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## An International Journal of Ideas

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## Singapore Summit & After

**M**uch hyped summit between the US President Donald Trump and the North Korean supremo Kim Jong-un on June 12 held in Singapore has evoked mixed reactions. Apart from Washington and Pyongyang, Seoul and Beijing which behind the scene facilitators for arranging this summit are interpreting the summit outcome from their respective perspectives. While the Trump Administration looks upon this summit as adding a new feather in President Trump's cap at a time when Trump's graph of popularity is on decline in the wake of spat over tariffs with Beijing and European Union; nevertheless, Trump's critics have more negatives about the anticipated outcome of the summit. While terming the summit "woefully short on substance and undermining American national security" by asserting that an agreement to complete, verifiable, and irreversible denuclearization (CVID) between American and North Korean officials was nothing but "a pipe dream."

While lamenting at President Trump's inability to extract significant commitments from Kim Jong-un in return for simply agreeing to meet him, some critics credit North Korea for extracting major unilateral concessions, including the freeze on joint U.S.-South Korean military exercises by the United States. Trump's detractors have blasted the Trump-Kim "deal" as a "great giveaway" to North Korea, China and Russia without getting anything in return. The freeze on joint military exercises is being viewed by these detractors with serious apprehensions that could culminate in the possible loss of America's influence and trust among its allies South Korea and Japan as well as eroding American military preparedness. Most of the countries of the Asia-Pacific region have hailed the Trump-Kim deal as a "historical" achievement entailing the potential of bringing lasting peace and economic prosperity to the region and by the extension to the world. Despite some issues needed to be ironed out, the historic meeting is regarded as an achievement in itself by bringing North Korea to the negotiating table. The ray of optimism for an atmosphere of peace and stability in Northern Asia in particular and the Asia-Pacific region in general in the aftermath of Trump-Kim deal is congenial for South Korea which has played active role in it.

The real winner in this 'summitry diplomacy' can be said to be China, which despite sitting on the sidelines has elicited maximum gains in terms of normalization of relations with North Korea, prospects of increased Chinese role in reconstructing North Korean economy, scaling down of the American military threat in China's backyard in the aftermath of the freeze on joint U.S.-South Korean military exercises. For some 'hawks' in Washington, the deal is a page out of the China playbook of a "double freeze" – North Korea to stop testing intercontinental missiles while the US ceasing military exercises with South Korea – thereby making China "great." The post-Singapore summit period opens up new opportunities for North Korea to ascend the trajectory of economic growth by joining the international mainstream, seek membership of the international financial institutions, elicit investment and build up domestic infrastructure. The North Korean leader Kim Jong-un is said to be open to reforming the economy, creating an investment frenzy in the Chinese region bordering North Korea and a sense of optimism within the "hermit kingdom." Many economists opine that any development plan for North Korea ought to focus on infrastructure connectivity to link the isolated country to the surrounding region of Northern Asia along with Western Europe and North America, while providing corridors of development within the country.

It is also suggested by development experts that in the initial stage, North Korea needs to build highways and railways in North Korea and to connect them to South Korea and China. Expansion of North Korean imports and exports will lead to economic development and building businesses, hotels, restaurants and the like along the infrastructure corridors could also provide an economic spill-over effect. Educational and cultural exchanges between North Korea and other countries are also cited as potential instruments entailing transformation effect. The question of denuclearization of North Korea is the most important issue which cannot be resolved overnight. Let it have an opportunity gradually join international organizations, further exposing itself to mainstreaming thinking and realize its international obligations. While negotiating on nuclear issues, North Korean sensitivities and its security concerns have to accorded priority to make it an active player in peace.

— BK



# Unified Korea – A stepchild of Asia

Professor. Joseph H. Chung\*

One of the unexpected events that happened during the Pyong Chang Olympics was the remarkable diplomatic manoeuvre of the three stars: Moon Jae-in, Kim Jong-un and Donald Trump. Moon Jae-in convinced Kim Jong-un to send a large delegation to Pyong Chang and show to the world that North Korea was not a country ruled by an irrational man;

Kim Jong-un told the world that he wanted peace; Trump made it clear that he was not Obama, who according to Trump did nothing to solve the North Korean nuclear crisis. Moreover, the “three stars: have made it possible to have two historical summits: the inter-Korea summit and the U.S.-North Korea summit.

That is great, but what can we expect from these summits? One thing is sure; each of the stars seems to have different hopes and expectations. Whatever their hopes and expectations may be, these summits must bring peace in the Korean peninsula after seventy years of unnecessary uncertainty, fragile security, fear and tension.

## The PyeongChang Meetings

The PyeongChang Olympics may have written a new page in the modern history of world diplomacy. The world was expecting the worst scenario of Trump’s war against Kim Jong-un and the very success of the Olympics was in

doubt. But, the war did not show its ugly teeth, not yet anyway; the youth of the world competed, fraternized, shared the victory and showed sincere friendship in defeat. Yes, the PyeongChang was a success as a sport festivity.

But there was something else. We were all impressed with the silent, elegant and dignified diplomacy of Kim Yo-Jong, sister of Kim Jong-un; we were all touched by the honest effort of the North-South combined women hockey team who worked hard together in harmony despite seventy years of ideological separation. The world class performance of the North Korean musical group made us wonder how a country under the constant threats from outside and inhuman sanctions for so long could produce such a team.

Moreover, the PyeongChang has provided a diplomatic arena where three stars performed well. Moon Jae-in took an initiative, in consultation with Trump, to invite a huge delegation of North Korea to PyeongChang and succeeded in creating a peace mood. In return, Kim Jong-un has invited in early March special envoy of Moon Jae-in to Pyongyang where Moon Jae-in was invited to a summit with Kim at the end of April.

The same envoy went to Washington and reported to Trump of Kim Jong-un’s wish to meet with Trump, who accepted Kim’s invitation. Trump suggested the end of May as the date of the summit. This drama of diplomacy is so unexpected and so dramatic that the world-frankly speaking- felt a little dizzy.

Another surprising event was the reaction of Xi Jinping and Abe. Both welcomed the double summits and claimed their piece of peace pie evoking their role in international sanctions against Kim Jong-un.

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*An early version of the text A ‘Permanent Peace Regime’ on the Korean Peninsula at Last? appeared in the Global Research*

It goes without saying that we all wish for successful summits. But we are not sure how these summits will come out. Nonetheless, we may allow ourselves to have an idea about the motivations of the summit stars. If we know the motivations of the stars, we may be able to have an idea about the summit outcomes.

What are the reasons for Kim Jung-un for transforming himself from being a man of reckless worry to a man of peace? What does Trump hope to gain? What has motivated Moon Jae-in to go between Donald Trump and Kim Jung-un?

### **Why the summits?**

Professor Anis H. Bajrektarevic famously claimed that a “birth of unified Korea is an end of the US supremacy in Pacific”. Is the eventual reunification indeed a geopolitical changer? Is it really so?

Let us begin with Kim Jong-un. His decision to seek for peace with the U.S. and its allies may be explained in terms of internal factor as well as external determinants. Internal factors would include the following. First, after the launch of ICBM Hwasung-15 in November last year, reaching as far as 15,000 km, the Juche regime seems to believe that it can now deter nuclear attacks of the U.S.; this was made clear in Kim Jung-un’s New Year Speech.

Second, the successful conclusion of the nuclear programs has made Kim Jung-un’s leadership more solid and more consolidated, thus ensuring internal social cohesion and political stability.

Third, the development of private market, the multiplication of mobile phones allowing the North Koreans the access to outside world’s reality may have made them more open-minded and perhaps desire for more economic development and peace. It is very likely that Kim Jong-un is well aware of this reality and that it can endanger the survival of the Juche regime. But young leader seems to think that his leadership is strong enough to ensure the regime’s survival.

On the other hand, there are also several external determinants of Kim Jong-un’s desire for peace. First, the intensification of nuclear threats and endless sanctions have surely been an important factor of Kim’s decision. So far, North Korea has been successfully minimizing the damaging effect of sanctions mainly through underground network of trade and the emergence of private market and, partially, China’s aid.

Now, the situation is different. Since Trump took over the power in Washington, the nuclear threats have become more alarming, while the sanctions have become much more damaging, especially since China joined the international sanctions on North Korea. In such situation, North Korea might have concluded that the peace with the U.S. and its allies was perhaps the only way to save its regime.

Another external factor is the regime change in South Korea. For ten years (2008-2017), South Korea was governed by conservative presidents, Lee Myung-bak (2008-2013) and Park Geun-hye (2013-2017). By the way, both are now in prison for bribery, corruption and abuse of power.

One of the chief characteristics of the conservative governments is its anti-North Korea culture. This is partly explained by the past colonial history. The conservative government of South Korea was formed in 1948 principally by Koreans who served, as high ranking civil servants, under Japanese colonial government; they collaborated for torturing and murdering patriots who fought against Japan.

On the other hand, the North Korean government was established by Kim Il-sung and the patriots. Thus, right from the beginning of the era of post-Second World War, there has been deep and intense feeling of anger and hostility between the conservative government in the South and North Korean leaders.

This has produced two unfortunate results. First, the conservative governments which have ruled South Korea for sixty years out of seventy years since 1948 have produced a situation where the inter-Korean relation was dominated by mutual

hostility, suspicion, mistrust and, above all, tension. Second, the conservative governments have used the inter-Korean tension as a tool of electoral campaign.

Prior to elections, the conservative governments often created an environment of fear by fabricating inter-Korean armed clashes or false rumours in such a way that the votes could go to the conservatives, who pretended themselves as the best guarantee of “security”; South Koreans are very sensitive about the security. This unfortunate phenomenon is called the “Book-Poong-Northern Wind”.

Now, in 2017, the liberal government of Moon Jae-in took over the power. Let us remember that Moon was one of the chief architects of the “Sunshine Policy” for ten years from 1998 to 2008. The return of the liberal government under the leadership of Moon could have changed Kim Jong-un’s perception of inter-Korea relations.

The young leader of Juche knows that he can trust Moon Jae-in and this might have contributed to his decision to have the inter-Korea summit and even the Washington-Pyongyang summit. It seems that Kim Jong-un relies on Moon Jae-in’s mediation role for the success of the Trump-Kim summit.

Now, let us move to Donald Trump. There may be also internal and external factors which might have led Trump to think of meeting with Kim Jong-un. Internally, the “Russia” gate, the sex scandal and his low popularity might have induced Trump to use the U.S.-North Korea summit as means of turning public concerns away from his internal problems. Besides, Trump promised, during his election campaign, to do something with North Korea, something which previous presidents, especially Obama, did not do. The summit with the young leader of the Juche regime may be the realization of his electoral promise.

The external factor motivating Trump to talk to Kim Jong-un is perhaps his perception of the China containment policy. China is getting stronger every day; Russia is developing new

arms including powerful and fast under-water drones. Moreover, both Xi Jinping and Vladimir Putin can now rule for long time to come, perhaps for life time.

This could have made trump to re-examine Washington’s relation with Pyongyang; he might have decided to solve the North Korean issues once for all so that he could allocate more resource to the strategy of China containment.

As for Moon Jae-in, several good reasons might have led him to take the diplomatic initiatives. First, Moon remembers well that Korea became Japanese colony because of the division of Korean leaders into Pro-Japanese, pro-Chinese or pro-Russia factions. Korea was and is surrounded by military giants trying to use the Korean peninsula for the promotion of their own interests.

For Moon, the reunification or at least the North-South mutual cooperation and united efforts to cope with outside intervention are very important. This point has been often made by Professor Michel Chossudovsky, who has even suggested a North-South peace treaty.

Second, one of the reasons for low FDI in South Korea has been the North-South tension. Hence, Moon hopes, through the summits, to reduce the North-South tension and increase foreign investments in South Korea. Third, the South Korean economy has attained a level of maturity and exhausted its potential growth; Seoul needs new economic frontier to develop further its economy; North Korea is the new economic frontier.

### **What Can We Expect from the Summits?**

Thus, all the three nations have good reasons to engage in dialogues. The interesting question is: “What could be the results of the summits?” “What can the three countries expect from these summits, if they are successful?”

The North-South Summit will be held on April 27th. The main agenda to be dealt with in this summit will be the preparation for the Trump-Kim Summit which may take place at the end of May or early June.

What Trump asks seems to be complete and immediate denuclearization meaning immediate and complete destruction of nuclear arms and missiles. On the other hand, Kim appears to be ready to denuclearize gradually. Kim's position is as determined as Trump's position is. Therefore, if they meet at the summit without prior negotiated compromise, the summit could end up with total failure and the nuclear crisis may become even more risky and even more dangerous.

In this situation, somebody should play the role of go-between and facilitate the Trump-Kim negotiation. Moon Jae-in, President of South Korea is the only person who can play effectively such role owing to his remarkably sincere diplomacy shown during the PyeongChang Olympics. Moon is the only person who has the trust of both Donald Trump and Kim Jong-un.

It appears that there have been sustained discussions between Pompeo, former director of CIA (and now Secretary of State) and Suh Hoon, director of South Korean CIA (National Intelligence Service) and between Chung Eui-yong, Korea's National Security Council chief and John Bolton nominated as Trump's National Security Advisor. It is not known as to what the outcome of these contacts and meetings will be. However, one thing sure is this; if there are no compromises, there is no use having the Trump-Kim summit.

Even if Trump and Kim come to some agreement on denuclearization, the content and speed of denuclearization depends on the rewards Kim will ask and Trump will be ready to provide them. It seems that North Korea would ask the following: the removal of nuclear assets from the Korean peninsula, end of US nuclear threats, removal of sanctions against North Korea, signing of a peace treaty and normal bilateral diplomatic relations. Trump's intention of meeting this demand is not known.

However, it is quite possible that Trump might accept some of these demands for two reasons. First, North Korea will not ask the withdrawal of the US troops from South Korea; this means that Washington can continue its strategy of China containment. Second, it is more than possible that Washington would try to make North Korea friendly to the U.S. through normal diplomatic relations and trade and economic development cooperation. If this happens, North Korea will no longer be effective buffer zone for China.

In other words, the process of North Korea's denuclearization is liable to become an important variable in the dynamics of the Sino-American Thucydides trap. Thus, the denuclearization on the Korean peninsula does not mean the end of the danger of war in the region as long as the U.S. persists on its ambition to dominate China instead of cooperating for global prosperity and security.



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# Retreating construct of contemporary International Relations

Ms. Amel Ouchenane\*

*[The collapse of the Soviet Union and the fall of Berlin Wall in 1989 indicated the end of the Cold War. The surprising end of the Cold War envisaged paradigm shift not only in the world order but also in debates in international relations theories. It was unexpected by current international relations theories. Without any large conflict and war exploded furthermore without any transformation in the world system (anarchical), for instance, neorealists predicted that the world's bipolar order would persist. Neorealists also claimed that international institutions did not have any effect to make war away because international institutions are a matter of material power challenge between states which are not only worried about the unlimited gain, but also relative gain in cooperation and integration.]*

**A**fter the Cold War, international relations discourse provided more diverse approaches to understand and analyse world politics. Constructivism theory is one of the models of the progressing emergence of international relations theory. Rather than diminishing other major theories, according to its holders and proponents, constructivism theory provides wider illumination, a larger explanation for determining the dynamic and the function of world politics.

While realism and liberalism concentrate on material factors like power or corporation, constructivist theory tends to focus on the influence of ideas. Rather than considering the state for granted and claiming that it totally aims to survive, constructivists consider the identity and interests of states as an extremely flexible output of special historical processes. Moreover, the constructivists' focus is on the predominant discourse in society. This is because discourse shows and changes interests and beliefs, and sets accepted values, norms of behaviour. Thus, constructivism is mainly

interested in the main sources and roots of alteration and this approach has broadly substituted Marxism.

Constructivism, especially state identity theory explained by Alexander Wendt and Peter Katzenstein, has become far from the almost particularly rationalist mainstream of international relations theory. The constructivist theory, mainly seen as the most significant challenge to rationalist dominance, argues that the theoretical framework focusing on the concept of state identity, can provide an important alternative and option to rational choice theory. State identity is mainly about the non-material factors such as values, culture, norms, ideas etc, studied by the constructivist scholars. It provides very important causal links to support the basic arguments of constructivist theoretical framework.

The term 'Constructivism' was adopted by Nicholas Onuf in 1989 and introduced as "people and societies construct or constitute each other". The main assumption of constructivists is that the fundamental structures of international politics are social and these structures shape actors' identities and interests. Therefore, the world is structured by both knowledge and material factors, according to constructivists the main important relation is between agents and

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structures. Moreover, constructivists adopt a common concern when understanding and explaining how international structures are defined by ideas and how identities and interests of the states and non-state players are influenced by the structures.

The post-Cold War era played a significant role in legitimating constructivist approach because both liberalism and realism were unsuccessful in predicting this event and had difficulties explaining it. On the contrary, constructivists had an explanation based on ideas and norms; for example, the idea of “common security,” adopted by Gorbachev. Furthermore, constructivism theory argues that we live in a period where ancient values and norms are being challenged, limits and boundaries are fading and matters of identity and culture are becoming more prominent and outstanding.

Unexpectedly, researchers have been drawn to theories that put these issues in front and centre. In the post-Cold War era, constructivism emerged into the stage of debates in international relations theories. However, some researchers and scholars criticize that constructivism “remains a method than anything else, according to them constructivism does not offer an essential theory of world politics. Moreover, it provides a research approach that can be employed to understand and explain international political economy. Therefore, constructivism should operate with other theories from different disciplines and branches like comparative politics, social psychology etc.

On the other hand, constructivism has demonstrated itself as an effective theory in understanding and explaining world politics, especially after Alexander Wendt published his article, *Anarchy is What States Make of It*, which developed the basis of constructivism approach. It focuses more on the nonmaterial world and considers that material world changes are changed by the social world. Thus, the distribution of power and State’s military power do not automatically construct an international social structure. Even without any central

governance which has authority over all states in the world, the international system does certainly become a “competitive security system”.

From a constructivist approach, the main problem in the post-Cold War world is how various groups visualize their interests and identities. However, power is not unrelated. Constructivism focuses on how ideas, norms, values, and identities are created and constructed, how they develop, and how they change the way states comprehend and react to their situation. Thus, it matters whether the US adopts or denies its identity as “global policeman” and whether Europeans realize themselves mostly in national or continental terms. Constructivist approaches are highly varied and do not provide a unified group of expectations on any of these matters.

Constructivism varies itself from neoliberalism and neorealism by emphasizing and highlighting the ontological reality of intersubjective knowledge. It does not mean that constructivism neglected the material world because intersubjective knowledge and material world interact, affect and influence each other. Furthermore, both the material world and intersubjective knowledge are not independent and not separated. They have relative autonomy.

According to Constructivism theory, the material world does not completely define how people or states behave. It only limits the chance of interpretation and the intersubjective world that people can build. Moreover, material body enforcing is restricted to social structure. Thus, constructivists do not mean the unlimited possibilities of social structure. However, people have the capability to interpret, as they cannot easily interpret the social world and their own material world. There is restriction of interpretation of the social world, that the material world changes and is changed by the social world.

Constructivism theory discusses the issue of anarchy in the international system, at a simple conceptual level, Alexander Wendt claimed that the realist conception of anarchy does not explain

why conflict occurs between states enough. The main thing is how anarchy is understood, and Wendt argues that “Anarchy is what states make of it.” He also argues that transnational communication and shared civic values are weakening traditional national obeisance and make an extremely new genre of political alliances. Furthermore, Constructivist theory focuses more on the role of norms, claiming that international law and other normative principles have decreased mainly the notions of sovereignty and changed the legitimate purposes for which state power may be used.

Constructivism theory recognizes the significance of nonmaterial power (culture, ideas, language, knowledge, and ideology) as well as material power because the two powers connect and interact to build the world order. For instance, nonmaterial power works through creating and recreating intersubjective meaning. It clarifies how the material structure, states’ identity, interactions and relations between states, and any other social facts should be realized and comprehended.

The end of the Cold War came as a surprise to the classical dominant theories, which failed to predict or explain the changes in global politics. However, it provided the opportunity for more evolution of critical thoughts, which started since the mid-1980s. The Realist approach in international relations was criticized largely for their materialistic approaches by constructivism, which speedily boomed and was known as a theory that focuses on the social dimension of international politics. This improvement towards the chance of change helped the theory to catch significant elements of the world’s relations: the many factors of mainstream presumptions and norms in world politics, which were threatened and challenged by constructivism.

Constructivism defied the theory of power politics, especially dominant perception of the threat and conflict in global politics and picked a fully different approach in studying the construction of the threat through their fundamental focus on the social dimensions of international politics, therefore, it recognizes

them as socially constructed elements in the process of identity formation under the influence of the norms and shared values of society.

Discussing the Euro-Med theatre in his ‘Geopolitics–Energy–Technology’ book, for example, prof. Anis H. Bajrektarevic states: “The MENA theatre is situated in one of the most fascinating locations of the world. It actually represents the only existing land corridor that connects 3 continents. Contributing some 6% to the total world population, its demographic weight is almost equal to that of the US (4,5%) and Russia (1,5%) combined. While the US and Russia are single countries, the MENA composite is a puzzle of several dozens of fragile pieces where religious, political, ideological, history-cultural, economic, social and territorial cleavages are entrenched, deep, wide and long. However, the MENA territory covers only 3% of the Earth’s land surface (in contrast to the US’ 6,5%, coverage and Russia’s 11,5%). Thus, with its high population density and strong demographic growth, this very young median population (on average 23–27 years old) dominated by juvenile, mainly unemployed or underemployed, but socially mobilized and often politically radicalized (angry) males, competes over finite and scarce resources, be they arable or settlers land, water and other essentials.

Competition in this theatre, that has a lasting history of external domination or interference, is severe, multiple, unpredictable, and therefore it is fluid and unsettled on the existing or alternative socio-economic, ideological, cultural and politico-military models, access, directions and participatory base.”

As we see, the work of constructivists was established around their aim in explaining the changes in world politics in the period towards the end, and after the Cold War especially when dominant international relations approaches and theories failed to predict the sudden change in the global politics. Moreover, this transformation raised the question about social construction and the methodology of international relations theories and their involvement and effects in the production of international power.

The main dominant international theories were unable to explain the collapse of Soviet Union, especially the theories which focus on material power, and nuclear weapons. This is because, despite being a nuclear power, the Soviet Union collapsed. Neorealists tried to provide a simple explanation by telling the decline of Soviet power. But, the explanation focused more on domestic politics and economy than on the material structure of world's distribution of power. Thus, it could not explain enough why the Soviet Union and Gorbachev adopted decisions which could endanger its national security and survival and stop it from increasing its hegemony and power, however, neorealists were still certain about the significance of neorealism.

Another explanation was given by Democratic liberals who tried to stress the people's aims for freedom and objections to communism. Neoliberalism and the market economy favourably forced their hegemonies to the world and increased the validity of tyranny and command economy. However, while this evidence could explain the decline of communist ideology in the Soviet Union, it could not explain why such transformation and change happens in the 1980s. However, Neoliberals provided another explanation.

Liberalism and communism interacted across political borders, especially the new way of thinking among top political leaders decreased the hegemony of communism and made the Soviet

Union collapse. Therefore, the collapse of the Soviet Union and the end of the Cold War presented a significant challenge for constructivists to understand. Wendt said that "material structure can have special impacts.

The distribution of power, anarchy in international relations and military power do not fix states' identities and relations. State military power can be understood as a threatening power as well as protecting power for other states.

In addition, a nuclear weapon is a matter of perception. For instance, nuclear weapons in the hands of United States has a different meaning for Taiwan than a nuclear weapon in the hands of China. Therefore, considering states "like billiard balls of varying size" is not enough to explain and understand reality. Military capabilities of any state and the distribution of power in the international system are interfering elements but they are not able to understand relations between states. For example, two enemy or allied states can be divided by defining the material military structure.

However, the states' identification and social structure are important elements which define relations between states. Constructivism theory (actually rather an ontology) argues that common identities and a long history of alliance and cooperation between two states can be a strong ground of cooperative security system. On the other hand, other identities and a long history of conflict and struggle can build a competitive security system based on conflict and wars.



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# Refugee Status – a political challenge and legal limbo

Dr. Nafees Ahmad\*

*[The moniker “refugee” is identified by the academics, aid agents, media persons, governance architects and political establishments from multiple perspectives regarding their protection, rights, and responsibilities. Today, refugees depict the global landscapes with conflict and divergence of assessments that invigorate the global normative debate on the protection, resettlement, reintegration, and management of the 65.6 million of refugees worldwide. The refugee problem is convoluted, and refugee groups and stakeholders create difficulties in addressing global canvas of refugee issues. There are few questions to attend the refugee concern such as who is a refugee in the present circumstances and what are the most critical issues before the refugee communities and institutions entrusted with their protection, collaboration, and interaction? I will try to address this miasma by concentrating on the legal definitions of the term “refugee” and what are the categories of displaced people included and nature of issues attended by the impugned definition.]*

There are two scenarios to appreciate and understand the legal definitions, one is of refugees who have been grappling with the problems of multidimensional implications and second is of nation-states and institutions who have been striving hard to protect the refugees. These definitions govern the standard of qualification where under legal and physical protections are made available to the refugees fleeing from the well-founded fear of persecution and conflict.

The principal definition of a refugee has been provided in the 1951 UN Convention Relating to the Status of Refugees (UNCSR) and its 1967 Additional Protocol Relating to the Status of Refugees (APSR) that delineates a refugee as an individual or a person “owing to a well-founded fear of being persecuted due to the reasons of religion, race, membership of a particular social

group or political opinion, nationality is outside the country of his nationality, and is unable or — unwilling to make available to himself or herself of the protection of that country.” It is evident from the above statutory definition it does not cover the refugee situations of mass war exoduses.

However, the Organization of African Unity has developed refugee protection arrangement at regional level by concluding and adopting the 1969 OAU Convention where under the definition of refugees has been broadened that include group of people and individuals who face persecution as well as every individual who, “owing to foreign domination, occupation, external aggression, or events seriously disturbing the public order...is compelled to leave...to seek refuge or reception in another place outside his country of origin or nationality.” However, OAU refugee definition must be treated as an element of complementarity to the UNCSR refugee definition.

At international level, the instruments such as UNCSR and APSR have been recognized as the subject-matter of International Refugee Law

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(IRL) along with the relevant provisions of a vast pool of instruments of International Human Rights (IHL), International Humanitarian Law (IHL), Customary International Law (CIL) and International Criminal Law (ICL).

In 1984, Latin American states adopted the Cartagena Declaration on Refugee (CDR) where under a new ground “massive human rights violations” was added to the grounds of refugee qualifications at the Colloquium on “the International Protection of the Refugees in Latin America”, Panama, and Mexico, held at Cartagena, Colombia on 19-22 November 1984. Latin America widened the refugee definition and proposed new approaches to the humanitarian needs of refugees and displaced persons in a spirit of solidarity and cooperation. However, the CDR is a non-binding agreement, but it carries collective ethical and moral commitments beyond Latin America.

The 30th anniversary of the CDR was commemorated in Brasilia on 2-3 December 2014 when governments of Latin America and the Caribbean assembled and 28 countries and three territories of the Latin America region and the Caribbean adopted the Brazil Declaration known as “A Framework for Cooperation and the Regional Solidarity to Strengthen the International Protection of Refugees, Displaced and Stateless Persons in Latin America and the Caribbean” and a Plan of Action called “A Common Roadmap to Strengthen the Protection and Promote the Sustainable Solutions for Refugees, Displaced and the Stateless Persons in the Latin America and the Caribbean within a Framework of Cooperation and the Solidarity.” Therefore, the people or group of persons crisscrossing international borders to escape civil strife, conflict or war have also been recognized as refugees on the prima facie basis in Africa and Latin America as well as Asia and Middle Eastern region.

The poverty-stricken countries in the region prefer the expanded refugee definition as they do not have the proper administrative wherewithal to determine the refugee status. Among the Global North countries, the mass exoduses are not automatically recognized as refugees rather they are subjected to the “individual refugee status determination” procedure under the restricted refugee definition of UNCSR.

### **Definitional Dynamics and Delineation**

The international definition of the term “refugee” is constricted and restricted, but its dynamics are susceptible to much delineation that is rudimentary as well as fragmentary and cannot be applied to all situations of human displacement and migration and refugee groups and refugee exoduses. These situations may have profound ramifications for the entire gamut of refugee entitlements from migration, transition, and destination based on their endurance and existence. The expression “refugee-like situations” is used to portray people such as Biharis in Bangladesh, Burmese in Thailand and Malaysia, Bedouin in Kuwait and Iraq who are stateless and deprived of the national protection of their countries of origin, countries of nationality and countries of habitual residence but they have not been recognized as refugees under the IRL.

Therefore, the situation of refugees in the age of Securitization and Restrictionism of Asylum has become extremely precarious, and 1954 and 1961 UN Conventions on Statelessness and Reduction of Statelessness respectively have done a fraction of service under the auspices of the UNHCR in assuaging their predicament. Further, the phrase “internally displaced persons” (IDPs) refers to people who move or migrate due to the same reasons as refugees within their homelands, and they do not cross international borders. There is no international body specially empowered to look after the IDPs, but the

UNHCR can take their responsibility upon the request of a national government and the UNHCR designate them as “People of Concern to UNHCR” but national governments generally do not invite the good offices of the UNHCR or other agencies in the name of sovereignty, homeland security, and terrorism.

The international legal definition of expression “refugee” also makes an exclusion of those people who do not flee or move due to persecution but they migrate due to climate change-linked human displacement in the forms of droughts, famine, floods, earthquakes, environmental degradation, global warming, depletion of ozone layer, erosion of landmass of littoral areas, and soaring of sea-level. It is a fact that such a new class of people now called “forced migrants,” “forced displaced peoples,” “climate migrants,” or “climate refugees” who desperately require international protection and humanitarian assistance.

Similarly, the catchphrase “refugee” also rejects people who move due to economic considerations owing to economic apartheid-based nationalism, economic boycott based on communalism, economic ostracism based on casteism, economic immigration based on political liberalism and extreme poverty and such peoples are branded “economic migrants.” Another group of people is “asylum seekers” who migrate as consequences of political opinions, and offenses and diplomatic omissions. They get refugee status provided their claims are adjudicated upon by the IRL.

### **Persecution Narratives**

The refugees flee, leave, move or migrate from their homelands due to the persecution that is a central ground for their protection, recognition, and reception as refugees in the land of asylum. However, there is a debate in the juridical domain as to what signifies and frames the “persecution” as some stakeholders catechize should persecution be state-sponsored, state-

patronized or state-linked and riveted upon individuals, or should pervasive practices, audacious attitudes and autochthonic approaches in the society meet the requirements for persecution.

Even there are plenty of arguments that gyrate around as to what are the contours of human rights abuses and cultural practice and common tradition. These questions crop up in gender-connected instances; i.e., many countries in Afro-Asia regions practice female genital mutilation (FGM), Taliban regime has thwarted girl education that too against Islamic tenets, prohibited the sexual orientation predilections of Afghan men and women, Iran handed down severe punishments to gays and lesbians and sent them to gallows and it is an offence to talk of LGBTQ rights in many countries. Nevertheless, there are many critical issues of the international forced migration studies that have not been ruminated according to a gendered perspective, and in turn, many crucial topics for gender-linked have been neglected when studying migrants and mobile people while answering a pertinent question as to how marital status, age, and ethnicity shaped migration and settlement patterns in specific economic, cultural and political contexts.

There has to be a more razor-sharp dialogue between migration studies and gender studies while taking into account the fact that male and female roles were, and are, the result of social, cultural and economic construction from the late Middle Ages to the early 21st Century. Therefore, gender-related aspects and dynamics have shaped the grounds for granting asylum and refugee status to persons, of course, on a case-by-case consideration. In many countries, religious, racial, linguistic, coloured and cultural minorities are subjected to persecution in violation of IHRL, IHL, IRL, CIL, and ICL, etc. However, international understanding and consensus are conspicuously absent on the global norms and human rights standards in this regard.

## Global Trepidations

The national governments and international organizations and bodies are significantly engrossed to formulate international policy framework to address the refugee issues and population mobility. Refugees, asylum seekers, and IDPs perceive legal protection as the principle and most enduring global issue. The responsibility to protect (R2P) is based on the principle of sovereignty where under nation-states have the primary obligation to protect their citizens and subjects against all hostile circumstances. But, unfortunately, modern nation-states are flagrantly recalcitrant to perform their international human rights obligations.

These legal protection obligations are embedded in the concept of sovereignty, and the international community is equally obligated to maintain international peace and security under Article 24 of the UN Charter. Moreover, there are umpteen and specific international legal arrangements, covenants, charters, pacts, treaties and declarations relating to IRL, IHRL, IHL, CIL, ICL and municipal law to protect the human rights of all across the world. Even the legal protection of refugees is central to the mandate of the UNHCR while taking into account all policy matters of refugee protection backed by the UN Commission on Sovereignty and Intervention.

However, there are many issues involved in the R2P such as at what stage does international community decides the international invention to protect the refugees? What should be a threshold of military intervention and its legal justification? There have been instances of international intervention like the Gulf War (1991-1992), Somalia (1992-1993), Bosnia Herzegovina (1995) and Kosovo (1999) whereas international intervention was not invoked in Rwanda (1994). However, currently, there is as many as 110,000 UN Peacekeeping field personnel including military, police, and civilians and 14 UN

peacekeeping missions are active across the four continents. In past 70 years, more than 1 million men and women have served 70 UN peacekeeping operations. Therefore, nation-states must follow the R2P Covenant in the situations of ethnic cleansing, genocide, war crimes, and crimes against humanity, rape, murder, and massive violations of human rights and beyond.

International humanitarian assistance organizations have been in Catch-22 situation that requires as to how best extending assistance and protection during conflicts. There are challenges when humanitarian assistance, UNHCR officials, and NGO staff per se become the target of combatant parties. Therefore, international humanitarian agencies confront incredibly hostile scenarios that pose pertinent questions like do these humanitarian agencies require military intervention for the security of UNHCR officials, NGO staff, and assistance operations? Should these agencies circumvent the principles of neutrality and impartiality while performing their works? Should these agencies prefer to remove the people from conflict zones as a solution? Are there options before the humanitarian agencies to prefer withdrawal from the zones of hostilities while maintaining the equilibrium in their responsibilities to protect refugees, displaced people and the workforce? These challenges require a reliable solution at the anvil of human rights.

There is another dimension to the current discourse on the lego-institutional response of the aid agencies during population migration, protection in the refugee camps and treatment of combatants, military deserters and war criminals. Under international law, refugee camp communities and voluntarily migrant populations are often considered vulnerable civilian targets, but people are privy to military engagement are

excluded from refugee status and benefits incidental there under.

However, there are sizable armed combatants engaged with opposition armed forces in their country of origin whom I address as “refugee crusaders” who have been witnessed fighting in their own or lands of their reception, particularly the Rwandans in the DR Congo aided and supported by other countries and Afghan Mujahedeen in Pakistan who were aided and armed by the Pakistan, US, Saudi Arabia, and the China to fight and flush out the Soviet military from Afghanistan.

### **Burden-Sharing v. Shared-Responsibility**

The international community is also confronted with another prominent dimension of refugee exodus into the adjacent countries. The “Global North” countries do not approve of the comprehensive regional refugee definitions contained in the 1969 OAU Convention and 1984 Cartagena Declaration where under mass exodus of refugees have been recognized. But the disdaining the idea of R2P, contempt for humanitarian sensitivities, municipal lego-institutional political ramifications, entreating for systematic population migration, unwillingness of the neighboring nation-states to host the mass influxes of refugees and disregard for the concept of global refugee shared-responsibility(GRSR) have paved the way for temporary refugee protection (TRP) programmes where under temporary refugee status (TRS) is granted in the Global North countries, and it is called “B-status” or “Extended Leave to Remain” in Europe.

These TRP programmes have the provisions to grant “temporary residence permits” to people in flight sans the full implementation of the 1951 UNCSR norms on refugee status and IHRL standards. For examples, the Bosnians and Kosovars in Western Europe and Salvadorans in the US were granted TRS. However, the

principle of TRP is circumscribed by a vortex of complications such as offering the TRP by many countries to evade their permanent global obligations enunciated in the IRL, IHRL, IHL, and CIL, case-by-case approach-based conferment of TRP with protracted parleys on “burden-sharing” by many states and the justifiable allocation of refugees among receiving states. The concept of “burden-sharing” about refugees has a volatile history, and it commenced in the 1950s as a principle for promoting international solidarity among the refugee-hosting countries.

However, the idea of “burden sharing” is a conspicuous gap in the IRL; therefore, it requires a better lego-institutional response mechanism. Therefore, the United Nations General Assembly (UNGA) has adopted the New York Declaration (NYD) on September 19, 2016, where under more than 193 nation-states committed to the principle of “equitable burden-sharing” and responsibility to host and protect the refugees in mass flight. The New York Declaration contemplates a “Global Compact on Refugees(GCR)” having two modules namely the “Comprehensive Refugee Response Framework (CRRF),”and the UNHCR has been entrusted to formulate the entire GCR. The newest third draft of the GCR has been released on June 04, 2018 and the UNGA shall adopt the final draft of the GCR by the end of 2018.

However, it remains to be seen to what extent the GCR would bridge the refugee protection gaps in existing IRL on the burden-sharing. However, the doctrine of Non-refoulement must be invoked to assure the nation-states to grant TRP, but the contemporary discourse is on the timeframe as to when and how refugees should be returned to their homelands. Who should decide their return and what are the contours of such a replacement? However, their return must have IHRL components relating to dignity and

safety while critically appreciating circumstances in their homelands.

These protection measures are inherent and entrenched in the principle of “Non-refoulement” enshrined in Article 33 (1) of the 1951 UNCSR stating that “No Contracting State shall expel or return (“refouler”) a refugee in any manner whatsoever to the frontiers of territories where his life or freedom would be threatened on account of his religion, race, nationality, membership of a particular social group or political opinion.”

As argued by prof. Anis H. Bajrektarevic in his ‘The Justice-Home Affairs Diplomacy: The Palermo Treaty System’ now, the principle of “Non-refoulement” is an inalienable part of customary international law applicable to all nation-states regardless of their being privy to 1951 UNCSR with its 1967 Additional Protocol or not and it is also central to municipal legal systems. However, it is still debatable whether “Non-refoulement” is an *ius cogens* of international law or not but Refoulement and Restrictionism are part of modern nation-states, and refugee receiving governments are hell bent to wind up refugee camps. For example; Vietnamese in Hong Kong, Rwandans in Tanzania, and North Koreans in China, some categories of refugees in South Asia, and Syrian refugees in few European States have been bracing these situations that violate the principle of “Non-refoulement.”

### **There is No Wrap-Up**

There is no wrap-up in evolving the understandings and exploring the options to provide legal protection to refugees around the world, and it requires a proper appreciation of normative perception of protection and humanitarian complexities entrenched in the refugee well-being. The refugee problem in the Global North countries has triggered the societal

tensions and anxieties. Many national governments have been extracting fiscal support from rich donor governments in the name refugee hosting without addressing the local refinements due to the presence of refugees. Therefore, the Global North governments ought to be vigilant regarding shifting responsibility for hosting refugees in the Global South or unstable countries. In Europe, recent elections in Germany, France, and Austria have shown that it was immensely challenging to mollify the native people about the refugee protection and it resulted in detrimental repercussions for the political class, regional stability, and homeland security.

There are numerous stakeholders like national governments, academics, refugee crusaders, refugee aid people, RSD personnel and the media that can generate public understanding, motivate international community and formulate pragmatic policies on legal protection gaps under the IRL. The comity of nations is responsible for protecting refugees, motivate all refugee stakeholders including national governments and support the GCR mechanism. The UNHCR has successfully established itself as a catalyst in protecting, fostering and managing refugees and their mobility across the world and its role must be central to the success of the GCR. The nation-states and all the stakeholders must strive to accomplish the human rights-oriented transformation of the lives of refugees and the host communities.

There is an indispensable requirement of refugee participation in the Global Refugee Forum under the GCR to disseminate information and share best practices from a multitude of perspectives based on age, caste, creed, ethnicity, disabilities, diversity, gender, race, religion, social origin, political opinion, and regional affiliations. The UNHCR must develop these elements as an intractable part of the GCR regime.



# Basic Human Qualities in the Songs of Dr. Bhupen Hazarika

Dr. Pranab Jyoti Gogoi\*

*[Dr Bhupen Hazarika who is more popular among all as 'Bhupenda', is an internationally recognized outstanding musician, film maker and director the world has ever been aware of. This iconic and legendary cultural doyen was born at a place called 'Sadyia' of Assam on September 6, 1926. He was awarded prestigious 'Dada Saheb Phalke' in the year 1992 for his excellent and illustrious performance in the field of Indian Films and Padma Bibhushan, posthumously for his overall achievement in life. He stands unparalleled in Assam, occupying the top rank as a versatile singer and a proficient film maker. He is not a mere singer of repute but a great lyricist and composer of songs, who has sung as many as 500 self-composed and self-tuned, thought-provoking songs till his death. Truly speaking, he is regarded as a trend-setter legendary and peerless artist in the field of Assamese music and cinema after the departure of his iconic predecessors, Jyoti Prasad Agarwalla and Bishnu Prasad Rabha who also enriched the Assamese music and cinema just a few decades past through their innumerable contributions.]*

**D**r Hazarika's songs bear testimony of his superb ideals of love, humanism, patriotism, peace, unity, and integrity and the like values regarded as the essences for brighter and sound living of life. The basic human qualities referred to in his songs can easily touch the heart of all men across the spatial and temporal boundaries. His songs present lessons of basic human values and sound as criticism against all irregularities and immoralities engulfing the normal as well as the rational swing of present day life.

The lessons of human values of Bhupenda's songs can easily be followed by men simply by listening to them from any electronic media and can colour them in their day-to-day dealings with the fellowmen. Much has been written on Dr. Hazarika's life and achievement in the field of music and cinematography so far. In this connection, S.J Sarma's writing titled *An Analytical Estimate of Dr. Bhupen Hazarika*, highlights the distinctive and eventful life along with the themes and sequences of the immortal songs of this legendary musician.

Archana Pujari's book on Dr. Hazarika, named *Dr. Bhupen Hazarika's Gitor Mulyayan* presents an analytical account on the attached human values in the songs of the maestro and the book entitled *Dr. Bhupen Hazarika: Jiban Aru Sangram* by Paramananda Rajbonshi, visualizes the harder side of his life, especially his poverty and struggle of early ages are worth mentioning. Rajbonshi also cites in his book that it is due to Dr. Hazarika's hard labour and indefatigable will power to overcome all hurdles of life that helps him reach the summit of success.

Many such writings on Dr. Hazarika offer varied interpretations of his life and work. Present study is a renewed interpretation of his career as a musician of world repute and on the values of life, contained in his memorable songs. The texts of the songs have been extracted from 'Bhupen Hajarika's Rachnawali' by Surjya Hazarika (2010), which is recognized as one of the best anthologies of the songs of this legendary artist. Present analysis is based on the self-understanding as well as self-experiencing of the themes of his most popular songs.

## Analysis of the Songs

### *Songs of Patriotism*

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A strong sense of patriotism pervades in number of his songs which reveal his deep-hearted love for his mother land (Assam). Such a song that he sings thus,

Ami Asomiya Nahown Dukhia  
Buli Hantona Loviley Nahobo:

.....

**Meaning:**

We are Assamese, we are not poor race  
We must not feel satisfied with these words only.

The lines express his self-estimation of the worth of his people, the Assamese race. Assamese people, as he feels have never been a poor race; they are rich on all fronts. But it is not the duty of the Assamese people to be much proud for their present state of progress and prosperity. All the Assamese irrespective of class and creed shall have to come forward to toil harder than they are doing now to ensure further development of their self as well as their country.

So, he sings once again,  
Bivad Pari Hari  
Nij Hatey Shram Kari  
Deshok Nagadhiley  
Aai Desh Hobo' Nishash

.....

**Meaning:**

Forget all differences;  
Work hard by your own hand,  
And build your own country  
Strong; otherwise, it will be  
Destroyed one day.

Another song that stirs the mind of all the Assamese with a feeling of patriotism is sung as such,

Buku Hom Hom Karey Mur Aai,  
Kuney Nidra Harey Mur Aai,  
Putra Hai Moi ki Motey Taru—  
Aai Turey Hai Moi Moru

.....

**Meaning:**

My heart aches, my mother,  
I can't sleep sound witnessing  
Your trouble and distress  
What is my duty to you as son?  
Perhaps, I am ready to die for you

**To redeem all your miseries**

The song describes a true patriot's deep apprehension at his motherland facing danger. He is in dilemma about what to do at the event of his country's facing trouble due to certain untoward causes. At this, he is resolved to struggle to save his native land against all difficulties, if requires, even by sacrificing his life.

**Humanism in the Songs**

Many of Bhupanda's songs convey his ideal of humanism in a rare tone. Dr. Hazarika's tender heart is wounded at his witnessing the untold miseries of Assamese people due to their own faults as well as for some other outside factors. Disgruntled with the present state of affairs his motherland he sings as thus,

Bistirna Pararey,  
Akhankhya Janarey,  
Hanhakar Suniou—  
Nishobdey Nirobey  
Budha Luit Tumi-  
Budha Luit Buwa Kiou  
.....?

**Meaning:**

Luit (The mighty Brahmaputra), there  
Live multitude of people  
On your bank, but why are you so,  
Silent to see the sufferings of your  
People living on your bank?

The reference of Luit (The River, Brahmaputra) in the songs offers symbolic significance like in many other songs of the maestro. Luit stands for courage, strength and indomitable will power that can never be overpowered by any resistance. It also stands as lifeline of the Assamese by providing its wide valley for their sustenance. He has suffered a lot with the suffering of the people living on the valley of the mighty river

Brahmaputra. It is as if no alternative help left for Bhupenda to redeem the trouble-torn Assamese people than to call the mighty Brahmaputra to come to for their rescue.

His songs can sensitize man's mind for his duty and responsibility to his fellowman in distress. He is disturbed with the void of such fellow feeling among the present generation. Bhupenda expresses his pangs at the loss of such essential human values in his song as such,

Manuhey Manuhar Babey  
Jadihey Akano Nebhabey;  
Akani Sahanubhutihey;  
Kunenu Bhabibo Kua,  
Somoniam, Manuhey Manuhar Babey

.....

**Meaning:**

My friend, if you do not  
Think of the poor living  
In your neighbourhood and friends  
Then, who will think of them?

As a rational being it is man only who must show his sympathy for his fellowman and help him in his need.

Again, he addresses in his songs to those advanced and well-to-do sections to come out for help of the poor and the impoverished masses as sons of the same almighty. The rich hardly lose little of their possession by helping the poor; rather they will be blessed from divine for their noble deed of rendering help to the needy. Such rarer sense of love and benevolence is reflected in his song as such,

Durbol Manuhey Jadi-  
Jibonor Kubal Nadit-  
Par Hoi Tumarey Hanhot-  
Tumi Heruabanu Ki  
.....?

**Meaning:**

O my fortunate being  
You help the poor  
Help them to cross the  
Hazardous River of life

You will lose nothing, come, help.

Dr. Hazarika's heart is not only discontented, witnessing the miseries of his natives but also with the suffering of the people across the globe. He has traversed on and around the globe during the heydays of his musical performance and discovered the nature of homogeneity in the suffering of the weaker sections and have-nots everywhere. It seems that he cannot bear the brunt of such universal human sufferings: it hurts him very intensely as he finds no any acceptable solution to this problem right now. So, he is resolved to spend his life as gypsy with no purpose.

He expresses his inner tension as such,

Moi Aati Jajabor

.....

Moi Dekhisu Anek Gagon Sumbi  
Attalika Hari,  
Tar Shantai Dekhisu Katana  
Grihahin Noro-Nari  
Haiey Moi Jajabor

.....

**Meaning:**

I am a gypsy  
I have seen many towering buildings  
Owned by the rich around the world,  
I have also seen the homeless and suffering lot  
Living on the pavements  
Under such larger apartments; at this situation  
I suffer a lot, so I decide to  
Live life of gypsies' forever

Bhupenda is very much disappointed at the prevailing inequalities among people in terms of owning of material wealth and properties. He is much more disgruntled at the ongoing clashes and conflicts among different groups, races, countries, etc. leading to the destruction of private and public properties.

So, he expresses his utter dissatisfaction as such,

Bahu Deshey Deshey,

Griha Dah Dekhi, Chintito Haon Bor;  
Monor Manuh Bohutai Dekhu  
Gharatey Hoisey Por  
Haiey Moi Jajabor

.....

**Meaning:**

Throughout the countries  
Houses and properties are burnt  
To blaze; the friends become  
Foe at home; so, I am choosing  
This life of gypsy  
Treatment of Love

Dr. Hazarika sings series of self-composed love songs that speak the story of his own unsuccessful love at his youth. Love, that he believes is a divinely gift to man. Love between adult male and female is based on mutual trust, pure response of heart, passionate but sincere ideologies of life and feeling for the constructive planning for future. His love with the lady at their youth was not guided by all such purities of love. Their relation of love might be one-sided or sometimes lopsided to which Bhupenda had to be the worse victim. His beloved might have betrayed him by marrying off a better fortune than he is.

So, he sings tragically at the refusal of his beloved as such,

Bohag Mahor Logotey Adin  
Ahil Bordoï Chila  
Hei Dhumuhat Pori  
Tumi Korobar Hotey  
Gusi Gala; Manor  
Garaki Aari Tumi  
Dhanar Garakik Borila

.....

**Meaning:**

In the month of Boahg (April)  
Devastating storm occurred;  
With that wing of the storm  
You left me forever  
Creating bigger storm in my mind  
By marrying a rich man.

Love is sacred and eternal and has no bearing with physical wealth or property. The true love seeks for having a union of souls of the lovers. Love is immortal as in love the lovers die, but not the love itself. Though the love between Bhupenda and his beloved remained unsuccessful in this material world, yet their love will get its due price in heaven. He is not losing his heart being a failed lover himself in this mundane world. He hopes that his beloved will respond to his appeal for love at his death that she denied during lifetime. So, his deep urge to his beloved is that she should have tearful mourning at his death; if she does so, he will have the price of his true love.

**Songs of Peace and Harmony**

Bhupenda's songs appeal for upkeep of regional as well as universal peace and integrity among masses. He is very discontented with the prevailing unrest and instabilities of his own region, i.e. North-East India. He always raises his voice for the revival of lost peace and harmony of this trouble-torn region. His song expresses his humble expectation to that effect as such,

Moi Khasia, Moi Joyantia, Dofla, Aabor  
Aka, Moi Chingofow, Bhayamar Miri,  
Lalung, Chutia, Lusai, Mikir, Garo,  
Mishimi, Khampti, Naga, Angami Bir,  
Moiey Hindu, Moiey Musalman,  
Moiey Naba Jowan

.....

Sakalu Dharmor Mormma Bukut Loi  
Pranamisu Namaj Moi  
Jai Tumarey Joi

.....

**Meaning:**

I, myself is the replica of the people  
Of all such races like Khasi, Jajantia,  
Dafala, Aabor, Aka, Chingofow, Bhayamor Miri  
.....  
I am an energetic youth

I keep in my heart the root of all religion.  
I wish joy and happiness of all men

Bhupendra finds within himself a rare instance of assimilation of all the North-Eastern races. His dream for this region was that all the people here across the communities, caste and religion should come out with a unique identity as North-Eastern people. He never wishes that the tribes and castes here should live in isolation only by sticking to their own customs. Bhupenda desires for upholding of that oneness of identity of the North-Eastern communities for overall development of this region.

Bhupenda is much concerned for the upkeep of unity and integrity of his own country, India too, as he is for his own region (North-East). He had a vision of modern enlightened India eliminated from the evils of inequality, exploitation, injustices, and the like that stand responsible for its people to suffer a lot for several decades. In his songs he appeals for breaking of all barriers obstructing the age-old unity and integrity of India.

He expresses his feelings as such,  
Sushan Karik Badhim  
Sorbosarrar Sarbbosha  
Punar Ghurai Anim  
Natun Bharat Gadhim

.....

**Meaning:**

I will break all barriers promoting differences among Indians.

I will bring back what the poor have lost so far  
I will build a new India by destroying the evils.

In his song Bhupenda also advocates for keeping intake of world peace and unity. Altogether the people of the globe, he thinks, are the same fellow brothers, as sons of God. He opines that the people across the world should have one identity like the people of a region or a country as one race, one people and one being only. They should

live in harmony and co-operation to ensure universal peace and progress of humanity. Unjustified clashes among men will certainly destroy their pride of being the conscientious being in the globe.

His worldview on peace and development is expressed in one of his famous songs as follow:

Aami Akekhn Naowarey Jatri  
Saho Jatri Akekhn Naowarey  
Jadi Sanghat Hoi Tenay Dhangsha Hobo  
Garbba Amar Progoti.

.....

**Meaning:**

We are same boat brother  
We are same boat brother  
If we involve in clashes and conflicts  
Our pride for progress will go in vain.

**Conclusion**

Dr. Hazarika's songs embody basic human qualities and cultivation as well as exercising of those qualities among us is imperative to make our life harmonious, peaceful and progressive. His songs contain the qualities of love, friendship, humanism, peace, unity and integrity and by practicing all such in common bearings in day-to-day life men can make it more smooth, ideal and more delightful. Today our society is grossly affected and endangered with the constant loss of such prime values sustaining our noble and decent entity on the globe.

Bhupenda's immortal songs flooded with all the precious qualities of life should strike on the conscience of all men to be energized to counter the existing illegalities and injustices affecting the normal swing of the present-day life. With his death though Bhupenda is today, absent from us physically, yet with his immortal songs of the soil he will remain alive in our heart to guide us in leading life of righteousness and morality forever.

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## Art and Architecture of Tribes in Tamil Nadu

Dr. P. Mariammal\*

[Since pre - historic times, India has been a country of multi-racial stocks. Its different parts are occupied by the various groups of people having their distinct cultural traits and levels of development. Among them, a number of groups are still in final primitive stage and are called aboriginals. India's mythological accounts describe that Aryans invaded this country and came in contact with the aboriginal people of this country. According to Sr. L. M. Shrikhat, there are a plenty of indication in the mythological stories of the Ramayana and the Mahabharata and even in the pre-Christian era that the indigenouse people had to resist the impact of foreign culture. But in the course of time, those races mixed into one composite whole. The modern from of Hinduism comprises many elements of such cultural admixture. But apart from this fact, there are groups of people representing the primitive stage of life. Therefore, people representing these stages are called aboriginals.]

In the Constitution of India, the aboriginals are called as 'Scheduled Tribes'. Scheduled Tribes have been divided into three groups based on their distribution in three well-defined zones, viz., the southern, the central, and the northern zones. The tribes in this zone appear to be the most ancient inhabitants of India and are now represented by the Todas, Paniyans,

Kurumbas, Kaotas, Sholigas, Malaya lees, Kadars, K Kaanikars, Muthuvans, Mannadiyars, Urails, Malaipantarams, Kayas, Yandi, Yerevs, Chenchus etc. A Negritos stain is found among some of the primitive and isolated tribes, like the Kadars, the Irulas, the Paliyans and the Urails. Their life centres around hunting and food gathering and the headman adjudicates the disputes.

The structure of the society is on the matriarchal basis. Central zone has provided refuge for the

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aboriginal population from time immemorial and consists of the plateaus and mountain belts between the Indo-Gangetic Basin of the Krishna River and the south. The central zone comprises part of Andhra Pradesh, Maharashtra, Gujarat, Rajasthan, Bihar, Madhya Pradesh and part of Uttar Pradesh. The Santhals, Gonds, Bhils, Mundas, Birors, Bhuiyas, Saoras, Khonds, Belugas and Kols are the major tribes found in this region. They conform to the pattern of Australoid characters.

Shifting cultivation is the prevalent form of food production. Community life is organized with village councils under a headman. Contact with people living on the plain and other non-tribal population of the surrounding areas led to considerable degree of assimilation of Indian ideas and religious rites among these tribes.]

History can be divided into two divisions, broadly, the unknown and the known. Unknown history is called the pre-history. The pre-history people lived a life just better than the animals. They lived mostly in caves and preferred nearby waterways like rivers, streams, lakes etc., when once the pre-history human began to experience the benefits of repetitive settled life, he/she began to grow and come under the purviews of history. Thus, we arrive at the known history.

For centuries together, the humans grew to become what they are now. It is a great achievement. We have a complex system of scientific and technological improvement at our disposal. These discoveries have simplified the entire life of human beings. A vast change can be seen between the lives of the nomadic pre-history man and the civilized and cultured human of today. One may think that pre-history is a myth and a set of conjectured stories. Today we can even question whether we can find a human with pre-history semblance. It is not a hard task to find such human being, today. The hill tribes who are scattered in countries all over the world more or less resemble the pre-history human beings.

If all these are differences between these two groups it is this that the present-day hill tribes have languages, established customs and traditions and better livelihood than the pre-history human. But their improvement is not quite satisfactory. When compared to the civilized human of today, the tribal people are far backward. They are to shed some of their age-old customs and manners which make them akin to the pre-history people.

Sociologists and Anthropologists have been doing a lot of research inquiring into the customs and traditions of hill tribes. With the exception of some areas, we have a number of hill tribes in India, each are distinct from one other. Tami Nadu is also a state where we come across a number of hill tribes. The word 'hill tribe' denotes the fact that these tribes live in mountainous regions.

When the British began to write on the Indian society, the term 'tribe' was used in general parlance in more than one sense, in reference to a group of people claiming descent from a common ancestor and in reference to a group living in primitive or barbarous conditions. The former usage has a longer history than the one which became prevalent after the colonial rule. Yet it is in the sense that developed later that then term tribe has come to be mainly conceptualized in anthropological writings.

India has the second largest tribal population, next to African countries. As many as 250 tribal groups live in isolated regions of the country. They constitute 7.76 percent of the total populations of the country. The groups speak about 105 languages and 225 subsidiary languages. The late Govind Bhallabh Pant also gave importance to the tribal people. In his own words, he says, 'India is a vast county with a rich variety of culture and our tribal brothers occupy a very important place.'

According to the Census of 1981, out of the total population of 68, 51,84, 6932 in India,

4,98,30,435 belong to the category of Scheduled Tribes and they constitute about 7 percent of the population of the country. These tribes are the indigenous people of India because they have settled in different parts of the country before the Aryan settlements in India. The tribal people play a vital role in the Indian social set-up because to a weaker section of the society and greatly suffer poverty.

These tribal people are backward people of the country. Tribe is a group of people with a common ancestry, language, culture, historical tradition and an identifiable territory. Tribe is a group of human social organization based on small group defined by traditions of common descent and having temporary or permanent political integration above the family level and a shared language, culture and ideology. The term tribal is derived from the Latin word tribes, meaning one third, which originally referred to one of the three peoples who united for founding Rome, before 241 B.C.

The English word tribe is first used to refer to the Hebrews. The word suggests simple folk living in the hills and forests. The term tribe has been widely used in Anthropology, but there is no general consensus as to its precise definition or appropriate application. The Roman word 'TRIBUA' meant a political unit and was used to refer to social groups defined by the territory they occupied. Tribe is a social group in which there are many clans, nomadic bonds villagers or other sub-grounds which usually have a definite geographical area, a distinct culture and either a common political organization or at least a feeling of common determination against strangers.

### **Art, Architecture and Sculpture**

The art and architecture of the temples of Tamil Nadu is very ancient. In the field of art and architecture, the contribution of the ancient tribes is splendid. They worship the god in relation to nature and observe simple ways of workshop.

They create an elevated mud place and worship the things used for worship like the stone trident, and along with the weapons. This is known from the field study. The Kattunaykans worshipped in this method from the very beginning itself.

At present the tribal people of Kodai have shown some interest in art and architecture, since they have started to worship the daily inside the Moolamurthy has been desecrated and a simple front Mandapa is constructed around a statue which proves their growth. They follow the Dravidian mode of art and architecture. Among the organs of architecture, the simplicity of art decorative designs, is found. The Kattunaykans have employed Upana and Athistana in their art. The temple has been designed in such a way that the sub-elements in the Athistana cannot be detected. The Paliyans have followed the simple parts of the walls.

On the other hand, the Kattunaykans have structures at the leg part leading to the Padas figures like the Devakoshtas. They also follow the method of putting up archways and decorative designs, and also follow regularly the Prasthra structure. This kind of handicrafts cannot be found among the Paliyans. The Kattunaykans have set up first floor and have put on it parts like the Sala and Karnakudu. From the research it is known that by adhering to directions they have installed the statues. They also call the circular-shaped peak structure as Kodai Vimana; since the Kattunaykans have an inclination towards the traditional Dravidian art they have engraved the Nasi Kudus and small Kudus.

In the Kattukaaliamman temple, found in their settlement, features of this type can be seen with the organ Kalasa. Different types of artistic designs are found in the head structure. Next to the Vimana the statue of the Moolavar is not installed in the sanctum. Instead, the weapon worshipping is in practice among the tribes of Kodai hills. In places like Kombaikaadu and Kadamanraavu the Paliyans follow the weapon-

worship. In the temples of the Kattunaykans next to the sanctum, the portion known as Aetha Mandapa can be seen. This structure cannot be found in the temples of the Paliyans. The Paliyans have constructed only the Moolasthanana, but in the mountainous regions of Kodai, a simple front Mandapa has been put up.

The Kattunaykans, on the other hand, have structured the Maha Mandapa, next to the Artha Mandapa and have also carved many stucco pillars. These pillars correspond to the artistic delicacy of the days of the Vijayanagar Nayak. One can see in their Kattukali temple, the carving like- Pushpa Pothigai, Nagapanda, four-sided pillars. This can be seen in their Kattukaliyamman temple. The Kattunaykans, who have structured the beautiful Maha Mandapa, have also installed in the Vithana portion of the Mandapa and beautiful lotus flowers with the aesthetic cult. On the other portion of the Mandapa, the Palipeeda at the entrance are of stucco shapes. This can be considered as another milestone towards growth.

The growth of the art and architecture found in the temples of the Kattunaykans look following the Agama Vasthu Sastra. The Paliyans have only started to construct simple sanctum Vimana and the front Mandapa. There are no decorative artefacts about it. The Kattunaykans worship only the Ayuda. The Paliyans, on the other hand, have installed the figure of Palichiamman in their sanctum which amazes the researchers. During the festival days the Paliyans worship the structure of the Amman.

In the temples of the Paliyans, the Maha Mandapa, the Pali Peeda and the Kodai Maram have not been in use till today, as is known from the field study. The Kattunaykans have in their temple the Prather's in accordance with four directions, the North, the South, the East and the West. This kind of structure cannot be found in the temples constructed by the Paliyans. Since the Paliyans

and the Kattunaykans are very ancient tribes, they have the Sthala Virutchha in their temples.

In the growth of art and architecture, one can see the sanctum, the Artha Mandapa and the Maha Mandapa in the temples of the Kattunaykans, which are absent in the temples of the Paliyans. The Vimana organs like the Upana, the Athistana, the Pada, the Prasthra, the Skihara and the Sthibi are present in the temples of the Kattunaykans. There is the simple pada with the roof the Prasthra and the non-decorative and ordinary Vimana in the temples of the Paliyans. They have built the pillars at a stage when they were ignorant of the nuances of art and architecture.

Moreover, they have not structured the Kodai Maram and the Pali Peeda and also in accordance with the Agama Vasthu Sastra. They followed the hearsay which was in vogue at that time. At present the Kattunaykans of N. Puthupatty follow the features of art and architecture in a splendid manner. The Paliyans even at present have only the temple sanctum and the front Mandapa in their temples.

### **Conclusion**

In ancient days, the Kattunaykans and the Paliyans wore old clothes. They now wear modern dresses like sarees, chudidhar and dhoti. The Paliyans wear very simple dress. In wearing the ornaments, the Paliyans adopt a simple way. Their ornaments are made up of flowers, seeds, beads, dry seeds and old copper coins. The Paliyans in those days consumed different types of tubes, leafy vegetables and cereals. These two tribes now consume rice and vegetables like the people of the town. The Paliyans and Kattunaykans believe in demons, devils, ghosts, the cult on divine being and omens. Similarly, they also follow certain restrictions, punishments and penalties.

Religion plays an important role in their life. The Paliyans worship Palichiamman while the Kattunaykans worship Kattukaliyamman. Both of

them celebrate festival in a grand manner. For fulfilling their rituals, they engage themselves in dancing during the festive occasion. Both of them spend their time on entertainments. The aged people among the communities spend their time in sleep. While the ladies and youth spend their time by watching films and listening songs. Because of the impact of the urbanisation, the Kattunaykans have adopted temple Ahama rules in their architecture. Among the organs of architecture, the simplicity of form is found in the Paliyans' temples.

Our Constitution has made provisions for the welfare of the tribes. For that reason, the government takes measures by appointing various tribal commissions. Many acts were passed for their development. New schemes were introduced. The non-governmental organizations also render services and take efforts for their welfare.

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# Role of SHGs in Kerala's Agriculture Sectors

Archana Prabha\* & Dr Joseph J. V\*\*

*[For a few decades the concept of Self Help Groups (SHGs) was more confined in Microfinance alone; however, recent reviews have proved that these groups can create considerable improvements in agriculture sector. The notion of SHG is based on group dynamics. Group mobilization and collective action helps to overcome the challenges faced by female individual farmers, thus improving their capacity to access credit, training, agriculture information, and it also improves their bargaining power. SHGs through collective farming regenerate agriculture sector and create employment opportunity for women farmers. Therefore, the present study tries to analyse Self Help Groups beyond microfinance debates.]*

Agriculture is undoubtedly a crucial element for economic development of every country. Share of agriculture accounts for 7.68% of total agriculture output. Agriculture's contribution in Indian economy is higher than world average of 6.1% (statistics report, 2017). In addition, more than half of Indian population depends on agriculture for their livelihood means. In spite of its significant contribution towards Indian economy, the sector fails to receive due attention.

Indian farmers have been confronted with a series of challenges. Census (2001) examines that out of 121 million farm holdings, 90 million were small and marginal holdings. Recent agriculture census observed that marginal farmers and small holdings occupy 85.01%, it is just 44.58% of the farm holdings (Agriculture census 2011). These marginal farmers were subject to high risk and low absorption capacity, limited credit access, and face exploitation from market intermediaries. These constraints are again compounded in the case of women farmers as they have little or no access to land and other assets.

Women's role in agricultural sector is either as a subsistent worker or as a labour. They constitute a crucial demographic group in the country. They consider agriculture as their main alternative as it has direct relationship with their economic independence, access to better education, health facilities. Studies of Jyothi and Singh (2011) examine that in accessibility of modern technology in agriculture makes women as passive recipients in agriculture sector. Women farmers are often confronted with gender inequality in agriculture sector.

Marginalization of women is further reinforced by policy biases in favour of men. To overcome these challenges, Agriculture extension reforms in India advised to organize Farmers Advisory Committee (FAC) comprising a group of farmers. The key factor in extension program is to organize farmers under Self Help Groups and Farmers' Interest Groups.

## **Rationale Behind SHGs - Collective Farming**

Microfinance operates through SHGs and entails significant outcomes in the form of increased access to credit, and improved standard of living. In recent years, the significance of SHGs in mainstreaming women in agriculture sector has gained importance. It is Kudumbasree initiated SHGs, which have come forward to meet the growing farm sector demands. SHGs through collective farming focus on ensuring self-reliance

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in agricultural production, thus creating food security. Also, collective farming reduces the problem of transaction cost of small holdings (Sajeesh, 2013). In addition, Kudumbasree offers training in innovative agriculture technologies, thus providing more employment opportunities in primary sector.

Traditionally, Kerala's economy is enriched with contribution from primary sector. The topography of Kerala offers ample opportunities for agriculture and allied activities. In addition, agriculture reforms offer momentous changes in this sector. But increased commercial and residential developments, obsession towards heavy industries, uneconomic size of land holdings, and non-availability of farm labour; all adversely affect the further growth of the sector.

In this situation the state finds it difficult to manage the growing consumption demands; therefore, depending upon neighboring states. SHGs through collective farming regenerate agriculture sector. The present study therefore tries to analyse the role of Self Help Group in agriculture sector in Kerala.

### **Self Help Groups and Collective Farming**

Kerala State Poverty Eradication Mission or Kudumbasree Mission, based on the notion of SHGs and supported of government agencies, introduced collective farming. The mission aimed to create food security and encourage agriculture sector through neighbourhood groups. Under collective farming, Self Help Group members with support of Panchayath cultivate fallow land on informal lease. Concerned Panchayath offers basic agricultural facilities including uninterrupted irrigation supply.

Mahila Kissan Sashakthikaran Pariyojana (MKSP), initiated by National Rural Livelihood Mission (NRLM) in 2011 supports SHGs in collective farming. They provide training and capacity building inputs. Mahatma Gandhi National Rural Employment Guarantee Scheme supply necessary help in land preparation. National Bank for Agricultural and Rural

Development Bank (NABARD) offer adequate financial assistance to SHGs' women farmers on subsidized rate (Hindu, 2010). It allows 5% subsidy on short term loans.

Kudumbasree identified cultivable fallen land. Then 4-10 members of SHGs under the leadership of Area Development Society (ADS) undertake farming activities. Time to time evaluation is done by concerned ADS. In the beginning the project targeted to promote 30000 Joint Liability Groups (JLG) intended to create 150000 women farmers in 24000 hectares. According to Kudumbasree reports, 6938 hectares of fallen land was identified and 65601 Joint Liability Groups with 288005 women farmers were engaged in farming activities. In Kottayam district alone, they cultivate 47 acres of banana. Around 750 women farmers from 150 groups undertake these farming activities for Guruvayoor temple (Ajitha, 2016)

Mahila Kissan Sashakthikaran Pariyojana (MKSP) provides capacity building inputs to 10598 women farmers. Technical training was offered to 8393 members. In addition, 916 Farmer Felicitation Centre were established under Mahila Kissan Sashakthikaran Pariyojana (MKSP) according to Kudumbasree mission report.

### **Progress of Collective Farming under Kudumbasree-Initiated SHGs**

It is observed that about 88460 SHGs were registered in Kerala in first season. Among 88460 groups, about 64983 Self Help Groups participate in collective farming. The study observed that collective farming offer employment opportunities to women members from 64983 Self Help Groups. The Self Help Groups from Kanur has the most active participation in farming initiatives. About 10350 Self Help Groups in Kannur participate in farming initiatives of Kudumbasree. The Self-Help Groups in Kottayam has the least participation in collective farming. In season II about 51600 Self Help Groups participate in collective farming. 7807.89 hectares of paddy,

5948.8 hectares of vegetable, 6543.03 hectares of tuber were cultivated through the initiative.

**Table No. 1 District-wise classification of JLG in collective farming (Season I)**

No	District	Number of registered SHGs	Number of JLG undertaken collective farming
1	Trivandrum	4905	2437
2	Kollam	4541	2875
3	Pathanamthitta	6860	6530
4	Alapuzha	5443	2850
5	Kottayam	3100	1923
6	Idukki	8461	9002
7	Ernakulam	6567	4839
8	Thrissur	4460	3137
9	Palakad	4116	4116
10	Malapuram	5141	3784
11	Kozhikode	6061	3641
12	Wayanad	6645	3181
13	Kannur	15716	10350
14	Kasargod	6444	6318
	Total	88460	64983

Kudumbasree mission report 2016-17

**Table No. 2 Progress of collective farming – crop wise (Collective farming in season II)**

No	District	Number of registered JLG	Paddy (in hectares)	Vegetable (in hectares)	Tuber (in hectares)	Other crops (in hectares)
1	Trivandrum	2899	33.7	259.5	248.1	93.2
2	Kollam	2325	18	127	218	236
3	Pathanamthitta	3265	120	258	664	448
4	Alapuzha	3226	268.75	438.96	198.65	28.25
5	Kottayam	2277	607.17	124.63	409.53	67.27
6	Idukki	5236	70.8	946.7	709.9	772.62
7	Ernakulam	4893	385	338	496	56
8	Thrissur	4563	1281.81	1130	690.36	98.91

9	Palakad	4173	1144.05	345.71	230.03	99.3
10	Malapuram	2462	731	579	350.5	195.75
11	Kozhikode	1608	90	119.5	200.8	16.5
12	Wayanad	1209	376.6	51.8	116.17	196.06
13	Kannur	9830	1956	530	1600	621
14	Kasargod	3634	725	700	411	79
	Total	51600	7807.89	5948.8	6543.03	3007.86

Kudumbasree mission report 2016-1

### Conclusion

Kudumbasree program in farming initiatives has proved that it creates self-sufficiency in agriculture production. Kerala is basically a consumer state. Increase in population without subsequent increase in food production creates stagnation in agricultural sector. The peculiarity in demography coupled with increased migration rate ends up with labour problems. 64.3% of our demography constitutes active age group who prefer white collar jobs. This hesitance to work in agriculture sector forced the state government to depend on neighbouring states. SHGs organized under Kudumbasree have ushered in new dawn in agriculture activities in Kerala. SHGs' collective farming ensures agriculture sustainability and reduced dependence on neighbouring states.

Kudumbasree initiated SHGs create employment opportunity for large number of women in primary sector. As most of the primary sector activities do not need technical skills, even illiterate women can join in collective farming.

Kudumbasree initiatives have debunked the theory that agriculture was not profitable. As most people hesitant to work in this sector, landowners should hire labour at high cost. In collective farming, women farmers lease land from owners. With technical support from Panchayath and Mahila Kissan Sashakthikaran Pariyojana (MKSP) and financial support from NABARD, they put in labour themselves. Hence their efforts and progress proved that agriculture is a

profitable activity and can ensure food security and sustainability in agriculture sector. Through collective action in farming, SHGs have been able to explore their potential in agriculture sector rather than restricting in microfinance alone.

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# Water Management & Sustainability of Agriculture in Pondicherry

Dr. K. Gulam Dasthagir \* & Indhira Priyadharshini. M\*\*

*[While water holds the key for food production and agriculture perhaps is the major consumer of fresh water, sustainability of agricultural development greatly depends upon timely reliable and sufficient supply of water for cultivation. Contradictorily, evidences from various studies indicate a steady decline in the availability of fresh water for agriculture not only due to the competing demands for multiple uses of water, but also due to environmental pollution and water resource despoliation. In the backdrop of ongoing urbanization coupled with increasing water scarcity in Pondicherry, this paper investigates into the question of sustainability of agricultural development in this region. Locating the enquiry into the management of surface and groundwater resources, this paper attempts to delineate the impediments, issues and implications in water resource management for sustainability of agriculture in Pondicherry.]*

**A**griculture and irrigation sectors have always been a prime focus world over for reforms because of their importance in world economy and rural livelihood of 41% of world's total labour. Although securing water for both productive and domestic uses is critical in achieving food security and improved rural livelihoods in most parts of the world, one third of the world's population is currently experiencing some kind of physical or economic water scarcity.

Competing demand for water from different sectors, including industry, urban domestic use, tourism, power generation, etc. poses challenges to rural people to access this vital resource for productive, consumptive and social uses. In water-scarce regions and countries, inequity in access to water resources is increasing because of competition for limited resources, and this particularly affects poor rural people, especially women.

## Water and Sustainable Development

Sustainable Development Goal (SDG-6) has given importance to clean water and sanitation

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for the efficient use of water and sustainable withdrawals and supply of fresh water and to have integrated water resources management and also to protect and restore water related ecosystems including mountains, forests, wetlands, rivers, aquifers and lakes. International cooperation and capacity- building support in water harvesting, desalination, water efficiency, waste water treatment, recycling and reuse technologies of water is also given adequate importance by SDGs. SDGs also focus on the participation of local communities in improving water and sanitation management.

In India, water is not only becoming increasingly scarce in many regions and requires judicious management but also country's surface irrigation systems are deteriorating. Of all the uses of water in India, irrigation is estimated to be a major consumer. Figures indicate (Source: Indiastat.com) that annual requirement of water for irrigation in India will go up from 541 BCM (85% of the total annual water requirement) from the 2000 levels to 910 BCM by 2025 at the current levels of efficiency (20-50%).

Major problems facing Indian irrigation sector include: a) declining investment on maintenance; b) low levels of system efficiency; c) poor financial working; and, d) low quality, reliability,

and system-wide equity. Further, there is a competing demand for water from other sectors. In the light of this scenario, our ability to address future water scarcity problems and conflicts over the use of water would depend heavily on how we manage irrigation sector (Kumar, 2007).

### **Water Management Challenges in Pondicherry**

Pondicherry, with the density of 3232 sq.km as per 2011 census witnessing an increasing population growth of 29.23%, has registered increased growth in urban areas to 69.16% in 2011 and decrease in rural area to 30.84% in 2011 signifying steady decline of agriculture corresponding to Liberalization, Privatization & Globalization. It has witnessed a massive growth of factories which set the stage for urban development. This growth ensured increased water utility in industry and urban without replenishing it.

Water in Pondicherry is being undervalued and over used without regard to the current cost and availability and also with no regard to future requirements. Excessive use of groundwater, improper maintenance and functionality of irrigation systems, unsystematised drinking water, improper disposals of waste into water without recycling leads to water scarcity not only in future but is being experienced in the present as well. Total annual availability of water for all uses is 200mcm and annual per capita of water is 200 cubic meters per person. The water required for various purposes like agriculture, industry challenges and for domestic usage is estimated as 150mcm, 20mcm and 33mcm respectively, totally amounting to 203mcm. This evidently shows the scarcity of water resources in Pondicherry area.

Groundwater depletion is the major issue as mentioned earlier by excessive extraction of groundwater and development of urban centres with buildings and concrete infrastructures has lowered the level of ground water availability to 35-50 ms, which was previously 15-30 m. the urban settings has not given the space for the

ground water to get recharged because of the void vegetation cover and unseen wetlands on the surface of the soil. Tanks and canals are also not properly maintained so that it can arrest the runoff water within it.

Sea water intrusion is the common problem found in Pondicherry region. Even if the ground water is received through long dug tube wells or dug wells, the water may tend to be saline in nature because of the seepage of salt water. The reason is being attributed as over extraction of ground water. Nearly 10-15 villages in Pondicherry have saline ground water which cannot be used for drinking purposes. And water to those places is being served by the water tankers by the commune heads. Salt water intrusion can be seen up to 5-7 km, so ground water can be extracted only after the above said area.

Industrial pollution is another way of depleting water resource that is found in Pondicherry area. The industrial settings found in Kirumambakkam, Mettupalayam, Sedarapet areas are highly polluted by dumping of solid waste into the water and land. Solid wastes, untreated water, chemicals from industries have been directed to water without proper management. There can also be seen an upward mobility of chemicals and its constituents from the industries to the water sources and leaving it in poor and ill quality, unfit for consumption. High consumption of water by industries and factories and also for power stations has decreased the use of water for irrigation purpose or any other purposes. Increase in population has resulted in mass consumption of water for domestic uses resulting in scarcity.

30% of municipal wastes are thrown into water. There is no proper drainage system in Pondicherry and the wastes reach the water untreated. Urban waterways, tanks, ponds are polluted with industrial excretion and this has made an irrigation canal to become a main sewage. All these issues have made the water an economic good which is undervalued by water charge of Rs.50/ cubic meter for domestic use

and Rs.1.50/cubic meter for commercial and institutional use, whereas the cost of supplying water being at Rs.5/ cubic meter.

### Challenges to Sustainability of Agricultural Development in Pondicherry

With North-East monsoon as the major source of rainfall amounting to 1200mm, Gingee and Pennaiyar are the major rivers in the Puducherry region. Gingee River traverses diagonally from North-West to Southeast with Pambaiyar tributary, while Pennaiyar River forms the southern border of Puducherry region with Malattar and Kuduvaayar spill channels. River water is conveyed through feeder canals.

Groundwater and surface irrigation being the sources of irrigation, well and tank irrigation are the most important forms of irrigation in the territory. The total extent of fresh water in the region is estimated at 1347 ha. And the major water bodies are Usteri and Bahur tank which alone cover 8.30 ha. Recharging and replenishing of groundwater takes place only through the availability of surface water, and tanks are the only possible surface water irrigation in Pondicherry to have control over the runoff water and to save the rain water for future and to check river flow through organized dams.

Irrigation for agriculture is done through surface water resources whereas water for domestic and commercial and industrial activities is fed by ground water resources. Rain water in Pondicherry reaches sea without tapping and utilization. North- west region of Pondicherry, known as Redhills or Gorimedu has very good ground water level saved naturally through pebble conglomeration under the surface soil. Presently, it is found that there is 35mm<sup>3</sup> of surface water and 150 mm of groundwater which is 20% less than the requirement.

And since the groundwater recharge depends on the surface water supply, the total recharge is estimated at 164 mm<sup>3</sup> arising out of rainfall, irrigated fields, rivers and canals, and from tanks, ponds and lakes. I.V.K. Reddy (Hydro-Geology & Agriculture Extension) estimated the utilizable groundwater resources at 85% of the gross recharge potential at 151 mm<sup>3</sup>. A gradual decline in groundwater level is visible which shows that its draft to meet the agricultural, domestic and industrial demands exceeds the gross recharge potential of the resources.

Initially, Puducherry was highly dependent on groundwater resources which can be seen in the following table:

**Table No: 1 Area under different irrigation sources in hectares**

	2006-07	2007-08	2008-09	2009-10	2010-11	2011-12
Canals	6472	6170	5707	5755	4558	5761
Tanks	-	-	-	-	-	-
Tubewells	11222	10896	10443	10187	10164	9563
Net Irrigated area	17694	17066	16150	15942	14722	15324

(Source: Directorate of Economics and Statistics, Puducherry)

Ground water being the main source of irrigation in the Union Territory, excessive extraction of ground water results not only in the declining ground water table, but also causes sea water intrusion in the East-coast.

Table No: 2 Groundwater potential (in mm<sup>3</sup>)

Consumtion	Potential
Agriculture	116
Drinking	18.5413
Industry	5.4750
Total	140.0163

(Source: Directorate of Economics & Statistics, Puducherry)

Groundwater level went lower to 150 to 250 feet, even to 350 feet in some places from 25 to 50 feet. This was due to groundwater exploitation by percolation of sea water leading to saline ground water, emission of industrial wastes and effluents, licensed chemical industries, biomedical wastes, village and urban liquid wastes, not recycled solid wastes, etc. Ground water level dropping was seen as result of lack of surface water irrigation, mismanagement of surface water bodies, neglect of runoff and also over use or over extraction of the resource.

There are 84 tanks identified in Pondicherry region and out of 84, 54 are system tanks and 25 are non- system tanks. Each tank irrigation system consists of a catchment area, a tank and a command area. Only 40 tanks out of 84 can be seen with proper tank maintenance and *ayacut*, non- *ayacut* areas. Usteri is the biggest irrigating tank in the Pondicherry region receiving water from River Gingee through Suttukanni channel, which has total *ayacut* area of 1538 ha and has lost one third of its area. Bahour commune and its tanks are affected by salt water intrusion.

The tanks that are affected include Kirumambakkam, Pinachchikuppam, Bahour Sitheri, Manapattu, Utchimedu, Adingapattu, Kudiyirippupalayam, Kuruvinathan and Cherry Sluice of Bahour Tank. Canal irrigation is also a common way of irrigation found in Puducherry state but it is widely seen in Karaikal, 25% of irrigated land through canal irrigation is from Cauvery River.

### **Retrogradation of Irrigated Agriculture in Pondicherry**

Among the working population of 237953 males and 77617 females, cultivators and agricultural laborers account for only 9393 and 51908 respectively, but over 70% of the people depend directly or indirectly on agriculture for their livelihood. Because of the low income from agriculture, more than 30% of the people are living below the poverty line. Since most people depend on agriculture for their living, the income from the land has to be substantially increased to solve the problems of poverty in the Territory. There seems to be no collective effort among the people to take to intensive farming practices to achieve maximum, or even optimum, returns from the land holdings, utilizing the available resources of irrigation water.

**Table No: 3 Classification of Area under agriculture in hectares**

	2008-09	2009-10	2010-11
Total area according to village papers	48651	48651	48651
Land put to non- agricultural uses	18283	18466	18547
Other fallow lands	2454	2526	2369
Net area sown	19205	18734	18565
Total cropped area	32768	31910	31437
(Source: Directorate of Economics & Statistics, Puducherry)			

GSDP contribution by primary sector came down to 2.59% from 15.15% because of more recent development of industrial activities in the suburbs of Pondicherry town in Mettupalayam, Thattanchavady, Sedarapattu, Kirumambakkam and Thirubuvanai areas and there is migration of

labour to the urban area, which is creating the problems of various kinds as mushrooming of slums, inadequate basic amenities of shelter, protected drinking water, public health, sanitation, etc leading to urban population explosion. While a few enlightened farmers,

especially those governed by the Pondicherry Sri Aurobindo Ashram are engaged in producing a high value crops, eggs and milk products, such activities seem to be exceptional rather than general among the farmers.

World Food Summit, 1996 has defined food security as a situation in which all people at all times, have access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life. Thus, the importance given to agriculture is not a blind activity but a real need which is attainable through proper management and governance.

The main soil types found in the area are red ferralitic, black clay and coastal alluvial soil which helps in maintaining soil fertility and enhance soil nutrients and to arrest the water runoff from the land. Water management is the major area to be noted to understand and to take relative steps regarding agriculture. Irrigation, especially surface (tank) irrigation, is the main way through which agriculture takes place apart from rain water and ground water sources.

Paddy is the main crop in the three seasons in the *ayacut* areas (command wet area of irrigation tank), especially Bahour and Nettapakkam communes are real paddy producers. Rice-fallow pulses are used during water scarce seasons to improve the soil fertility. Sugarcane holds the second place which is the year-round crop. The major non- *ayacut* (command dry area of irrigation tank) crops are tapioca and groundnut. Industries and residential areas are invading the agricultural land both in *ayacut* as well as in non- *ayacut*. Bahour is the rice bowl of Puducherry located in the wet land region and irrigate about 4775 acres in Pondicherry region receiving water from Pennaiyar River through Sornavur Anaicut. But pulses are cultivated in many tank areas in Bahour because of the salt water intrusion.

Nettapakkam commune has the productive soil and water quality is good with not much salinity. Korkadu is the only tank providing water for irrigation and it goes for year-round paddy crop as clay soil is not suited for any other crops. And some other water demanding crops like sugarcane and banana with groundnuts and cotton. Ironically, industrial invasions have resulted in water pollution in the fields.

Villianur commune grows paddy with moderate cropping intensity and practices like crop rotation, intercropping and crop diversification is also followed in this area. Salinity of ground water and fast-growing industry in this region puts agriculture into further deterioration. The northern part of Villianur has been largely industrialized and *ayacut* and non- *ayacut* of Sederapattu sitheri are totally allotted for an infrastructure development project and industry.

Mannadipet commune is an area with a wide variety of soils and crops. Crop rotation and intercropping are widely in practice and farmers believe it to be advantageous in this region. But in the North- Eastern part of the commune, farmers prefer only paddy and sugarcane because of the availability of only clayey soil. Water scarcity is the problem in several areas of this commune because of the presence of bed rock on 60 feet depth under the surface of the soil. Another problem in this region is the ions in the water and on the top of the clay is the presence of high soluble iron levels.

Common property resources such as fish, Palmira, grass, firewood, wooden construction materials are some of the benefits accruing to the people from the irrigation tank that people can get apart from the agricultural produces.

### **Modernization of Tank Irrigation in Pondicherry**

Of the 84 tanks identified in Pondicherry region, 54 are system tanks and 25 are non- system tanks. Each tank irrigation system comprises a catchment area, a tank and a command area. Only 40 tanks out of 84 can be seen with proper tank maintenance and *ayacut*, non- *ayacut* areas. Bahour commune and its tanks are affected by salt water intrusion. The tanks that are affected are Kirumambakkam, Pinachchikuppam, Bahour Sitheri, Manapattu, Utchimedu, Adingapattu, Kudiyirippupalayam, Kuruvinathan and Cherry Sluice of Bahour Tank.

Government bureaucracy operating and maintaining irrigation system is found to have been less capable of assuring predictable, stable and adequate supply of water across the system with equity and reliability to all users. As reported by Chamber (1988) this is because, government agencies deliver water to field first and to farmer needs next, while many farmers are supplied with large quantity of water than required many more are denied of their share of water. Tang (1992) has found that such poor performance of large-scale irrigation systems in India, as in other countries of the world, has been largely due to bureaucratic governance in irrigation.

Conventional bureaucratic administration had perceived farmers as unorganized or poorly organized individual farm operators. Thereby, the irrigation systems were designed and administered by bureaucrats who placed the farmers at the receiving end of irrigation project, as beneficiaries. Moreover, farmers were portrayed to be inefficient in the use of water, unpredictable in their behavior or uncooperative with the irrigation agency. Therefore, the institutional difficulties posing problems in irrigation development were attributed to farmers. This resulted in lack of farmer participation leading to unsatisfactory water distribution and ineffective system management, which in turn

culminated in less benefit than estimated despite huge investments in irrigation development.

Against this backdrop, Tank modernization is envisaged as the strategy to enhance the performance of water institutions through the rehabilitation or the rejuvenation of the tank system after the worse cycle through which it has passed through. The decline of tank system has made people realize the importance of tank for irrigation, domestic and various other purposes directly and indirectly. Rejuvenation of tank system doesn't mean the complete changeover of the system or creating a new way of system but attaining the old prosperous way through modernizing certain aspects of the old system and bringing back the old back into play.

Tank modernization looks into the historical antecedents of the tank system, it examines the reasons for decline in the traditional tank system and the relationship between the society and the tank system both in terms of roles assigned and the sustainability of system, the multiple uses (usufructs) and identify the major beneficiaries of the tank and the conditions that are necessary for the success of environmental- friendly and sustainable development of the tank system. It also examines the prospects of rehabilitation of tanks and its potential linkage with other sources of irrigation, especially ground water irrigation.

Various approaches had been made to improve the tank system and rehabilitate it. One such approach is seeking the external fund for rehabilitation purpose and to entrust the power of management and maintenance in the hands of beneficiaries of the water through creation of water users associations (tank associations in Pondicherry). 84 tanks of Pondicherry were taken into account for the purpose of modernization by Public Works Department (PWD) and the program was named as "Tank Rehabilitation Project in Puducherry" (TRPP). This project was

funded by European Union in 1999 and 81% (Rs. 28,13,0000) of the fund was provided by EU and 13% (Rs. 4,40,0000) was provided by the State government and the remaining Rs. 2,20,0000 (6%) was contributed by farmers.

The main aim of this project was to have farmers' direct role and participation in the tank system, not just in maintaining but also in controlling. Similarly, European Union funded many other tank rehabilitation projects throughout the country and took serious steps in modernizing tanks at various levels.

Tank modernization in Pondicherry was implemented through the tank rehabilitation project and was carried for five years by European Commission and later was taken by Puducherry government. Massive rehabilitation drive was undertaken with the participatory approach involving tank associations which was locally called as *eri sangam* and carried on various methods and techniques to maintain the tank which they were using for their own consumption.

This approach mainly involves the direct users of the water into the system management. Apart from government PWD and European Commission, many NGOs took active part in organizing the people, bringing awareness to the people and provide necessary training required for the tank rehabilitation through community organization and mobilizing the members.

As a result, tanks are digitized by the government to enable the management of the tank system in Pondicherry with the scanned images of Government of India, data of tanks, other water bodies, rivers, feeder channels, major roads, minor roads, village roads, railway lines, settlements, commune boundaries and various other data was digitized and recorded for future purposes and for better management and operation.

The tanks which were previously under the administration of the local community in various names doing similar kinds of functions, deteriorated over a period of time, and now modernization of tank aims to bring the power back to the local community i.e., village community in the administration and authoritative decision making over the tank issues. The farmers' participation (users of the tank) was given more importance and it was effected through creation of various associations like tank associations, sluice committees, channel (canal) committee and it also had bank accounts and common fund provided by government or other organizations and commonly held people's money. It was all used jointly for the benefits that had to be derived from the tank and for the users of the tank system of irrigation.

### **Conclusion**

Sustainable agricultural growth and production necessitate timely, reliable and adequate irrigation. A global panorama of evidences and issues indicate that climate adaption including heat waves, melting snowpack, protracted droughts, increased wildfires, lowered reservoirs, rising sea levels, sinking aquifers, flash floods and desiccating soils etc., all are mainly due to water crisis. Virtual water flows towards capital and climate change falls heaviest on the poor. Water decisions set priorities about equity, value, gender, poverty, hunger, disease, energy, efficiency and rights. These issues transcend the local dynamics of people, place, demographics or time, to become universal. Any local waste, loss or abuse of fresh water anywhere diminishes all globally.

Leaching of nutrients and pesticides, illegal and unregulated water extraction and drainage, flooding, contamination of ground and surface water by use of manure and chemical fertilizers, industrial effluents or by saline content will

reduce the quality and quantity of the water available not only for agricultural use but also for the drinking purposes. Overgrazing, erosion of vegetations, loss of soil and silting of rivers will also result in poor availability of water for agriculture.

The tank irrigation institutions are identified as possibly accessible irrigation source among the other sources of irrigation and it is the largest reservoir that is found in the surface level for easy reach of the people. The tank has been in practice since people started living in settlements and there are evidences today which act as proof for this. Pondicherry too had very good tank system which was reliable for many as the best source of irrigation until 1990s. After 2000, it started declining and its importance was realized by people through various awareness programs, the system got rejuvenated with modern techniques and modernization process was carried out with the help of government and other funding agencies and NGOs.

The tank modernization tried replacing the traditional system of tanks but did not reach to its optimum utilization or it was not completely re-established to yield maximum benefit. Appropriate strategies are needed to build institutions to evolve coordination between government bureaucracy and farmers to enhance and sustain the performance of tank irrigation in Pondicherry.

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# Appraising Women Empowerment in Sarat Literature

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*[Women Empowerment, now-a-days, is a very important issue undoubtedly. For sustainable development of any society it is necessary to empower women. The great personalities and social reformers in every era have raised their voice for empowering women. This paper titled as "Appraising Women Empowerment in Sarat literature" aims to discuss women empowerment through the works of Sarat Chandra Chattopadhyay, a prominent Bengali novelist and story writer. The works of Sarat Chandra not only accomplish readers' necessity but also drives their minds towards humanity, social moralities etc. He wrote about the real lifestyle, tragedy, struggle of village people and most part of Bengali widows. Once he had said on women empowerment that, "the release of women, the freedom of women nowadays is face to face of men and women, but further it does not move one foot. Nobody can give freedom... in its own fullness, it comes to its own expansion of soul. If the egg is opened from the outside, it is not released, rather dies. Freedom is also like this." This paper tries to signify how Sarat Chandra Chattopadhyay made an intellectual atmosphere of women empowerment through his splendid style of narration of that time.]*

**F**or developing a community, it is necessary to ensure the participation of women in social process with collaboration of men. Swami Vivekananda has rightly observed that there is no chance for the welfare of the world unless the conditions of the women are improved because it is not possible for a bird to fly on one wing. The movement for empowering women approximately started in India as a preliminary notion during the time of Raja Rammohun Roy in the light of renaissance; however thereafter, the movement evolved on its own way on the Indian soil.

## Women Empowerment

Empowerment is a process which makes weaker to become powerful and participate in decision-making process through awareness and capacity building. Here power does not mean control over others' life, its means the capability, confidence

and self-independence. Women empowerment is that process of achieving power for women in order to make them capable to understand their own rights, responsibilities, in a most effective way (Duwarah 2015). Dr. Kalinga Ketaki (2015) has observed that, "Women empowerment leads to a transformation of the structural factors, social determinants and unequal power relations that underpin widespread and persistent gender inequalities that results in women's unequal access to opportunities and resources across all areas of economic, political, social and cultural life."

Empowerment can provide equal opportunity and freedom to women to develop their all-round personalities. One expert has opined that empowerment is gained through development of personal efficacy that enables people to take advantage of opportunities and to remove environmental constraints guarded by those whose interests are served by them. Those who

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exercise authority and control do not go around voluntarily granting to others power over resources and elements in acts of beneficence (Sharma 2015).

Kattimani rightly said, “Empowerment literally means making someone powerful, facilitating the weak to attain strength, enabling someone to confront injustice and oppression. Empowerment is a process which makes the powerless to acquire and control over power through awareness, capacity building, participation in decision-making, acquiring information, attaining confidence and self-employment (Kattimani 2016). However, the notion of empowerment is a multi-dimensional process that helps people gain control over their own life style. Empowerment occurs within social, political and economic spheres.

### **Politics, Literature and Society**

Social empowerment is that process of development, where self-confidence, self-respect, autonomy and acting individually or collectively to change social relationships occur (Sharma 2015). However, there is a deep relation between society, politics and literature. Because literature is the mirror of society, society controlled by politics and both are reflected in literature. Where the philosophers, the economists, the political thinkers have stopped, the litterateurs start from there and fill the gaps by their pen.

The task that is not possible for such thinkers, a novelist can do the same smoothly by his splendid style of narration. The litterateurs generalize the real facts, critical philosophic ideas and principles of life through their pen and present before us. Every theory or ideology needs its social acceptance and in this regard the literature

has played a significant role to make an intellectual environment to legitimize such theories or ideas in the society.

### **Sarat Literature**

Sarat Chandra Chattopadhyay (1876-1938) was an eminent Bengali novelist and story writer. The works of Sarat Chandra not only accomplish readers’ mind but also drives their attention towards humanity, good moralities etc. Lessons of the society, relations between existing moralities and prevailing society all take place in the works of Sarat Chandra. Most of his works deal with life style, tragedy and struggle of the village people and most part of Bengali widows. He had more kindness for the disfigured women of the society. He used to feel pain in his heart for women who went on wrong way of life. For him, in the male-dominated society, women are more favourable than men.

Before elaborately studying women’s position in Sarat literature, it is important to know as to what the perspective of Sarat Chandra was to analyse women. On the one hand, he questioned about the then existing social norms, conservative conventions in the ground of their relevance and societal stability. On the other hand, he was kind enough to show how people, mainly women, were exploited by those social norms and other barriers. In a patriarchal society, women are neglected without any cause or a narrow cause. Wherever women are exploited and neglected, there finger is always pointed at patriarchal society. Sarat Chandra protested against these social exploitations to free women. He strongly opposed the religious perspective to analyse women (Ghosh, 2000).

Narrow vested interests of every religion discouraged active participation of women from

age to age in almost all male-dominated societies. Once Sarat had said on women's freedom that, 'the release of women, the freedom of women nowadays should be on par with men, but further this does not move even one foot. Nobody can give freedom from outside, it is not such a thing to give and take, in its own fullness, it comes of its own expansion of soul. If the egg is opened from outside, it is not released – it dies' (Shesh Prashna). Nobody can make them free from outside, only can help. They have to fight for their own freedom against this society, this patriarchal system.

If we go in details of his writings then we will find a clear image of Sarat Chandra's effort in this regard. Rama, a nice character portrayed by Sarat Chandra in his novel '*Palli Samaj*'. is just twenty years old Bengali widow, but her confident character is noticeable. When social barriers confined women only within the household, then she handled her manorial works. She was more knowledgeable and experienced in comparison to men. In the words of Beni Ghosal, another character in the novel, '... nothing beyond your knowledge sister, God creates you girls by mistake, in front of your sharp knowledge, a mature Zamindar falls behind' (*Palli Samaj*). Rama used to live freely to fight against social restrictions, but all the time she cannot win. She has to sacrifice her love, because this male dominated society does not permit any widow's love or remarriage.

Another important character in this novel is Bisweswari Devi, mother of Zamindar Beni Ghosal. Behind this character, we will find the advocacy of Sarat Chandra for empowering women. In this novel Bisweswari solves all questions arises in mind of Ramesh and Rama regarding social problems, their personal

problems. Every mother would like to be a mother like Bisweswari, after reading this novel. Once she says to Ramesh that, '... only enlighten them, only enlighten them ... village after village becomes blind in darkness. Only one time enlighten them, make them capable to see, then they will realize what is right or wrong' (*Palli Samaj*).

Here we will see the awareness level of Bisweswari. At the beginning of twentieth century in a conservative village society, Bisweswari is an exceptional and bright character, who never compromises with unfair system. In the eyes of Ramesh, as Sarat Chandra depicts, Bisweswari reads book so that can gather knowledge. Here is the importance of educating women, that Sarat Chandra tries to emphasise. Kamala is another strange female character of Sarat Chandra's '*Charitrahin*'. In this character we see the flow of Western new enlightenment and Vidhyasagarian thinking. Humanity is the all-pervasive phenomenon of this character. Kamala believes in secularism, on her personal life she was so polite, well-mannered. Once she says, 'I am not meant for male consumption' (*Charitrahin*). It proves that her self-prestige was so high.

Kamala, a clean-hearted woman, challenges all social dogmatists freely. Sarat Chandra shows on one side Rama and on the other side portrays Kamala, both are representatives of different parts of society. One is little bit backdated and another is modern a little bit educated, but both are oppressed. They fight against this system trying to achieve their rights and honour. By portraying such characters, Sarat Chandra wanted to demonstrate that without breaking the barriers of the prevalent system women's freedom was not possible.

## Conclusion

In a semi-feudal society of colonial state, women's freedom is not easy thing. Besides the hindrances of patriarchal society, there were various social limitations which restricted women. Through his writings, Sarat Chandra made a little bit effort to break these hindrances. Standing on a realistic ground, the women readers of that time find their means of freedom. Here is the importance of Sarat literature, where women empowerment is of prime concern. Sarat Chandra makes the preconditions of women empowerment by his writings.

His literature evokes a socio-intellectual environment in readers' mind, which is very necessary to empowering women in all spheres. If women are mentally not prepared or not socially awakened, then political and economic empowerment becomes meaningless. Social, political and economic empowerment is inter-related, if one is curtailed, then result will be harmful. Properly finishing the work is not the only duty of men, their duty is also to give equal opportunity for women to do their works, because society consists of both men and women (*Narir Mulya*).

We find ample glimpses of female empowerment in Sarat Chandra's writings in the late nineteenth century and the early twentieth century. Sarat Chandra portrayed a clear image of downtrodden women and their fighting spirit, which is truly incomparable. It can be said that his literature reflected actual position of women in the contemporary and emphasized on the need for women empowerment for their emancipation. In this sense, Sarat literature can be said to be the pioneer of women empowerment in India. Sarat's

emphasis on female education is relevant till today, because today also there are social and religious bindings in the way of women empowerment. Even the contemporary society can ill-afford to ignore the lessons of Sarat literature, without which the movement of women empowerment in India cannot achieve its goals.

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# Health Services for SC Women in Rural Kerala

Athira P\*

*[Health means complete physical, mental and social wellbeing of an individual. It is not merely the absence of disease, injury or distress that a person tends to view one's capacity to carry his daily activities. Health is the condition of being sound in body, mind or spirit especially freedom from physical disease or pain (Webster). It is a positive quality of living body of which fitness for one's work and happiness are distinguishing marks. In the background of this view, health conditions in Kerala are deteriorating among the marginalized sections of society. Mortality and morbidity rate among marginalized groups, particularly among women, is increasing day by day.]*

**W**ith the advancement of technologies, there is a well-developed health facility in the public sector of Kerala. There are three main medical systems viz. allopathic, Ayurveda and homeopathic which co-exist in Kerala. A 2008 report shows that allopathic systems in the public sector of Kerala include 929 primary health centres (PHCS), 114 community health centres, 136 hospitals, 59 dispensaries, 18 Tuberculosis clinics and 18 Leprosy control clinics. In addition to these, there are 5094 sub-centres in the state. The facilities for patient care beds are 36642 in number. Recent health statistics report shows that among the allopathic institutions in the public sector, there are 65 percent beds in hospitals, 21 percent in primary health centres and 13 percent in community health centres and the remaining in other institutions.

Apart from these institutions under the director of health services, 8402 beds are available in the five medical colleges under the medical education department. The state also has 73 co-operative hospitals with 5826 beds in the allopathic stream. The infrastructure in the public sector available in other streams of medicine includes 117 hospitals with 2764 beds and 747 Ayurveda dispensaries. There are three government Ayurveda medical colleges in the

state. In the case of Homeopathy, there are 31 government hospitals with bed strength of 970 and 525 homeopathic dispensaries.

## **Health and Scheduled Caste women in Kerala**

In India, Dalits particularly Scheduled Caste women are subjected to many disadvantages in health service and healthcare utilization. The 2008 report shows that there are 166.6 million Dalits in India. Other studies show that most of the low-caste women in the states of India, especially in Kerala, are subjected to many life style diseases and although many of these could be treated with low-cost medications, which could significantly reduce risk of death and disability from new life style diseases. They were more suffering from thyroid problem, obesity, heart disease, diabetes, high blood pressure, gastro intestinal problem, uterus cancer etc.

In the background of such dismal health conditions, the Scheduled Castes, especially women, need affirmative action in terms of public as well private healthcare. In the case of public sector, there are some hindrances in accessing better health services for backward caste women in rural areas. With the advent of chronic diseases many women in rural areas did not get proper care and treatment for diabetes and cardiac problem. One of the most recent government-sponsored initiatives to improve

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healthcare access among Dalits include a state government-funded health scheme called Rashtriya Swasthya Bima Yojana (RSBY) which means health insurance for the poor people.

**Data and Methodology**

This paper aims to explain the following: 1) to identify the main socio-economic profile of respondents and their health status with special reference to life style disease.

2) To examine the utilization of healthcare accessed by Scheduled Caste people in rural Kerala.

The sample for the present study consisted of 150 women respondents belonging to Scheduled Caste category from three districts of Kerala namely Kozhikode, Ernakulum and Thiruvananthapuram representing North, South and Central Kerala using Simple Random sampling technique. The present study is descriptive in nature and the unit of observation was rural women from selected households. They are between the age group 25-45 category. Data collected through a well-structured interview schedule were prepared on the basis of objectives as part of research.

**Result of the study**

The main socio-economic background of respondents was categorised on the basis of independent variables like age, marital status, monthly income and educational status. The selected respondents used in this study were chronic-illness-affected persons before six months prior to the period of study. Data were collected during the months of August and September 2014. The main chronic diseases from which the respondents were suffering included: diabetes, high blood pressure, heart problem, cancer, thyroid problem.

The respondents are categorised into four different age group like 25-30, 31-35, 36-40 and 41-45. The study found that majority of women respondents belonged to 41-45 age category. On the basis of marital status, respondents were

classified into single, married, widowed and divorced. The study revealed highest proportion belonged to married category which is 38.66 percent and lowest in divorced category as 12.6 percent. Majority of the respondents belonged to high income group. On the basis of education, respondents were classified into lower, medium and higher status. Majority of respondents belonged to medium educational status category. On the basis of place of residence, most of the respondents belonged to rural areas of Kerala.

**Selection of Hospital**

With regard to selection of the hospital, people of Kerala always seek institutional care and treatment. In rural as well as urban areas of Kerala, two systems of medical facilities are properly available i.e., public and private healthcare system. This plays a significant role in the reduction of mortality rate among chronic-disease affected patients.

**Selection of Hospital and Age group**

**Table No 1**

Age group	Government	Private	Total
25-30	14	17	31
31-35	16	13	29
36-40	20	24	44
41-45	27	19	46
Total	77	73	150

The analyses of data make it clear that government type of health care centres is more utilized among scheduled caste women in the rural areas of Kerala. The data provide that total 51.33 percent of respondents always used government hospitals and 48.66 percent depended on private healthcare centres for seeking treatment in the case of non-communicable diseases. The present study observed that in the lower age category of 25-30, majority depended on private hospitals and in the highest age category, a less proportion 18 percent used government hospitals.

It is also revealed that majority of respondents suffering from diabetes and high blood pressure were more dependent on government hospitals for seeking treatment. And 90 percent of cardiac problem and cancer patients had gone to private clinics. The lower age group respondents were more dependent on private hospitals than on

government hospitals due to difficulty in standing in the long queues. And higher age group respondents were more dependent on government hospitals. The reason is due to high expenses of medical treatment in private clinics, better medical practitioner, free insulin and tablets, free nursing care are given to elder women respondents.

### System of Treatment and Monthly Income

**Table No 2**

System of treatment	Monthly Income			Total
	Below 5000	5000-10000	Above 10000	
Ayurveda	8(5.3)	11(7.3)	16(10.6)	35(23.3)
Allopathy	21(14)	32(21.3)	34(22.6)	87(58)
Homeopathy	12(8)	7(4.6)	9(6)	28(18.6)
Total	41(27.33)	50(33.3)	59(39.3)	150(100)

It can be evidenced from Table-2 above that 58 percent of respondents followed allopathy system of treatment, because allopathy is the most prevalent type of treatment in the rural areas of Kerala, especially about non-communicable diseases. In the case of cancer and heart disease, mostly Scheduled Caste women belonged to low socio-economic background and followed only allopathic treatment. But 23.3 percent had

followed only Ayurveda and Homeopathy for treating illness like thyroid and blood pressure problem. In the middle-income category lesser proportion of 4.6 percent of women respondents had depended on Homeopathy medicine for seeking diabetes treatment. The analysis shows that monthly income and system of treatment are positively related in this study.

### Medical care benefit and Level of education

**Table no 3**

Education	Medical care benefit	
	Yes	No
Lower	8(5.3)	35(23.3)
Medium	19(12.6)	36(24)
High	32(21.33)	20(13.3)
Total	59(39.3)	91(60.6)

It can be seen from Table-3 that respondents had taken medical care practices on the level of educational status. The analysis of data found that total 8 respondents belonged to lower

educational status, 19 respondents in medium category and 32 persons from higher education had included different health schemes in rural areas. The present study found that majority of

the Scheduled Caste women was not aware about the government health cards and health insurance schemes.

The total data found that around 39.3 percent of respondents had taken membership of different health insurance and a large proportion 60 percent had not taken membership. Among these only 5 percent had opined that there was no need for medical benefit. The remaining percentage had said that the reason behind this was due to untreated health schemes, not getting time, busy schedules, unaware about treatment etc. Women who work in the public sector can take this medical insurance.

### **Conclusion**

This article examines about the health status and healthcare utilization among scheduled caste women in the rural areas of Kerala. The present system of medical treatment was also analysed. The study found that scheduled caste women were more prone to prefer allopathy system of treatment for chronic illness particularly for diabetes and heart problem. And only a very few percent had depended on Homeopathy and Ayurveda medicine. The type of hospital selection analysed here revealed that women belonging to high monthly income category had more dependence on private hospitals than government health centres. The extent of healthcare services is influenced by many factors such as type of chronic illness, symptoms of disease, type of treatment sought and ability to seeking treatment.

There is varied opinion among people in choosing various system of treatment in the non-

communicable disease. Mostly in cities as well as rural areas, a vast majority of people depend on Allopathic medicine for easy recovery and effective treatment of illness. In present society based on the Ayurveda and Homeopathy types of treatment, added emphasis needs to be attached to not only promoting better treatment facilities but also on preventing the possibility of spread of chronic illness. In rural areas effective health improving measures should be conducted on community based social institutions. This helps us to generate more awareness among backward caste communities in promoting new healthy life style.

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# Occupational Health Issues of Female Informal Workers in Chennai

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*[The present study aims at bringing out the occupational health problems faced by the women workers in informal sector and also the impact of health issues on their economic conditions namely, the earnings potential. Women are engaging in physical works both at working place and also at home for their domestic works like cooking, washing of clothes, cleaning of vessels, sweeping of home and the list is endless. So, ultimately it leads to worsen their health condition and moreover their economic stability too. The occupational health concerns get started from the day one of the work and extend till a very long period together. The women are still working along with several occupational health issues and the condition gets worsened because of their poor economic situation. It is found from the data that female informal sector workers are severely affected by many occupational injuries like fire accidents, unforeseen machine accidents, chemical reactions, gas effects and unforeseen slips during construction works and so on. It is revealed from the data that on an average of 25 to 30 percent of working days were lost by the workers due to injuries. Among the total respondents, 37.03 percent are affected by extreme varicose vein due to long hours of standing jobs in the shops and stores. The construction and domestic workers are affected with eye, skin and muscle related diseases in lieu with chemicals, cements and weight lifting works. To conclude, the occupational health injuries and health issues have badly affected the economic conditions of the women.]*

**T**he health issues are always a concern for every woman, especially the women in informal sector work. Because, the women are playing a dual role in the common life and practicing a challenging living for economic needs of their family. Women are engaging in physical works both at working place and also at home for their domestic works like cooking, washing of clothes, cleaning of vessels, sweeping of home and the list is endless. Numerous health problems happen in due course of the work to the women working in informal sector, which inter alia include: skin diseases, burn, eye problems, breathing issues, and varicose vein etc.

Nevertheless, there is no appropriate social security and occupational health safety measures to reach for this vulnerable workforce in India. It leads to affect and deactivate the good health of women and casts adverse impact on economic conditions of their family as well.

The ILO estimates that hundreds of millions of workers worldwide suffer from work-related diseases and accidents, the poorest and the least protected being the worst sufferers. Bringing occupational safety and health to those working and living in the informal economy represents a particular challenge as this report from the slums of Pune in India shows. There were reports of health complaints such as injury during their work life, respiratory symptoms—breathing problems, coughing, tuberculosis, chest pain and asthmatic, eye problems—burning, redness, watering, low vision, and itching, hearing problems, headache, giddiness, nausea, vomiting, impaired postural

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balance, varicose vein, toxic chemicals and carcinogens, skin allergies and diseases, muscular-skeletal disorders, Gynaecological problems, Exhaustion and stress, occupational risks at home, and control and abdominal pain etc.

The present study aims to bring out the occupational health problems faced by women workers in informal sector and also the impact of health issues on their economic conditions namely, the earnings potential.

### **Statement of the Problem**

A good health is a prime factor for determining a good life and living condition of women globally. Health is always strength for the women in general, hence it is affecting during the course of an informal work being carried out. The occupational health concerns get started from the day one of the work and extend till a very long period together. The women are still working along with several occupational health issues which makes condition worse owing to their poor economic situation. Besides, there are no adequate social security and safety measures provided by the government. Ultimately, it becomes a massive obstacle for socio-economic development of women.

### **Objective of the Study**

1. To find out various occupational health problems facing the female informal sector workers in the study area
2. To gauge the economic impact of occupational health problems of informal sector women workers in Chennai city

### **Hypothesis framed for the Research Study**

**Ho:** There is no association between economic conditions of women informal workers and occupational health problems

### **Research Methodology**

The present study's emphasis is on the occupational health issues of women in urban informal sector workers in Chennai city. Research methodology consists of need for the present study, selection of the study area, data base for the present study and sampling method adopted for the study. Studying the women occupational health issues becomes very essential because of their contribution in gross domestic product and the employment generation by the sector. Chennai is playing major role in providing employment opportunities to the uneducated, educated, unemployed and poor migrant workers in informal works, especially to the women workers. The present study is based on the primary data.

The Chennai district has been selected for the present study purpose. A household survey was conducted in the major slum-based locality in the study area namely, Thiruvanmiyur, Mylapore, Adyar, Velachery, Nungambakkam, Saidapet and Old Washerment during January 2016 to December 2016. A semi-formulated questionnaire was prepared and direct field survey was conducted by the researcher. The questionnaire contains peculiar open-ended questions related to the social, economic and health aspects about the sample respondents. The primary data were collected from 108 sample respondents who has been engaged in construction works, domestic works, home-based works, street vending and other informal works.

### **Review of Literature**

The report published in 1988 of the National Commission on Self-Employed Women constituted by the Ministry of Human Resource Development has addressed the problems of 'home based workers' in a detailed manner devoting a whole Chapter. Since then several new types of home work may have been added. Manufacture of leather products like hand bags, jackets, belts; stuffed toys, sports goods, foot wear in and around Agra for big exports/

companies; are examples of some new types of home work. Further, consequent to the strict enforcement of some labour laws such as the Child Labour Act, even activities like drying and labelling of fireworks have also been outsourced as home work as revealed by reports of accidents in newspapers.

There is no legislation providing OSH coverage for home work. However, ILO convention 177 defines the term 'employer' for home work. The employer has a crucial role and he can be made accountable for creation of awareness in the home workers employed by him. Suitable legislative measures may have to be formulated in this regard in line with ILO guidelines. As formulation of legislative measures may take considerable time, employer support could be enlisted on voluntary basis as an immediate measure

Except a few pilot surveys in some of the segments of the unorganized sector, no authentic statistics at the national level are available on accidents and occupational diseases in these segments. The sample surveys in the agriculture sector provide information about the nature of hazards and type of accidents. These are due to agriculture hand tools and implements, farm machinery, chemical agents, climatic agents, animal/snake bites, etc. The workers are also exposed to many types of hazardous substances, which have a potential to cause serious occupational diseases such as asbestosis, silicosis, lead poisoning, etc.

Gangopadhyaya and Nag have reported that the Indian unorganized sector is characterized with congested workplaces, restricted work area, poor illumination, high noise levels (80–90 dB) and extreme environmental conditions of high temperatures and humidity. These conditions in informal workgroups expose them to varied nature of health-related hazards that get

implicated in their impaired health and poor well-being.

Demographic factors such as age, gender, smoking habits, working hours and job tenure were associated with injuries in construction workers and Indian laborers. Unsafe work practices were associated with injuries in workers at fish processing, gem polishing construction work and coal mining<sup>11</sup>). Further, psychosocial aspects such as job control, poor management, emotional instability and psychometric disorders were associated with the injuries in construction workers, Indian coal miners, Indian farm laborers and craftsmen.

Exposures to food irritants and repeated hand washing at food manufacturing in UK-based workers, fish juice in African fish processing workers, oil grease and petrol in Tanzanians garage workers and cement and related allergens in Netherlands brick processing workers were reported to cause skin related diseases. Food irritants in food manufacturing, smoking and higher job involvement in Indian agricultural workers and textile workers, organic dust in sewing industry workers, tobacco dust in Croatian and Indian tobacco processing workers, chemical exposures in Tanzanian garage workers, organic dust in Indian flour mill workers and construction dust, asphalts and gases and vapors in Iranian construction workers were associated with respiratory symptoms.

The above literature builds a premise that workers employed in different occupations are exposed to varied risks. These risks lead to varied health hazards. As women move beyond their traditional occupations, they meet new health hazards which may either replace or add to their existing occupational exposure. Women's labor force participation rates have increased steadily, and not only in the industrialized countries alone elsewhere as well. The dramatic economic successes of the newly industrialized states of Asia, for example, are substantially a

reflection of increasing feminization of labor in this region.

In these economies, female workforce participation rates increased far more rapidly than male from the 1960s, although their jobs were largely less-skilled and poorly paid. Women workers formed the largest pool of workers in export-oriented light industries, such as electronics and textiles, which underpinned economic expansion (Lin Lean Lim 1993).

Although occupational health measures along these lines have been enacted throughout most of the world, implementing them has proved to be a greater problem. Thus, in 1988 the government of Vietnam drew up a list of heavy labour or harmful jobs expressly forbidden to women, but many women continue to work in such occupations out of necessity. Even within state enterprises, the introduction of competitive market economy practices has reduced or eliminated many of the protective health provisions (Morrow, 1995). In the Newly Independent States of the former USSR, it is estimated that 400,000 women are undertaking heavier than legally sanctioned manual labour, and that between 20 and 50 percent of female workplaces do not meet safety requirements (WHO, 1994).

Recognising and understanding women's occupational health hazards has, in addition, been impeded by the notion that women's jobs are 'safe'. If health problems are identified among women workers, too often they are attributed to unfitness for the job, to hormonal factors or to the likelihood that women will just be complaining without real cause. Special attention must be given to research methods and practices that can reveal risks to the health of women workers.

The usual measure of occupational mortality is a set of age and sex- specific mortality rates for the particular occupational category. However,

in most instances, because of the comparatively small number of deaths in the typical age range of economic activity - say 15-54 years for women - the age specific death rates are rather unstable and may fluctuate considerably from year to year. To bypass this problem, a Standardized Mortality Ratio (SMR) is frequently derived. By taking the age-specific mortality rates for all women in the workforce as standard and applying them to the age distribution of women in the particular occupation, the 'expected' number of deaths is obtained.

A ratio of the actual - 'observed'- number of deaths and the calculated - 'expected' number is the MR (the ratio is usually multiplied by 100 for convenience). A MR value larger than 100 for a particular occupation indicates higher than average mortality in that occupation; and MR below 100 indicates lower than average mortality. The calculated MR can be easily tested for statistical significance to avoid drawing conclusions from non-significant MR values.

The WHO report on women's health in Eastern and Central Europe identifies exposure to pesticides in agricultural work as perhaps the greatest occupational health risk to women, because of their preponderance in labour-intensive manual work in the fields and hence exposure to heavy doses of pesticides in the soil and surface water as well as the products they handle. Direct and concentrated exposure to dangerous chemicals while picking and processing crops presents serious threats to the women themselves.

Women's contribution to the household economy is greatest among female heads of household, and their proportion has been increasing since the 1970s. Female household heads in 1990 made up between 20 per cent and 46 per cent of all households in 174 countries studied (UNDP, 1991). Female-headed households in every country are swelling the ranks of the poor. Estimates indicate women as the sole

breadwinners in one-fourth to one-third of the world's households. What is more, at least one-fourth of other households rely on female earnings for more than 50 per cent of total income (Agarwal et al., 1990).

Nutritional discrimination is just one aspect of a wider discrimination against girls and women. At its most extreme, this is visible in 'missing' girl babies and female mortality rates. In India's Punjab State, girls aged two to four die at nearly twice the rate of boys. The pressure to bear sons is so great in India, China and Korea that women have begun using amniocentesis and ultrasound as sex-selection devices to selectively abort female fetuses. In a large Bombay hospital, it was found that 95.5 percent of fetuses identified as female were aborted (Ramanamma, 1990).

It is important to recognise the psychological effects of these practices. Women and girls get messages about their own value from the way in which they are treated by others. Consistent experiences in discrimination are likely to lead to diminished self-worth and a "culture of female sacrifice" that continuously reproduces preferential treatment for males. Thus, girls may be viewed as a drain on household income and receive less healthcare as well as less education: their ability to undertake both domestic and other work may be compromised, and their choice of occupation limited by gender bias in their upbringing.

### **Occupational hazards of household work**

Domestic accidents are relatively common especially among older women. In developing countries data on domestic accidents are extremely sparse, but it is clear from the nature of the work that here too they are at a major risk. Damp and dilapidated houses require extra labour to keep them clean, and dampness appears to be linked to increased levels of asthma, and other respiratory diseases Female agricultural workers are subject to hazards that also affect

men, such as poisoning from pesticides and chemical fertilizers. They are at high risk for backache, postural defects and infectious and parasitic diseases (Chatterjee, 1991).

### **Analysis of Data and Results**

The following table reveals that a majority of 51 percent sample respondents are in the age group of 25 to 45 i.e. 55 respondents. Among the total sample respondents 23 (21.29%) are in the age group of 15 to 25. It is observed from the field data that young workforce is mainly engaged in the informal works. It is also explicit from the data that 28 percent of the respondents are in the age bracket of 45 to 65 years old.

**Table.1 Age-wise Distribution of Sample Respondents**

S.No	Age	Frequency
1	15-25	23 (21.29)
2	25-35	33 (30.55)
3	35-45	22 (20.37)
4	45-55	12 (11.11)
5	55-65	18 (16.66)
	Total	108 (100)

*Source: Field data*

*Figures in brackets are percentages*

It is found from the data that women informal sector workers are severely affected by many occupational injuries like fire accidents, unforeseen machine accidents, chemical reactions, gas effects and unforeseen slips during construction works and so on. It is also revealed from the respondents that they did not receive even the first-aid medical kit during the injury time

**Table.2 Occupational Injury Happened During the Work**

S.No	Occupation	Occupational Injury during work	Frequency
1	Construction Works	Unforeseen Accidents	50 (46.29)
2	Domestic Works	Fire burns, Washing Chemical effect	30 (27.77)
3	Home-based Works	Fire burns, Back Pain	8 (7.41)
4	Street Vendors	Vehicle Smoke effect, Pollution Effect	20 (18.52)
	Total		108 (100)

Source: Same as previous table

Figures in brackets are percentages

The following table.3, analyses the number of working days before and after the women

workers are affected by occupational injury during the work is carried out.

Table.3 Number of Days work in a month before and after the Occupational Injury

S.No	Occupation	Frequency	Days of Work (Before Injury)	Days of Work (After Injury)
1	Construction Works	20 (18.51)	20	15
2	Domestic Works	20 (18.51)	30	25
3	Home-based Works	18 (16.66)	25	25
4	Street Vendors	10 (9.25)	25	15
5	Other Works	40 (37.03)	20	15
	Total	108 (100)	Average 21 days	Average 14 days

Source: Same as previous table

Figures in brackets are percentages

It was really a shocking fact that all the women in the informal sector are affected by some sort of occupational health injuries. So, it leads to decrease their workforce in terms of number of

days worked during a particular month. It is well-known that the workers are paid according to the number of days work is carried out, because they don't have any paid holidays or leaves as formal sector workers get. It is revealed from the data that on an average of 25 to 30 percent of working days were lost by the workers due to injuries. (Table-3)

Table.4 Frequency Distribution on the Basis of Occupation and Earnings

S.No	Occupation	Frequency	Earnings (Before Disease) in Rs	Earnings (After Disease) in Rs
1	Construction Works	20 (18.51)	600	300
2	Domestic Works	20 (18.51)	125	75
3	Home-based Works	18 (16.66)	150	100
4	Street Vendors	10 (9.25)	400	200

5	Other Works	40 (37.03)	300	200
	Total	108 (100)	Average 315	Average 175

Source: Same as previous table

Figures in brackets are percentages

Moreover, the loss in the days of work leads to decrease in their earnings as well. The field data on earnings reported that average 45 percent of income loss due to the health injuries in connection with the working days' loss. Apart from the occupational injury, the workers are

also facing the problems of certain long-term health issues as listed in the following table. Among the total respondents, 37.03 percent are affected by extreme varicose vein due to long hours of standing jobs in the shops and stores. The construction and domestic workers are affected with eye, skin and muscle related diseases in lieu with chemicals, cements and weight lifting works.

**Table.5 Occupational Health Problems of Sample Respondents**

S.No	Occupation	Health Problem	Frequency
1	Construction Works	Skin Disease	20 (18.51)
2	Domestic Works	Skin & Muscle Pain	20 (18.51)
3	Home-based Works	Eye Problems	18 (16.66)
4	Street Vendors	Breathing Problem	10 (9.25)
5	Other Shop Works	Varicose Vein	40 (37.03)
	Total		108 (100)

Source: Same as previous table

Figures in brackets are percentages

**Table.6 Test Statistics**

	Chi-Square	df	Asymp. Sig.
Earnings After Health Issues	0.600	3	.896
Earnings Before Health Issues	0.010	4	1.000
Working days Before Injury	0.400	2	.819
Work days After Injury	0.200	1	.655

Source: Authors Computation from Field survey

Significance at 5% confidence level

The above table exhibits the results yield from the field data computed with the support of an appropriate statistical tool called as chi-square test.

**Ho:** There is no association between economic conditions of women informal workers and occupational health problems.

It is found from the chi-square analysis that the earnings of the women in informal sector has declined due to their occupational health issues and injuries. Hence, there is a strong association between economic conditions of women workers and occupational health problems.

### Conclusion

It is found from the data that women informal sector workers are severely affected by many occupational injuries like fire accidents, unforeseen machine accidents, chemical reactions, gas effects and unforeseen slips during

construction works and so on. It is revealed from the data that on an average of 25 to 30 percent of working days were lost by the workers due to injuries. Among the total respondents, 37.03 percent are affected by extreme varicose vein due to long hours of standing jobs in the shops and stores. The construction and domestic workers are affected with eye, skin and muscle related diseases in lieu with chemicals, cements and weight lifting works. To conclude, the occupational health injuries and health issues have badly affected the economic conditions of the women

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