstoppable and mostly desirable phenomenon.

Experience from India suggests that very little conceptual or practical research exists on 'Sustainable Cities'. While 'Sustainable Development' has been critiqued from a southern perspective, the same is not so of 'Sustainable Cities', which is viewed as an environmental concept that is techno-managerial in nature, with aspects such as participation, decentralized governance and so on, regarded as subservient to improving the urban environment. In India, there is major government borrowing in order to build urban or environmental infrastructure, initially from international aid agencies, and now from the commercial sectors.

The issues can be numerous and varied for attaining sustainable urban development. But all should consider economic, social and environmental aspects of development. In the end it can be said that economic growth does not necessarily mean economic development. True economic development should contribute to increase in efficiency and quality of life of a community.

It is to be seen that positive externalities (such as more employment) of economic growth of a city does not give rise to negative externalities

like air pollution, traffic congestion, solid waste management and so on. It is also to be remembered that such an effort should be made at local, regional and global level simultaneously. Above all, the solutions should take into account the local characteristics, acceptability and indigenous practices.

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Climate Change and Developmental Targets in India

Dr.K. Arumugam*

[India will increase its forest cover to create an additional carbon sink of 2.5-3 billion tonnes of carbon-dioxide equivalent. These targets (called the intended nationally determined contribution, or INDC) were presented on behalf of India to the United Nations Framework Convention on Climate Change (UNFCCC) for the global Paris summit on October 1, 2015. The government has said till 2030, this emission intensity – reduction targets and adapting to climate change will require about \$2.5 trillion, as well as an array of technologies.]

India is reportedly committed to mobilize new funds from developed countries and said it would work to build an international architecture for diffusion of cutting – edge technologies as well as collaborative research and development in this regard. The INDC also mentions the initiatives the government will launch, including introduction of new, more efficient and cleaner technologies in thermal power generation, reduction of emissions from the transportation sector, promotion of energy efficiency industry, transportation, buildings and appliances and reduction of emission from waste.

This article mainly focuses on India's commitment to combat climate change and these actions are important contributions to the global effort to avoid emissions during our developmental challenges.

Emission Targets Linked to GDP Growth

India has announced its emission reduction targets in the form of Intended National Determined Contributions (INDCs). The idea behind the exercise is to attain higher levels of growth that the country requires but with a substantially lesser level of harmful emission, even though *The Economist* claims the country could be the biggest contributor of new GHG emission in the next 15 years.

It has been seen that, everywhere, GDP grows with certain emission intensity. Economic activity requires energy, and for producing this energy and utilizing it (for: example, in the automobile sector), fossil fuels are used. Clearly, energy is the main driving force for GDP growth. So, the type of technology we use and the emission that this use of energy generates are related to the GDP growth that you have achieved.

Fortunately, we will reduce the emission intensity of GDP means that we will use clean technology to achieve growth, and thus emit less. Take the power sector—if you were generating 100 MW of electricity based on a sub-critical technology, the level of emission it will leave behind will be far more in comparison to utilizing super-critical technology that produces the same amount of energy, emitting much lesser. This means the ratio between the emission and energy generated will become better. While India will continue to follow its development agenda, it will be done in a way that it brings down the emission intensity of its GDP growth.

Emission targets taken under the Kyoto Protocol were binding on developed countries. Most developed countries have reached their plateau of growth. For them, it is important to bring down gross emission of their economies. Their rate of growth has become very small and they are just maintaining that. Now, it is time for them to bring down their total emission. So, they have posted

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absolute targets in terms of reducing emission intensity.

Developing economies have a different concern—China, for example, also set targets based on carbon intensity or emission intensity—because it has to grow. Our per capita income is so low, we have poor people to cater to and to grow, we require energy, and that energy will generate emissions. So, in absolute terms, your emissions have to grow, but the ratio of emission intensity with GDP growth will come down.

In the first phase, when India had taken the voluntary pledge (all countries took pledges for up to 2020), we said we will bring down the emission intensity of our GDP by 20-25% with reference to 2005—the benchmark year. Now, we have said that, by 2030, we will bring down the emission intensity between 33-35%.

If you compare it with developing countries, you will find that India's targets are very ambitious. But comparisons, in this case, may not be appropriate because you have to look at it in terms of growth prospects and development agendas of these countries. An absolute comparison between INDCs of one country and another may not be the yardstick of emission.

Considering that we have to grow at 8%, that we have launched the Make in India initiative, that we have to provide electricity to over 300 million Indians who don't have access, and that our per capita electricity consumption is one-third the world average, we need a balanced strategy. All said, you have to provide for the development space which developing nations have to cover, when you make a comparison between two countries.

Emission level of Developed Countries

We have made it clear in INDCs that whatever efficiencies India will achieve will only be attained keeping in view the development agenda of our country. Development is foremost. There are statistics available to see how countries have

achieved the level of growth. For example, India's per capita income is \$1,500. If you compare this with developed countries, then we can make a comparison whether we are following a cleaner path than what was followed in the past.

India's current per capita GDP (in PPP terms) has been achieved at a substantially lower level of emissions compared to developed countries at a similar economic level, as India is today, was approximately, 0.9kg CO/\$ while India's emission intensity is 0.36kgCO/\$ which is 60% less.

Financial Support by Developed Countries

We are not linking the achievement of our target with any specific amount which should be made available by the Green Climate Fund (GCF). If developed countries have made a commitment that they will provide resources for the GCF, we are saying that those resources should be provided so that developing countries can access them. The National Mission on Enhanced Energy Efficiency, launched a few years ago, is a good example. The government has only created an enabling policy framework and a regulatory environment, and has said, here is a mission, here are the targets given to eight specific sectors. The targets had to be achieved in three years and they have been achieved with industry investing for this.

Similarly, you look at the renewable energy programme— a lot of investment in solar and wind energy sectors is made by private players. We expect that the international community of investors will recognize there is a great opportunity available in India for investments, getting return on investments and at the same time, contributing towards the cost of emission reduction.

Indian Strategy for Emission Reduction

India, which is reportedly hosting a meeting of like-minded developing countries on this subject,

is the last major player which is yet to announce its INDC.

Considering the European Union as one unit, India is the fourth largest emitter of greenhouse gases (GHG) in absolute terms, even though China's emission is more than three times and the US's two times than that of India. In per capita GHG emission terms, it's far behind not only countries from the developed world but even developing countries like China, Mexico, Iran, Brazil and Indonesia. India also happens to be the country where a third of the world's poorest reside, a third of its population still lacks access to electricity, and the prevalence of underweight children is highest in the world, double that of Sub-Saharan Africa.

India contains 13 of the world's 20 most polluted cities, with Delhi topping the list. The Intergovernmental Panel on Climate Change (IPCC) rates India as one of the countries most vulnerable to climate change. Uplifting millions of poor while limiting GHG emission is one of the biggest challenges India faces.

The government appears to be sceptical about adhering to the emission intensity targets pledged in the climate summit in 2009, hence the delay in submission of INDCs. India had then undertaken to cut its emission intensity by 20-25 percent by 2020, compared with 2005 levels. The level achieved is 18.6 percent thus far, with hardly any scope for further reduction. Hence, India is hesitant to propose 25-30 percent emissions figure for 2020-30.

The Indian proposal is not out, but is expected to lay down two pledges, one involving what India can achieve with its own resources and the other that can be achieved, if technology and finance are made available by the West. Further, the country will not commit to a year when its GHG emissions will peak, nor will it provide sectoral commitments.

The measures that India is taking for INDC are: renewable energy capacity addition, increasing

coal cess to four times its earlier value, pushing an aggressive energy efficiency programme, and setting up the National Adaptation Fund and National Clean Energy Fund.

The perception in the world community as well as domestically is that India is taking a minimalist approach and would continue with its business as usual scenario. Such an approach will be dangerous from the perspective of not only climate change but also human health.

Pursuing Strict Climate Rules

The hard reality is that while India's growth is non-negotiable, it can't work in the long term if it's not environmentally sustainable, India will have to take strong and determined actions for bringing the pollution level to safe limits, for its own sake. However, as the common but differentiated responsibility principle is the heart of the climate negotiations, Indian submissions can't be compared with the developed world or other developing countries with higher per capital emissions.

India has ambitious targets for renewable energy. It also has one of the largest reserves of coal, which at present fulfils 60 percent of our energy base for India's growth. The phasing out of present sub-critical coal power plants and shifting to super-critical and ultra super critical ones- that could reduce coal usage by 15 Percent – simultaneously investing in clean coal Technology will be a balancing act.

Further, laying down stringent emission-related regulations for industries and its strict implementation to CNG in at least all the tier 1 cities, moving to Bharat Stage IV norms for vehicular emission for the entire country and targeting stage V swiftly, curbing excessive use of artificial fertilizers while turning to sustainable agriculture would make a serious dent in GHG emission. In fact, GHG emission cuts can help in job growth and improve productivity of the

economy, through sustainable disposal and conversion of solid waste, for example.

A bottom –up approach of wide-scale stakeholder and public participation in determining the INDC has not been adopted. This would have reflected the level of existing domestic concern on the matter. Hence, while India must push for a fair and equitable climate deal, it must shoulder its responsibility for the sake of the planet and the poorest in the world.

Conclusion

It is, therefore, time that India walked the talk and demonstrated its keenness to do much more to stave off the catastrophic climate change than it was willing to do in the past. With the major environment polluters like the US, China and the European Union having already declared their Intended Nationally Determined Contributions (INDCs) – most of which are a shade better than anticipated – New Delhi, too, will need to come out with an INDC package, which should be both impressive and pragmatic. It should be feasible without sacrificing the development imperatives, which are of paramount importance to India.

The point to note is that china has pledged to reach peak greenhouse gas (GHG) emission level by 2030, but only after raising the carbon footprint of its economic development to a fairly high level-becoming the world's biggest polluter in the process, India, on the other hand, has yet to cover a good deal of ground to come up to china's level of economic development and, therefore needs more carbon space in the coming few decades. A possible date for India's peak carbon emissions could be 2040 or 2045.

India's legitimacy for playing a constructive role in crafting climate deal at Paris has become relatively easy, thanks to its already – announced commitment to lower the carbon intensity of its gross domestic product (GDP) by 20 to 25 per cent from 2005 levels by 2020 and taking some well- advised initiatives towards this end. These

include, among others, setting an ambitious renewable energy target of 175 Gw for 2022, taking mineral oils and coal, increasing the use of relatively low – or non-polluting fuels for public transport and cleaning up the cities and rivers.

However, with its rather heavy dependence on imports to meet its energy needs, the country cannot afford to cut down the use of coal in the near future. It is, therefore, imperative for India to safeguard its development space even while contributing positively towards global climate action based on the principle of common but differentiated obligations. In other words, India must not compromise on equality in terms of emissions per head or emission per unit of GDP.

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Sustainable Agriculture Development in Telengana

Part - II

Dr.A.Punnaiah*

Whereas, the Hyderabad has no forest area. The net sown area is higher in Mahabubnagar by 18.4 per cent, Khammam and Nalgonda next follows with 15.08 per cent and 13.93 per cent respectively. The net sown area more than once is the highest in Karimnagar with 22.68 per cent and the lowest in Rangareddy with 2.71 per cent.

Analysis of District-wise Area under Food and Non-Food Crops

The relevant data of District-wide area under Food and Non-Food Crops is presented in the following Table – IV.

Table – IV: District Wise Area Under Food and Non Food Crops, 2013-14

(Area in Hectares)

Sl.No	District	Food Crops Area	Non-Food Crops Area	Total Area	Cropping Intensity
1	Mahabubnagar	5,79,861 (14.76)	4,37,635 (18.53)	1,017,496 (16.18)	1.11
2	Rangareddy	2,08,143 (5.3)	82,466 (3.5)	2,90,609 (4.62)	1.14
3	Hyderabad	-	-	-	-
4	Medak	4,97,479 (12.67)	1,53,621 (6.5)	6,51,100 (10.35)	1.23
5	Nizamabad	4,56,547 (11.62)	1,48,830 (6.3)	6,05,377 (9.62)	1.67
6	Adilabad	2,48,550 (6.33)	4,24,496 (17.97)	6,73,046 (10.7)	1.09
7	Karimnagar	6,09,935 (15.53)	2,61,719 (11.08)	8,71,654 (13.86)	1.53
8	Warangal	4,67,291 (11.9)	2,74,391 (11.62)	7,41,682 (11.79)	1.36
9	Khammam	3,46,476 (8.82)	2,09,400 (8.88)	5,55,876 (8.84)	1.16
10	Nalgonda	5,12,144 (13.04)	3,68,524 (15.6)	8,80,668 (14.0)	1.27
	Total	39,26,426	23,61,082	62,87,508	11.56

Source: Directorate of Economics and

Statistics, Government of Telangana, 2015.

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Table - IV explains the area under food and non-food crops by district 2013-14 the area under

food crops is the highest per cent 15.53 is in Karimnagar and follows Mahabubnagar, Nalgonda 14.76 and 13.04 per cent respectively only 5.3 per cent is Rangareddy. Where non-food crops the highest area occupied Mahabubnagar which is 18.53 per cent immediately follows Adilabad, Nalgonda 17.97 and 15.61 per cent respectively. The total food and non-food crops area the highest 16.18 also Mahabubnagar the lowest area is Rangareddy i.e., 4.62 per cent.

Cropping Intensity

Agriculture plays a pivotal role in the economy of Telangana and the better performance of this sector is vital for inclusive growth. Telangana went in for the Green Revolution in rice cultivation in the 1970s. There have been significant changes in the structure and performance of the agrarian economy in the state in recent years. The cropping intensity (the ratio of gross cropped area to net cropped area) is one of the indicators for assessing efficiency of agriculture sector. The cropping intensity for the year 2013-14 increased to 1.27 from 1.22 in 2012-13. The cropping intensity is highest in, Nizamabad District with 1.67 and the lowest in Adilabad district with 1.09.

Agriculture Vision of Telangana

There is an urgent need to improve the agricultural situation in the state, duly harnessing the available agricultural potential and integrating it with technology and resources. Keeping in view the future requirements of agricultural production, a vision for Telangana is framed with the following objectives;

1. Empowering the farmers in seed management, enabling them to acquire good quality seed at the right time and at affordable cost.
2. Making farming a commercially viable endeavour.
3. Providing easy access to inputs, finance, technology and IT.

4. Increasing the irrigated area by utilizing the available surface and groundwater potential.
5. Providing means for land development for efficient soil and water management.
6. Providing trained extension staff for technology transfer at the doorstep of farmers.
7. Identifying the yield gaps and bridging them through suitable technologies.
8. Motivating for the farmers to adopt Integrated Nutrient Management (INM) and balanced fertilization with necessary demonstration and training support.
9. Providing short term weather forecasting for instant action.
10. Promoting farm mechanization through access to farm machinery and equipment at an affordable cost.
11. Strengthening IT to help the farmer in accessing information on weather, input availability and markets.
12. Improving water use efficiency through drip and sprinkler irrigation.
13. Empowering the farmers for eco-friendly agriculture through INM and IPM.
14. New Initiatives for Sustainable Agriculture Development.

Strategies for Sustainable Agriculture Development

To make the vision a reality the following strategies are implemented in agriculture sector in the year 2014-15.

Seed Bowl

Seed is a critical determinant in increasing the agricultural productivity. The performance and efficiency of other inputs depend on the quality of seed produced and supplied. Telangana

government is developing a strategy to make the State, as the “Seed Bowl” of the country, endowed as it is with congenial climatic conditions and soils suitable for quality seed production of various crops viz., paddy, maize, soybean, castor & cotton.

In view of the above, a five-year plan has been prepared for production of breeder and certified seed by involving the technical expertise of Prof. Jayashankar Telangana State Agriculture University (PJTSAU) The seed production programme is planned to be taken up through Seed Village Programme and seed production in State Seed Farms and government agencies like Telangana State Seed Development Corporation (TSSDC), Oil fed, MARKFED and HACA.

The state produces 37.42 lakh quintals of seeds of various crops with an area of 3.22 lakh acres, mainly Hybrid paddy, Maize, Cotton and Bengal gram etc. which are supplied to our farmers and also to various other states. Thus the Telangana is the seed capital of the country. Hence production and supply of quality seed to the farmers is one of the most important interventions proposed under the plan budget for which an amount of Rs 50.00 crore is allocated to strengthen the seed chain, which includes improving of seed varietal replacement in all crops, construction of additional seed storage godowns, procurement of seed processing equipment, strengthening of seed testing laboratories etc.

There are 10 seed farms in the state with an area of 536 ha of cultivable area. The main objective is to produce foundation seed and supply under the Seed Village Scheme. It is proposed to strengthen these farms by supplying breeder seed for multiplication while providing assured irrigation and infrastructure support like seed processing and storage.

Development of Crop Colonies

Telangana State is having large areas under paddy, maize, pulses and oilseeds like soybean, castor and groundnut with suitable soils and climatic conditions. It has been proposed to establish crop colonies under these crops with a view to expand area, increase production and productivity and to achieve self-sufficiency. Seeds are critical input for long term sustained growth in agriculture. Timely availability of certified seed to farmers with good yield potential continues to be a major problem in the state.

In India only 20% of the farmers use certified seed and remaining 80% use farm saved seeds, whereas in Telangana about 70%-80% farmers use certified seeds. It may be mentioned here that rain-fed areas are vulnerable to high risk and seed systems have to be re-oriented towards meeting shortages on account of supply shortages.

The seeds, being rendered futile in rain-fed areas owing to prolonged dry spells immediately after sowing, are a common occurrence. There should be assured availability of a second batch of seed to repeat sowing if the first sowing fails. In case of long dry spells the State Seed System must be capable of providing seeds for a contingency plan. There is a great potential for seed production in Telangana.

Hybrid cotton seed production is primarily taken up in the districts of Mahabubnagar, Hybrid maize seed production is taken up in Karimnagar, Nizamabad, and Medak districts. The Hybrid paddy seed is produced in Karimnagar and Warangal districts.

Similarly, there are large areas under seed production of varieties of various crops like paddy, castor, pulses, groundnut, soybean and vegetables in Karimnagar, Warangal, Nalgonda, Nizamabad, Mahabubnagar and Adilabad. Hence, it is proposed to establish crop colonies under these crops with a view to expanding area,

increasing production and productivity to achieve self sufficiency in seeds.

Conclusion

Telangana is a semi-arid area and has a predominantly hot and dry climate. Summers start in March and peak in May with average high temperatures in the 42oc range. The monsoon arrives in June and lasts till September with about 755 mm (29.7 inches) of precipitation. A dry, mild winter starts in late November and lasts until early February with little humidity and average temperatures in the 22-23oc range. There is lots of potential for growth in agriculture, there are constraints hampering the same. The major constraints are as follows.

1. Low and erratic rainfall leaves many areas under unprecedented drought, while some areas are subjected to floods.
2. Semiarid climate restricts the growth of natural vegetation, due to which, scope of organic matter development in soils is limited and, therefore, the most soils are inherently poor in availability of nitrogen, the chief nutrient for plant growth. 63% of the agriculture is rain fed, which is exposed to the hostilities of climate.
3. Among the farming community, about 85% of farmers are either marginal or small with poor socioeconomic conditions and high labour cost and low mechanization levels have increased the cost of cultivation.

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