THIRD
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THIRD CONCEPT

An International Journal of Ideas

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

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INSIDE

Editorial

Garibi Hatao Redux!

The recent poll-eve announcement of Nyuntam Aay Yojana', (NYAY),or minimum income guarantee scheme by Congress president Rahul Gandhi entailing the provision of making available Rs 72,000 per year to the poorest 20% families in the country, if voted to power, is reminiscent of the Garibi Hatao scheme launched by the then prime minister Mrs. Indira Gandhi in the 1970s and concomitantly it also raises the question as to whether it is going to be redux of the Garibi Hatao or a mere election rhetoric. In the wake of NYAY announcement, mixed reactions have been reported; nevertheless, the economists have raised two key pertinent questions that require answers, especially in the absence of further details. In the first place, it is desirable to know whether the NYAY scheme would replace the existing subsidies ranging from food to fertilizers or would be offered as a cash dole over and above them. Secondly, there will be a problem of identifying the eligible households in the absence of the income data. With the clarification by Congress spokespersons on March 28 that existing subsidies that are being granted to meet specific social or economic objectives will not be touched to implement the NYAY, the first question stands answered. Answer to second question would become apparent when the party comes to power and commands the resources generating such data.

Many experts have opined that given the intricacies of Indian economy, it is tremendously problematic to collect income data of all individuals on an annual basis. This is primarily because about 90% of the working population is engaged in informal sector, which does not have a fixed pay structure. There exist significant differences in the incomes of the self-employed, farmers, agricultural labourers, migrants and urban informal manual workers from year to year. It is to be acknowledged that the direct benefit transfer would be an efficient way to address poverty, given the pilferage, rampant corruption and inefficiency in the delivery mechanism of welfare schemes. Success of schemes like MGNREGA launched by the Congress-led UPA government have been instrumental in uplifting a large number of people out of poverty. According to the Global MPI 2018 Report prepared by the United Nations Development Programme (UNDP) and the Oxford Poverty and Human Development Initiative, India has reduced its poverty rate drastically from 55% to 28% in 10 years, with 271 million people moving out of poverty between 2005-06 and 2015-16. However, the report laments that India still had 364 million poor in 2015-2016. It is further revealed that poverty reduction among children, the poorest states, Scheduled Tribes, and Muslims was fastest in India. Of the 364 million people who were MPI poor in 2015-16, 156 million (34.6%) were children. In 2005-06 there were 292 million poor children in India, so the latest figures represent a 47% decrease or 136 million fewer children growing up in multidimensional poverty.

The report also makes it discernible that although poverty reduction rate was high among Muslims and STs over the 10 years, these two groups still had the highest rates of poverty. While 80% of ST members had been poor in 2005-06, 50% of them were still poor in 2015-16. And while 60% of Muslims had been poor in 2005-06, 31% of them were still poor in 2015-16. According to the report, Bihar was the poorest state in 2015-16, with more than half its population in poverty. The four poorest states —Bihar, Jharkhand, Uttar Pradesh, and Madhya Pradesh — were still home to 196 million MPI poor people, which was over half of all the MPI poor people in India. Despite conflicting estimates about poverty in the wake of contradictory data, India has been successful in uplifting a substantial chunk of poor people out of poverty; nevertheless, poverty still remains a substantive issue. The 'NYAY' scheme is expected to entail an annual expenditure of Rs 3.60 lakh crore, equalling 13% of the total government expenditure and more than 20% of the Centre's net tax collections. Implementation of this scheme may require redefining the poverty criteria afresh along with fine-tuning balance between the available budgetary space and the need to eliminate distortionary subsidies before going ahead with such cash dole-out policies. The Aadhaar mechanism, penetration of banking services, mobile phones and the online facilities hold key to successful implementation of NYAY.

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Multi-Identities within the Populistic World of 21st Century
(BiH paradigm alongside with Avantgarde of Azerbaijan)

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[*Creativity is the ability to produce a new, better quality and usable product within a healthy society. With the word innovation, we can hope for a better environment for the society as a whole around the world, although ... although being "creative and innovative" in the 21st century, means being retrograde, introductory and exclusively in the context of not questioning oneself about the possibility of confrontation with the fact that in the globalized world none of the above can be in long, but only in the short run. In the long run, if we try, we threaten to repeat the world from the thirties of the last century, because the society implode within itself, to "sort out the issue of possible external enemies" when we denote the enemy within the country with the repetition of a similar scenario to the one in Germany at the beginning of the last century, but in the reverse direction. Countries with multi-ethnicities such as Bosnia and Herzegovina and Azerbaijan can help the world understand, through the years of social, cultural and political interaction of different people, but also through the communion of diversity and the maturation of religion within its own habitat, how multi-identities can improve society per se, for the future, and expand it, eo ipso, as a creative and innovative way around the world, in order to stop the repetition of the Yugoslav scenario from the end of the 1980s and early 1990s, which just happens as a "virus balkanicus" of populism, exclusion and chauvinism around the world.*]

Creativity is a capability to produce a new, quality and suitable (useful) product (Sternberg, 2005)[1]. To add another word to this thought: *innovation* and we can hope for the better environment for the society as the whole, worldwide, although…

Yes, although being "creative and innovative" in the world of 21st century, especially when the world is being retrograde, intro-active and exclusive in a sense of no questioning ourselves in regards possibility to face with a fact that in the globalized world no one can be as above-mentioned on the long term, just on short term. On the long term that harms the society itself and creates possible implosion within the society which will, after "getting away from the possible enemies" from outside of the country, will mark new enemies within the country and will be faced with similar issue as it was in Germany back in the 1930s, is but this time in opposite way.

Namely, in Germany in the 1930s, they were, first, establishing pure exclusive German society with the rise of Nazis within the country, and after that went outside to "fix other issues" and this time, in the world of 21st century we have an opposite, but quite similar example – first "we are closing the borders and preventing others to mix with us, and after that we will "fix other issues", but this time, inside the country. So, what do you think what will happen next around the world? Nevertheless, there are light example of the countries that, within their multilayer society identities can be a beacon, even after a horrified and terrible past they had (wars, occupation, one-minded exclusive non-democratic societies).

Yes, the countries with multi identities such as (by purpose I am avoiding a word multicultural society because there is no multicultural society

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in the world – there is a society that embrace the best of all cultural identities within its core and habitus creating an innovative multilayer society identity out of more similar identities of the same genetic code within the area) Bosnia and Herzegovina and Azerbaijan, can help all of us worldwide to understand, through the ages of social, cultural and political interactions of different people, through the *COLLECTIVENESS OF DIVERSITY or Love thy Neighbor*[2] (Hadžialić. S., 2014) and maturation (Tase, P. 2018)[3] of religions and backgrounds, how multi identities can help improvement of the society itself, even today and for the future, and spread it, as creative and innovative way, worldwide.

Bosnia and Herzegovina paradigm

Maybe, at the first look, that Bosnia and Herzegovina live within the "swamp"[4] of exclusivity, corruption and nationalism (better is to say – chauvinism) for the last two decades. Yes, nobody denies that, but the political parties in power since 1990, although the real Bosnia and Herzegovina remembrance of the multilayer society identity is easy to get on the surface only if:

1. We have an existence of the Rule of Law and not the Law of rule

2. Education which will reflect state-wide understanding of the cultural, historical, sociological and political heritage of the country that belongs to all the people who are living and working within it and not exclusively to any particular one.

3. Establishment of the secular democratic society in which Parliament will be the legislative power and not decision makers from any of churches and/or religious communities.

Let's go step by step – Rule of Law is easy to establish with the sincere devotion for the establishment of common goal – the establishment of the country which will be the mother to all the people and not the step-mother to some of them,

in pejorative way. Education, and especially, establishment of the media literacy within the schooling process from primary, secondary school and further with the goal of "shaping up" of the open-minded and critically focused people who will question everything and will base their opinion not on what they heard from their leaders (regardless of their nationality) and what they have seen and heard on TV, radio and/or read in press or/and social networks, but on their own established capability to create innovative stand from which all the society will benefit as the whole and not a particular part of it.

As the outcome of the above comes, the secular Parliament will be the beacon for the future in regards further strengthening and development of real secular and democratic society as the whole. On the one side, we have an appearance capability of identification of the people with ethnicity, environment and obedience[5] and on other side of the *bridge*[6] there is another extreme of exclusiveness, anarchism and disrespect that comes from the other shore. However, on the *bridge* there is something that might be real and true creativeness and innovation with the equal deflection from the left and/or right option.

We can call it *citizen awareness* of the critical observation of the reality. Judgment creation of the possible modalities of the other and different one can be found in finding of the formula which will not, in any moment, exclude quantity in detrimental to quality, but neither vice versa. How, then, to shape up all mentioned. The most complicated things are the simplest ones.

On the following way:

1. *Without excluding the reflection of the roots of origins, and including the print of immediate communication*[7]

2. *With transparency of someone's mission in a meeting with bald biography of the reality*

3. *With the abstention of nepotism, national and gender exclusivity*

4. *Emphasizing of own defects as the presumptions of the possible solutions –*

improvement of the own being we create more content society.

5. *Non-hatred as the basic presumption for the start of the understanding and in later step with the propinquity of the identical intentions.*

6. *Through the understanding that, on a long term, only common good gains while individual benefit last for the short time.*

7. *With open way of communication with clear presumptions of acts that aim at the ultimate truth – citizens are on the first place and after that Bosniaks (Muslims), Serbs (Orthodox), Croats (Catholics) and others.*

If we look at the substance of the identification within these areas, it always aspired to retain traditional forms of consciousness. Even in the relations with other and different ones, also. New visions are hard to find its way to the "eye of the beholder", but citizens of Bosnia and Herzegovina have always been revolutionary, in accordance with the timing and manner of appearance of the same phenomenon. Imperfection has always been – ill-iteration of majority manipulated by the side of alienated minority, regardless of whether this were clerical or secular. Even if it comes to some "revolutionary" changes in the appearances of citizen's stands, it has always been controlled and directed by mentioned minorities.

But individuality in spite of conformity has not proved just only once as an interaction of creativity for us, here and now. And, of course, that the remarkable influence on the people has been made by the ruling ideology within the past several hundred years in our area, but it is precisely individuality, uniqueness of each of the engaged citizen transcended mediocrity of serving, trying to bring new horizons in the grayness of everyday life. How? Through the interaction of identity, not for one moment forgetting where they came from, constantly traveling over the spheres of their own hopes.

This interaction of identities (human, historical, spiritual) has created the preconditions for the creation of citizen that were shifting boundaries of human consciousness, but of the reality as well.

Creation of multi identities as the only way out

Methodologically, if we just compare genetic codes of the people in Balkans, eo ipso Bosnia and Herzegovina, it will show that we all are, genetically brothers and sisters, very similar to each other[8] so it is not difficult to, being interacted from origin, and taking into account that humans are at the beginning of life "tabula rasa"[9], we just need to get the best out of each of us and present it within the society by creating multi identity society that we, in the core, are. I wrote ten years ago a saying "Nation is the part of the history. We just need to wait until the end of history." A serious, cynical aphorism which can become a truth in the years to come exactly because of the populism[10] that overwhelmed society in the world of 21st century

No, I am not talking here about consensual form of consciousness (Hadžialiæ, S. 2013)[11]. I am underlining the possibility to have on the table all advantages and disadvantages we have as the society as the whole within its multi-identity.

Bosnia and Herzegovina paradigm can be an example for the world as to how different nation(s) can live together in one country (and survive through the centuries, again, together) and that can make benefit for all only if we satisfied above mentioned items that will lead us towards common good for all, regardless if my name is Sabahudin, Dragan or Željko.

Creation and innovation within that paradigm is within awakening of the essence related to the benefit for all based on the rule of law and unifying of diversities that unite us for the good of all of us.

An example is the following for the creation and innovation:

1. Carry out the revision of all privatization in the transition from the end of the war, 1995 and up to date.

2. Arrest all war crimes' suspects in Bosnia and Herzegovina regardless of religion, nation, race or gender they belong to. I wrote another saying as well, back in 2010: "Human pest: Everybody should be responsible for the war crimes, but nobody from my own people[12]",

3. Make transparent operations of all authorities in power – from state level of BiH, through entities (Republic of Srpska and Federation of BiH), and then through Cantons (all ten of them) and District of Brèko and down to municipalities. Establishment of independent ethical state body which will control and coordinate this.

4. To revise all undergraduate diplomas since the war ended.

5. Employ three times more inspectors to control the operation of enterprises and stimulate them with a percentage of the amount that is found to be evaded, hidden, withheld and not filed for tax collection.

6. Establish an army with one command, instead faked ones that we have today, which we can see how it works.

7. Stimulate the development of the education sector with a salary increase for the teachers and administrators.

8. Execute and enforce payment of tax claims.

9. Prepare a development strategy of the country based on existing resources rather than the development strategy of the country based on desired resources.

10. Assist the development of the NGO sector as part of the "critical mind" directed at correcting all the work of authorities. But not to continue with nowadays kind of NGO that abuse and buy influence[13] rather than civil use.

That is very easy to be done. Just to put aside artificial conflict created by "groups of interests" (they called them "a parties", but they are nothing more than groups of interests) – mainly financial ones[14] that we have to leave aside each other and live as citizens who will base their existence on work and devotion to the proper development of the country, understanding globalization as advantage for the interaction with other and different ones. Bosnia and Herzegovina paradigm is quality above all, because we lived through the thousand years together and we…survived together.

Why this must be done? Because, by doing that Bosnia and Herzegovina paradigm will become stronger as a world example of the society which has all advantages to become one of beacons as multi-identity society within the world of populism of 21st century[15].

Azerbaijan avantgarde

With the examples of Albanian Christian temple in Shaki[16], the Jewish community in Oghuz[17] where there are two Jewish synagogues, while in Gabala[18] there are Caucasian Albanians. Then, there is the Village of Kish[19] in Shaki and Village of Lachin in Ismailli region Village of Nij[20].

In his October 2016 visit to Baku, Pope Francis praised Azerbaijan as a place of religious tolerance after meeting with Azerbaijan's President Ilham Aliyev. After a private meeting with Sheikh ul-Islam, the region's grand mufti, the two men held an interreligious meeting at the country's largest mosque with Orthodox Christian, Muslim and Jewish leaders[21].

Having a state government involved more into the creation of multiculturism is an excellent avantgarde system which might be a sample for the wider community, outside of the country itself, Azerbaijan. Namely, for the World itself.

As stated by Peter Tase (2017) …quote: "*The Republic of Azerbaijan has advocated for a more effective dialogue among religions and ethnic groups at the global stage including its effective participation and vital support to many forums, international organizations and multilateral discussions. The restoration of cultural monuments such as the Gülüstan Monument in Julfa Region of Nakhchivan, the maintenance project of the Momine Khatun Mausoleum and*

of Noah's mausoleum, are remarkable accomplishments of the government of Azerbaijan and of the government of Autonomous Republic of Nakhchivan. Moreover, the restoration initiatives that are taking place in the villages of Lahij located in the region of Ismailli and Nij, a town located about forty kilometres to the south-west of Qabala. Regions are a true testimony of the impressive priority that the government of Azerbaijan has allocated towards the preservation of multicultural values, treasures and monuments that are inherited, for many centuries, in the sovereign territory of Azerbaijan.[22] "end of quote...we can see how patriotism is not created on just protecting the main nation in its own country but all of the parts of a nation in the constituent body of Azerbaijan.

A primary source of Azerbaijani multiculturalism is the presence of Albanian Apostolic Church in the occupied territories of the Republic of Azerbaijan, in Karabakh, Gabala (Qabala), Shaki and other regions of Azerbaijan.

The history of Udis, one of the Caucasian Albania tribes, has been in the focus of attention of the Azerbaijani and international historians, it must be emphasized that the Udis, Ingiloys, Khynaligs and Gryzes have survived up to now and almost all of the Albanian tribes have managed to protect their Albanian identity; the Udis, even more so, were capable to preserve not only their Albanian identity, but also their ancient religion.

The challenging and mischievous period that the Udis used to experience, was associated with the history of the Albanian Apostolic Church and at the same time the ongoing regional social and political processes of the early 19th century strongly affected the Udis. Specifically, the tragic outcome of Christianization policy conducted by the Russian Emperor Nicolas I in the Caucasus and in the Azerbaijani territories had a negative impact on the fate of Udis community.

It is commonly known that Caucasian Albanians were partly subjected to the assimilation in terms of the language and religion followed with the loss of political superiority as a result of the collapse of the Great Albanian principality ruled by the Mehranids in the VIII century, remnants of this nation (ethnic group) preserved its adherence to Christianity and managed to protect its political and cultural unity, as well as its language, and above all, maintained its ethnic idiosyncrasy through their ethnic names till the beginning of 19th century.

At the same time, the Albanian Apostolic Church was revived in the areas of Artsakh, Udi and Sheki principalities since the X century and they functioned until 1836. However, the tsarist Russia began to pursue the policy of destruction of the historical memory of the Albanians (including the Udis, a nation that managed to preserve its ethnic traditions alive for centuries), with the purpose, political objective, of relocation and settlement of the Armenians in the Azerbaijani territories after the occupation of the Caucasus, and particularly, after the signing of the Treaty of Turkmenchay in 1828 as a result of the insidious policy of the Armenian Catholicos.

According to Dr Mahabbat Pashayeva (2017)[23], a senior research fellow at the National Academy of Sciences of Azerbaijan…quote: "With this aim the Russian Emperor Nicholas I, subdued, discriminated and restrained the Albanian Apostolic Church, which had survived throughout the IV-XIX centuries, Nicholas I ordered the inclusion of Albanian Apostolic Church to be under the administration of the Armenian Gregorian Church by a decree that was sent to the Senate for confirmation on March 11th, 1836. Thus, the painful and long – lasting assimilation process of the ethnic identity and religious affiliation of the Albanian tribes, including the Udis, began after 1836." …end of quote.

Because of ideological assimilation, a part of the Udis was forcibly subjected to identity transformation, suffered *Gregorianization* and *Armenianization*, and the remaining part of the population was forced to adopt Orthodoxy and *Georgianization*. Therefore, as the ethnic identity of the Udis was vanished and blurred

due to the policy in the sphere of religion pursued by the Tsarist Russia in the Caucasus, there emerged contradictory views concerning the origin of the Albanians in the second half of XIX century, most of them refuting each other.

However, despite such a tragic fate, some of them did not forget their history and strove to keep their religious beliefs and ethnic traditions alive. The Udis partly settled in the village of Nij, where they live up to today. They refused to attend the Armenian Gregorian or any other Christian Church in order to protect their language, culture and their faith in the Albanian Apostolic Church by performing the worship at home in a manner required by their belief, and in this way, they preserved their ethnic identity, as well as protected themselves from assimilation.

It is tantamount to emphasize that in the second half of XIX century a part of them underwent the process of *Georgianization*. According to the General Population Census conducted by the Russian Empire, there were many Udi villages in Azerbaijan during the second half of XIX century. In the province of Yelizavetpol are also identified several Udi villages. In the district of Nukha (Yelizavetpol), present region of Oghuz - Azerbaijan, are located the following Udi villages: Vardanli, Mirzabeyli, Sultan-Nukha, Jourlu, Malikh, Yenikend. Furthermore, the village of Kirzan in the district of Gazakh and village of Seysulan in the district of Javanshir were recorded as the Udi villages in late XIX century, but finally they also underwent through assimilation, at a later stage, and the Udis residing in those parts of Azerbaijan were introduced as "the Armenian Gregorians" in conformity with the religious classification of the Russian Empire.

Consequentially the Udis Community of Azerbaijan underwent through a Gregorianization process heavily encouraged by Russian Emperor Nicholas I. In addition to the artificial integration, exposure of the Udis communities into the Armenianization campaign of the second half of XIX century, it is a historic fact that over 120 thousand Armenians were moved from the territory of Iran and the Ottoman Empire to the Southern Caucasus, these actions were taken according to the treaties of Turkmenchay (1828) and Edirne (1829), just after the partial occupation of Azerbaijani khanates by the Russian troops.

According to Dr Nazim Mustafa (2015)[24], …quote: "The Armenians from Eastern Anatolia and Khoy regions moved into the village of Kirzan and settled on these historic lands of Azerbaijan."…end of quote. This was the territory of the former *Ganja khanate* and the population was mainly engaged in gardening and winemaking, as a result with the Armenian settlements established in this territory of Azerbaijan, we have the beginning of demographic processes that proved to be against the national interests and history of Azerbaijani people and was the inception of a terrible and destructive campaign against the multicultural, interethnic and intercultural environment that had existed in the historical lands of Azerbaijan for many centuries.

An important historical event is that, on a parallel fashion with the migration processes encouraged by Russian Emperor Nicolas I, the Udis community living in the historical Azerbaijani lands experienced a bloody ethnocide and maltreatment from the Russian troops. The village of Kirzan, Gazakh county, is a genuine example of a developed ethnic culture, and consolidated economy that was embraced by the Udis community. In this village of Azerbaijan there were more than 700 houses, based on the number of irrigations canals, gardens, and archaeological ruins discovered in the area.

The Udis have lived in Oghuz Region since ancient times and they kept alive their native tongue, unfortunately the Russian-infused assimilation of Caucasian Albanians into the Armenian culture and Gregorian Church dramatically affected their ethno-linguistic characteristics and made them highly vulnerable and significantly weaker towards the defence of Caucasian Albanian culture and valuable customs. The Armenianization of the Kirzan Udis

was accelerated at the beginning of the XX century, in connection with the social and geopolitical processes that were going on in the region. The massacres of 1905-1906 seriously affected the Udis population of Kirzan[25].

Subsequently the Udis of Kirzan took a temporary refuge in Mansurlu, a Muslim village, to survive. In December 1905, the administration of viceroy of Caucasia settled the people of Kirzan in Havlabar district of Tbilisi, which was predominantly inhabited by Armenians. After the ceasefire of interethnic clashes some of the Udi families left Kirzan and established their community at approximately 2-3 Kilometres southward, at the right banks of the Kura River they founded a new village named Yeni Kirzan (New Kirzan). In the 1930s the village of Kirzan became the most densely populated community out of the three villages that are mostly inhabited by the Udis, approximately 40 Udi families were living in this village.

Despite of a series of brutal events in its early and recent history, the Republic of Azerbaijan has strengthened the intercultural dialogue, interfaith harmony and multiculturalism has become a state policy. The President of Azerbaijan H. E. Mr. Ilham Aliyev has prioritized and constantly encouraged the preservation of cultural identities and ethno-linguistic treasures of Azerbaijan[26], which must be underlined especially this time, during the Conference devoted to the 100th anniversary of the establishment of the Azerbaijan Democratic Republic.

The effective multiculturalism policy and dynamic strategy of the Baku Process, led by the Government of Azerbaijan are in concert with the centuries-old literary tradition that was shaped by Azerbaijan's most emblematic writers and philosophers, as Abdulla Shaiq once said: "we are all atoms of a single sun!"

It is a unique sensation to observe that every major writer in Azerbaijan's classical literature, running through the centuries of history, has preserved the values of multiculturalism and has always shared them within the framework of an emancipated world view.

Azerbaijan's literature is a fine testimony of the atmosphere of multiculturalism and tolerance that reigned in the society of Azerbaijan throughout different periods. They are a picturesque 'cardiogram' of Azerbaijan's real-life centuries ago, a tradition that is rarely observed in other contemporary European cultures, encompassed under Muhammad Hadi's[27] genuine paradigm: "Oh, people, we are all brothers!".

Conclusion

Multi identity is the methodological prevention against populism which leads to chauvinism and destructions.

Advantages of multi identities which is the source of encircling multicultural society and protection of the society as a whole, and being presented through BiH paradigm and avantgarde of Azerbaijan are the following:

1. Understanding of the improvement of my own cultural, sociological and political identity only if there is an interaction with other close and/or similar identities.

2. Protection of the comprehensive heritage through the focus on the best from each of us in comparison with other and different ones, and by doing that improving the society as a whole.

Bosnia and Herzegovina and Azerbaijan are the societies which might be a beacon for the rest of the world, having in mind that their soil has been protected by different religions, ethnic backgrounds and cultures, although in the same time of the same habitus, focused on the country as its own, like have been said in 1943, within the Resolution conclusions of the First session of ZAVNOBIH in Mrkonjiæ Grad, Bosnia and Herzegovina28 and in 1918, when was established Azerbaijani Democratic Republic29.

Simple as it is – one for all, all for one, for the benefit of the society as the whole people(s).

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Appraising Current India-China Relations

Dipen Saikia*

[*The pattern of contemporary relationship between New Delhi and Beijing has traversed a topsy-turvy terrain, especially at the bilateral level and vis-à-vis Pakistan. Unresolved border issues, China's frequent claims on the Indian state of Arunachal Pradesh and overall tilt of bilateral trade in favour of China are worrisome issues for India. Undoubtedly, in multilateral platforms like BRICS, G-20, there is often unanimity of views between the two countries on global issues; nevertheless, when it comes to South Asia, specifically with regard to Pakistan, with which China maintains 'all-weather friendly' relations, there is divergence of approaches between New Delhi and Beijing. Ed*.]

Exchange of high-level visits by political leaders between Beijing and New Delhi is often closely watched by the scholars, experts, commentators and diplomats inside the country and outside. In one of his previous articles published October 2014 in a leading weekly, this author had tried to pinpoint differences between China and India. And this brief article endeavours to appraise India-China relations in the present perspective. We shall gauge present problems and challenges confronted by the Chinese foreign policy. We shall also look into changing stance of Chinese moves to balance its relationship with India and other South Asian countries.

China and India, the two giant Asian neighbours, have hosted two multilateral summits in 2016. China hosted the G-20 summit and India hosted the BRICS summit in November 2016. The two countries endeavoured to organise respective summits without any hindrance and free from bilateral differences. Therefore, both countries tried to downplay their differences and sought to create a positive ambience for the summits. A restraint in behaviour has been the call of the time.

First of all, we shall like to assess the changed Chinese tone and instance towards India and other south Asian nations. The geo-politics of the South and East Asia has changed drastically. China is faced with a complex and deteriorating political and security situations in its Asia-Pacific periphery.

First, the contours of Indian foreign policy have changed significantly. The pro-Western tilt which began during the NDA's previous stint and continued during the UPA's two successive terms has now become more pronounced. So much so that the Barack Obama administration wanted India to be given the exalted status of NATO ally. India had concluded the Logistics Exchange Memorandum of Agreement (LEMOA) with Washington in August 2016 in a culmination of a decade of negotiations between the two countries. The LEMOA had been fully operationalised over the past few months of 2018 and in early September 2018, India concluded the third

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foundational agreement, Communications Compatibility and Security Agreement (COMCASA), which is meant for secure encrypted communications. These agreements allow basing facilities for American troops on India's soil in emergency situations.

Besides, the US. and Indian navies have stepped up collaboration in the Pacific and the Indian oceans and in the near future will be cooperating in anti-submarine warfare in the next trilateral Malabar exercises involving India, U.S. and Japan. This exercise will be held in the northern-Philippine sea adjacent to the South China sea. India has also increased its strategic cooperation with Australia and Singapore. Though India has no maritime disputes with China and it has been no threat to the freedom of navigation from the Chinese side, yet India's changing patterns of foreign policy stance and activism has created a sense of anxiety and heightened concerns for the Chinese administration.

Second, the categorical and entirely negative arbitration award against China over its claim to the South China Sea under the provision of the UN Convention on the Laws of Sea is a major setback for it. The award by the tribunal outrightly rejected China's position of its maritime boundary in the South China Sea. The arbitration has trashed the legal validity of the Nine-Dash Line, the demarcation line underlying China's claim to the most of the South China Sea. The tribunal ruled out that China did not have historic title over the waters, eco-system and underwater resources of the South China Sea.

Though the Chinese administration has criticised the tribunal's verdict outrightly and regards this decision to be interference in its internal matter, but this verdict is definitely a setback for China. Geo-political competition is gradually eschewing multilateral institutions. Changes in global order have set in. Great power rivalry needs a new mechanism to manage conflict. Multilateralism is on the wane.

Third, China's relations with ASEAN nations are now under unprecedented strain. The South China Sea dispute has brought strain in relationship between China and its neighbouring countries, Vietnam, the Philippines, Brunei, Malaysia, Indonesia and Taiwan. The Philippines does not want confrontation with China but it is insisting that the UNCLOS judgement should be the basis of negotiations but China insists that the talks to resolve this issue should be outside of the Hague treaty. All the countries involved in the dispute with China, especially Vietnam, Indonesia, Malaysia and Brunei have welcomed the UNCLOS treaty.

Fourth, the US has deployed anti-missile defence system. The THAAD in South Korea has worsened American relations with South Korea. China has nurtured close economic, commercial and cultural relations with South Korea assiduously but now it is also under tremendous strain.

While the US and Japan are perceived to be major security threats to China in this region, these new and adverse developments have led Beijing administration into a state of jitteriness.

In this adverse scenario, China wants to keep its western periphery with India relatively stable and benign. It is why the Chinese media is saying that there is convergence of interests between

India and China than differences. China is anxious that India's move going closer to the US will be averse to the Chinese national and global interests. It is why China has cautioned India against falling into a trap of hegemonistic power mechanisms and designs.

China is interested in evolving a new South Asia policy. The outreach is in line with China's revamped approach towards India's other neighbours. China is intending to develop relations with Bhutan, Myanmar and Nepal. With the increase of trust level between China and India, China would succeed in developing relations with South Asian countries

India's reaction to the Tribunal Award has been measured. It has called for utmost respect for the UNCLOS but also stressed the need to resolve differences through peaceful dialogue. China expected that in G-20 summit, the US along with its allies and Japan would raise South China Sea issue to embarrass China. China's current occupation is to prevent India from escalating its stand on this issue. India's stand on this burning issue may be crucial. This situation gives India a tactical advantage and edge. It is why China has subtly changed its stand on issues vital for India.

On China's opposition to India's membership of the nuclear suppliers' group [NSG], it has been agreed that a focused dialogue should take place between China and India, between the Indian Joint secretary dealing with disarmament and international security and China's director general of arms control and disarmament.

On other bilateral issues, another mechanism has been established at foreign secretary levels.

Annual strategic dialogue to resolve border dispute is functioning at foreign secretary level.

Activities of China in Pak-occupied Kashmir, one road initiative [OBOR] and listing of Masoor Azhar as a terrorist at the UN were also discussed in New Delhi during the recent visits of Chinese dignitaries.

In the present scenario, the strategic role and importance in Chinese regional and global calculations has increased significantly. Pakistan has proved itself a low-cost but effective proxy against India. China's ambitious road link project cannot be completed without Pakistan's cooperation. China wants to develop Pakistan's Gwadar port for its foreign export-import purposes. Pakistan is also important for China's West Asian policy and interests.

How to handle India-China relationship is a million-dollar question. Militarily and economically, India cannot surpass China. Confronting China in alliance with the US is a risky and dangerous proposition. China in alliance with Pakistan will make India vulnerable.

The setting and managing India-China relations has been complex, risky and intractable. The leaders of the two countries have managed their relations on an even keel despite adversarial nature. Careful balance is needed between competitive and cooperative components of their unique relationships. A bold leadership with tactful handling of diplomacy can play a vital role in narrowing down differences and normalising relationships between the two Asian neighbours.

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Human Rights Eclipsed!

Dr.Deepan Das*

[*Human rights can be obsessive and literature can be rhetorical. We sense a shared human fate and we recognize a common form—the human body, but we also grapple with the discomfort of what we do not know about individual normality and alien. It seems that one must have psychoanalytic resonance if it is to be intelligible to the discourse of human rights. The question of passion of existentialism interfaces both the nature of man and structure of literature. Paradigm shift is a possible form of a global ethos that operates on the assumption that was in an inevitable aspect of human nature. Human subjective side in literature is explored by 'absurdist'. It starts in history and ends in politics. No science reduction or mystical can completely understand this force—the unknown.*]

Politics of human rights can be nostalgic. The more inclusive and more tolerant the politics, the stronger and wiser is the literature that analyse human rights. Identifications are sometimes more pressing that seem to be exclusive. Public/ private division in relation to moderation and absurdity provide every individual with distorted image that is raising gigantic obstacles before any dialogue possible through contract. There is sparring within the mainstream of the field which gives impression that now in literature, having their day.

Human Pathology

Albert Camus, born in 1913, was closely linked to his fellow existentialist Jean Paul Sartre once upon a time. Here, the story of 'Stranger' is narrated by a doomed character Meursault, and is set between two deaths, his mother's and his own. He does not mourn his mother's death. He had sexual relationship with his previous subordinate day after his mother's death whom he confessed of not loving. Like Dostoevsky's Raskolnikov from 'Crime and Punishment' (1866), he reaches self- knowledge by committing a crime-he shoots an Arab on the beach without explicit reason and motivation and he had a headache. Meursault is condemned to die as much for his refusal to accept the standards of social behaviour as for the crime itself. The absurd man will not commit suicide. He wants to live without relinquishing any hope, passionate attention and this fascination liberates him.

For Sartre, the first word is existentialism. He, in 'Being and Nothingness', has emphasized the importance of consciousness and the world. Sartre's "nausea' has its source in the double awareness of subject and object, of the separation of consciousness and nature—in man's negation of being as he tries symbolically to 'reject' a world from which he is effectively rejected.

From then on man is a useless passion. The concept of authentication is opposed to the state of real transcendence of the 'absurd'. For Sartre 'existentialism' will never take man as an end, for a man is always in a state of formation. This is the existentialist tension in Camus' thought that no theoretical formulation, no dialectic process can resolve. In Camus' authentic moderation, the contact with being and with other is not given. Human being, though independent, stands alone.

For Hobbes, the state of nature which is imaginary is essentially perverted and that pervert ability is the positive inspiration for

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psychoanalyzing human rights. What Hobbes had done gets culminated in Kant's rational and moral theses. Kant, by including morality and rationality in his theses, overcomes pervertiveness[1]. Any statement whether written nostalgically imagined or recounted on an analyst's couch over a period of years as fabrication— facts are distorted and relationship are coloured. It is not only becoming but also managing. As man and woman refused to stay in state of nature, history resolutely refuses to state in the past. According to Hobbes, it is the passion of wants and fear that govern and for Kant, it inhabits the present in the machine of orderliness and reason.

It seems that one must have some psychoanalytic resonance if it is to be intelligible to the discourses of human rights. What is the relationship of unconsciousness with absurdity? The latter takes every happening as normal consciously. Hobbes already found comprehensive psychology in politics. State of nature is imaginary without law of nature like literary texts. When we speak and write, it is directed towards 'other'. If other has different opinion, then it is exclusive. State of nature is also exclusive for those who do not obey the law of nature.

However, a word about how psychoanalytic theory may or may not work to illuminate the relationship between an author's life and his or her work, though this was a compelling line of inquiry. In fact, psychoanalysis is most useful as an interpretive methodology less in its consideration of rational, the real and the known than as a means to access to what is unknown or knowable only loosely tethered to the historical real.

Infantile meaning from Adult Text

The most powerful diagnostic tool of psychology is the ability to desire unconscious and infantile meanings from a conscious and adult text. The reductive principle may lead to significant distortion whereby all events begin to look the same when seen through analyst's peculiar prism.

Hobbes' desire is to make sense out of past state of nature as he understands it in the present. Any statement whether written nostalgically imagined or recounted on an analyst's couch over a period of years as fabrication— facts are distorted and relationship are coloured. It is not only becoming but also managing.

As man and woman refused to stay in state of nature, history resolutely refuses to state in the past[2]. In the view of Charles Dickens[3], individual characters produced by history cannot be fully understood. In his novel 'A Tale of Two Cities', of course, the question is big one—the French Revolution proclaims 'Liberty, Equality and Fraternity', the novel takes up the panorama of social events that sets its signs on the grandest horizon[4].

Invented other

In the name of 'Tolerance' is the invented 'other' to whom one gives space as Locke does, possibly has something in common with ones' self. A coherent politics of empathy could be imagined as real possibilities for the future. The existence of contracts is manipulated human rights and this can be done through shifting identity from state of nature to state of literature.

Deconstruction is of great assistance to the post-human culture when it comes to analysing its relationship with literature. The reader enters through the text to another's space imaginatively and that enhances normative identification of John Locke[5]. The central and most urgent political paradox of our time is communication. What Hobbes calls 'management' of state of nature, Freud calls as 'displacement' in psychological sense. For Hobbes, it is management of state of nature that brings an order to which everyone obeys. Freud expresses the effects of historical situation on the minds and heart of individuals who are imprisoned in a particular space and time[6].

The picture of Kant is very clear. In the view of Kant, when all individuals act in the same way that reason creates a universal law. This

universality makes individual imprisoned in particular space and time.

Many dissents of human rights have considered ways to move across centres and peripheries instead of encouraging one-way travel to a fictitiously fixed notion of identities from where one tried the differences. The action point to majority trends in a certain ideal in typical ways with Western literature carrying promises around the world. The world of simultaneous homogenizing forces around market capitalism, information technology and global consumerism begs the question as to whether there is the appearance of a single universal system in literature like literature of Western philosophers—Hobbes and Locke. They have tended to place human rights in a transcendental position with respect to all other discourses[7].

Kant situated knowledge in quasi-analytical and synthetic judgments—within historical context in analysing texts. There is the necessity of 'a priori' institutions without which we cannot perceive and conceive the objects. The transcendental identities echoing in Kant reverberate throughout, making him believe that he had secured new concept of literature[8].

Human rights are conditioned by 'a priori' of literature. Levinas proposes inter-subjective relations not as reciprocal but asymmetrical relations[9]. It is precisely in transcending the relationships. The non-egalitarian and interpersonal structure of ethical relations that transcends the political order is corrected by the requirement of exclusiveness which comes by taking into account the third party[10]. But in case of Camus, there is gradual appearance and disappearance of subject or object in the text.

Inter-subjectivity is not only reciprocal but also asymmetrical that joins the public with private spheres. In believing universalism, first we have to explore the domain of universalism. Then there is search for content in universalism. Then we have to see how it solves the problem of private/public dichotomy within universalism which is quite important for analysis of literature. The real is an extra-moral matter, similar to what we find in Kant's moral system of rights. The Lacanian subject can change the destiny of an unconscious desire to the point of being verbal to the second power since every act of speaking and writing involves an act of addressing other that always implies a search for recognition of rest[11].

In applying psychology to literature, we prove that nothing can be fully repressed that challenge historical politics. Paradigm shift is a possible form of a global ethos that operates on the assumption that was inevitable aspect of human nature. Literature of nationalism starts from romanticism but ends in maintaining order in Fascism. For Fascism, the meaning of history is something that lies outside it.

Human subjective side in literature is restricted by rationality. Cultural studies attempt to expose and reconcile the division of knowledge in literature. The conceptual barrier between the so-called high and low culture in literature has been increasingly seen as political distinction rather than aesthetic and intellectual one.

How class concept of Marx exists between the two? Literature idealization of nationalism crossed the sword of individualism of state of nature. The sweeping idealization of the nation-state also serves to counter the opposing ideas of individualism. Individualists radicalize human rights. They criticize fascism particularly because of its totalitarian character and its rejection of human rights. Nazism sought to destroy individual liberty by authority of state and reduce individual to means to serve the end of state. It seeks to accentuate the irrational elements in human nature while individual emphasized rational nature of man.

Dickens' view is that how the duty of the individual is to elevate himself to the heights of national consciousness and lose completely his own identity in it. He/she has individual rights only in so far as they do not conflict with the needs of the sovereign state. On the one hand, it

subscribes to power and force. It has systematically undermined reason and human rights and subordinates it to the force of institutions. Social psychologists have found rich material for study of the abnormal condition of society.

Also, in politics Fascism is identified with sick mental attitude which sets aside reason as well as sound moral and social principles for the fulfilment of ambitions of narrow groups. If we analyse 'Mein Kampf', then Fascism rejects equality and substitutes it with principle of hierarchy[15]. It criticizes individualism and asserts that all rights and values are derived from state and are found in subjection to authority.

Hegemony of Literature

We admit it into the transference as a playground in which it is allowed to expand in almost complete freedom and in which it is expected to display to us everything in the way of pathogenic instinct that are hidden in the subject's intermediate region between illness and real life through which the transition from the one to other is made. The conceptual barrier between so-called high and low culture in the literature has been increasingly seen as political distinction rather than aesthetic and intellectual one.

Nationalism aims to examine its subject matter in terms of cultural practices and their relation to power. It attempts to expose and reconcile the division of knowledge in literature. As capitalist revolution has spread throughout the world, cultural studies have begun to analyse local and global forms of resistance to Western hegemony in literature. The conceptual barrier between so-called high and low culture has been increasingly seen as political distinction rather than aesthetic and intellectual one.

It is about nationalism in 'A Tale of Two Cities'[12] by Charles Dickens or about nationalism like Hitler's 'Mein Kampf'[13]. Dickens is often associated with sort of secular-humanist-democratic idea expressed in public discourses of the French Revolution. But he does not

glamorize either the intention or practices of the revolution himself. Hitler who has written 'Mein Kampf ' believed in the efficacy of irrational propaganda. The motto is 'Everything for the state; nothing against state; nothing outside the state' is also slogan in support of theory of contract of Hobbes.

In Fascism, the concept of class antagonism is rejected in favour of organic unity of nation state that fuses and reconciles the anti-theses of class interest and embraces racialism. The sweeping idealization of nation-state also serves to counter the opposing ideas of individualism[14].

The sweeping idealization of the nation-state also serves to counter the opposing ideas of individualism. Individualists radicalize human rights. They criticize fascism particularly because of its totalitarian character and rejection of human rights. Nazism in 'Mein-Kampf' sought to destroy individual liberty by subordinating individual to absolute authority of state and reduced individual to means to serve the end of state. In this book, Nazism seeks to accentuate the irrational elements in human nature while individual emphasized rational nature of man.

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Also, in politics Fascism is identified with sick mental attitude which sets aside reason as well as sound moral and social principles for the fulfilment of ambitious of narrow groups. If we analyse 'Mein Kampf,' Fascism rejects equality and substitutes it with principle of hierarchy[15]. It criticizes individualism and asserts that all rights and values are derived from state and are found

in subjection of authority. The question does not arise whether end of antagonism is end of human rights what previously set the model[16].

Alien Restructured

Literature can be rhetorical. But state of nature creates obsessive individualism. Universal human rights are the un-deconstruction condition of deconstruction if these do not consider the literature of 'other'. It seems that one must have some psychoanalytic resonance if it is to be intelligible to the discourses of rhetoric on human rights. We must create a dialogue between modernism and post-modernism to enrich literature on human rights by making question of reasoned deliberation central to otherness.

The politics of psychoanalysis depicts the thing as that which always eludes symbolization rooted in allegiance to the Freudian universal law of incest and the 'Oedipus Complex that structures human desire and 'other' relationship. The 'thing' as Lacan develops, comes to impact language in negative way from the point of human rights, as that which manifests desire for the real. It is a pre-symbolic object characterized primarily prior to any representation. The 'thing' remains unfathomable excess and outside the moral relationship.

Advanced capitalism has evolved into a new stage of human history. Like earlier modernism, it is typified by a series of problems, including the loss of a core or essential sense of self. The use of symbolic as much as material means to control individuals, the increase in salience of cultural resources as both tool of repression and potential resistance makes the emotional disengagement of individual from culture. The predominant liberal multi-culturalist model neglected the very direct encounter of human rights of other. Within literature, the encounter with the real is most often equated with excess of the stuff that penetrates through the press in the surface, like a science fiction alien who has an excess of existence of over-representation without existence.

Literature expressed the domain content of the alien restructure. The point is the state of nature in public sphere with individual possessing private rights like life, liberty and property. But the literature basically deals with public sphere. The challenge is how the private rights interface with the public sphere in literature. 'Other represents one of the many facets of the mystery and wonder of our existence when we encounter someone unknown to us.

Concluding Observations

We have to see as to how human rights have been non- existent in history as alien and over-representation in politics as multi-culture. We have to observe how human rights play as non-existent or expressive presentation in state human nature and structure of literature respectively. It attempts to expose and reconcile the division of knowledge as alien of other planet. As capitalist revolution has spread throughout the world, and the public/ private sphere division, cultural studies have begun to analyse local and global forms of resistance.

The over-representation between so-called high and low culture in the literature has been increasingly seen as political distinction rather than aesthetic and intellectual one with imprisoned structure. The tension of encountering other is a force that comes from undiscovered place. No science reduction or mystical can completely understand this force—the unknown. The importance given to unconsciousness in psychoanalysis is criticized by feminists on the ground of public/ private divisions.

The use of symbolic as much as material means to control individuals, the increase in salience of cultural resources as both tool of repression and potential resistance makes the emotional disengagement of individual from culture. State of nature of less non-existent is accomplished in

over-expression of structure of literature. End of antagonism does not end 'absurdist' and 'existentialism'. So, the question is how human rights and 'self' ultimately face the challenges from various directions through imprisonment.

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Mitigation of Climate Change through Interlinking of Rivers

Siddhartha Phukan*

[While taking cognizance of the vagaries of climate change and their adverse impacts on human organism, society and surrounding environment, the author in this brief article moots he suggestion interlinking of rivers as a viable means to mitigate adverse impacts of climate change. Ed.]

In a country as geographically, culturally and economically diverse as India, this debate is taking centre-stage. Diversity is a source of great pride in India, but can be problematic as well – not only in terms of the culture, language, and social status of its people, but in terms of the geographical distribution of natural resources. Water is one of the most controversial and talked about issues in India today, creating enormous conflict between states, some of which are suffering from floods during the monsoon, and others that are literally waiting days for water to be transported to them from other places.

Global climate change, rapid population growth, and a burgeoning upper class with high rates of consumption all play a role in this conundrum, but the fact remains – many people in India are desperately in need of water, with a freshwater availability of 1,880 m3/capita per year compared to 1,563,168 m3/capita per year in the United States. Water is important in India not only to meet basic human needs, but to sustain agriculture. Two third of the Indian population is employed in agriculture, even though agriculture only contributes about 25% to the yearly Gross Domestic Product.

Climate is the average weather condition for a longer period and for a larger area. Climate has to play a vital role in the economic development of any country, be it developed or under developed. The impacts of climate change events that have occurred in various parts of the world bear testimony to this fact. Today America, China, Indonesia and India, in that order, are considered to be the four largest emitters of carbon dioxide. Most of the impacts have occurred in the last decade and have been increasing in frequency and intensity.

An important issue in global warming is its impact on the environment, and water resources in particular. During the last three decades many studies have been devoted to this latter problem. The majority investigated the effects of eventual climate change on water resources in terms of water volumes and only a few have yet taken up its effect on seasonality of flow, i.e. river flow regimes. The IPCC Third Assessment Report (IPCC, 2001) draws attention to changes in the timing of stream flow caused by global warming and the increasing interest in the temporal changes of the river flow regimes is manifested by many quite recent studies on this topic.

Observed warming over several decades has been linked to changes in the large-scale hydrological cycle such as: increasing atmospheric water vapour content; changing precipitation patterns, intensity and extremes; reduced snow cover and widespread melting of ice; and changes in soil moisture and runoff.

Globally, the negative impacts of future climate change on freshwater systems are expected to outweigh the benefits. By the 2050s, the area of

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land subject to increasing water stress due to climate change is projected to be more than double that with decreasing water stress. Areas in which runoff is projected to decline face a clear reduction in the value of the services provided by water resources. Increased annual runoff in some areas is projected to lead to increased total water supply. However, in many regions, this benefit is likely to be counterbalanced by the negative effects of increased precipitation variability and seasonal runoff shifts in water supply, water quality and flood risks.

Higher water temperatures and changes in extremes, including floods and droughts are projected to affect water quality and exacerbate many forms of water pollution-from sediments, nutrients, dissolved organic carbon, pathogens, pesticides and salt, as well as thermal pollution, with possible negative impacts on ecosystems, human health, and water system reliability and operating costs. Changes in water quantity and quality due to climate change are expected to affect food availability, stability, access and utilization. This is expected to lead to decreased food security and increased vulnerability of poor rural farmers, especially in the arid and semi-arid tropics and Asian and African mega deltas.

There is considerable uncertainly in the projected magnitude of change in rainfall and temperature for India. The increase in temperature is less in Kharif than in Rabi crops. The Rabi rainfall will, however, have larger uncertainty. Kharif rainfall is likely to increase by as 10%. Increase in atmosphere carbon dioxide has a fertilization effect on crops impacting their growth and productivity.

The expected magnitude of change in climate factors in South Asia

Climate Factors	Rabi		Kharif	
	2010	2070	2010	2070
Temperature 0C Increase	0.3 to 0.7	1.1 to 4.5	0.1 to 0.3	0.4 to 2.0
CO_2	397-416	605-755	397-416	605-755

Source: Inter-Governmental Panel on Climate Change (IPCC) of United Nations Report

The magnitude of projected changes in temperature, rainfall and carbon dioxide in future in different parts of the world, including India, has been compiled by the IPCC. According to this report, by 2010 CO_2 level would have increased to 397 – 416 ppm. This would further increase to 605-755 ppm by 2070.

Rivers, the natural channels for water, carry various nutrients and minerals. They modify local microclimates, including temperature and humidity. Any large-scale change in their course will eventually change the patterns in which these environmental entities flow and give shape to the existing local and regional scale climate systems. It cannot be denied that environmental assets, e.g. air and water quality, soil fertility, nutrient cycles, and climate have real values. These environmental public goods are, in fact, key constituents of sustainable development. It is; therefore, important to ensure that these entities are used and managed wisely to maximize long-term improvement in living standards.

Inter-linking of rivers, although primarily aimed to mitigate problems of floods and droughts in different regions of the country, it is said that apart from addressing the problems of floods and

water scarcity, entails enormous potential to deliver advantages such as substantial and cost-effective hydroelectric power, enhancing food security, and an alternative transport system of navigable waterways.

Claimed as more efficient and effective than the present road system. It is also argued that it will help to reduce job-seeking migration from rural to urban areas, as it is expected that the interlinking of rivers will create numerous local jobs. However, critics identify several problems. They cast doubt on its financial and socio-political implications; emphasize rehabilitation problems, and highlight uncertain impacts for soil and other ecosystems (Gurjar. B.R, 2003).

Interestingly, the overall impact of interlinking of rivers on regional climate may be constructive. It is because this project is estimated to produce substantial amount (up to 34 giga watts) of non-polluting hydroelectric power and allow the substitution of a great number of fossil fuel-based transportation systems that currently cause considerable air pollution. The reduced particulate pollution might improve the regional air quality while save greenhouse gas (GHG) emissions and also could impart benefits from the global climate change perspective. Thus, the interlinking of rivers is likely to play a significant and at least partially environment – friendly role in meeting the increasing energy demand of an expanding population and economy of India.

That would otherwise be met in the long run by the consumption of additional fossil fuels as well as bio-fuels, which emit substantial amount of air pollutants rating ambient air quality, by reducing oxidizing power of the atmosphere (Lelieveld, J, 2001). In turn this will influence the solar radiative balance and alter local and regional climate systems.

Moreover, it would be interesting to learn how this project, with a potential to annually irrigate an additional 35 million hectares of agricultural land, will influence regional carbon and nitrogen cycles. A carbon sink is created when plants remove carbon dioxide (CO_2) from the air through carbon fertilization effect and store it in their tissues or in the soil as organic matter (Kumar. K & Kavi. S, 2001). Also, better practices in the agricultural sector can reduce CO_2 emissions to the atmosphere.

It is, therefore likely that the substantial increase in agriculture activity that this project entails will enhance the carbon sink capacity within India (Assuming better agriculture practices are adopted), but at the same time it also increases emissions of nitrogen compounds and methane. Nitrogen compounds and methane may change the ozone budget that has the potential to further intervene in the oxidizing capacity of the atmosphere through hydroxyl chemistry. These chemical species are also known as greenhouse gases with the capacity to change the climate.

Along with other important studies, hydrologic and climate impact assessment of such a mega civil engineering project of linking 37 rivers through a maze of 30 canals totalling 12,500km in length warrants study. In addition, how current trends in global climate change may affect future Indian rainfall, Himalayan glaciers, and flow of rivers etc., also need to be investigated.

Climate change affects the function and operation of existing water infrastructure – including hydropower, structural flood defences, drainage and irrigation systems – as well as water management practices. Adverse effects of climate change on freshwater systems aggravate the impacts of other stresses, such as population growth, changing economic activity, land-use change and urbanization. Globally, water demand

will grow in coming decades, primarily due to population growth and increasing affluence; regionally, large changes in irrigation water demand as a result of climate change are expected.

Current water management practices may not be robust enough to cope with the impacts of climate change on water supply reliability, flood risk, health, agriculture, energy and aquatic ecosystems. In many locations, water management cannot satisfactorily cope even with current climate variability, so that flood and drought damages occur. As a first step, improved incorporation of information about current climate variability into water – related management would assist adaptation to longer-term climate change impacts. Climatic and non-climatic factors, such as growth of population and damage potential, would exacerbate problems in the future.

In order to meet the targets (domestic and those emanating from the Paris Agreement) on carbon neutrality by 2021, Costa Rica – on its national and subnational level – is now focusing on transportation. Modern *passengers and freight* transportation are one of the largest polluters all over the world. At the same time, it is one of the sectors most tedious to decarbonize. In Costa Rica itself, transportation accounts for some 2/3 of carbon/green-house gas emissions.

Using incentives and subsidies for cleaner vehicles, particularly electric mode of public and personal transportation, the state and city authorities aim to greening and decarbonising. Skilful recalibration of petrol taxing and road-tolls could be one of the solutions. Of course, the easiest way to get to carbon neutrality is to introduce the carbon quotas by limiting the fossil fuels consumption.

However, it has to be reconciled with the current technological possibilities to switch to electric solutions. The batteries, its life time, recharging mode and speed, dispersion and availability of sockets as well as the weight and price of batteries are some of the challenges for years if not decades to come, not only to Costa Rica but even for the world's technological champions.

On the other hand, as the Costa Rican economy grows, demands for the old-fashioned ICE (inner-combustion engine) cars is rising. In 2017, on every new-born baby two new cars were registered (in contrast to some 120 new electric cars). For over 60% of population, diesel- fuelled cars and locomotives are daily choice of commuting. The country already ranks second in per capita emissions in Central America, which makes further electrification both a logical choice and urgent necessity.

Elsewhere in the world, governments are also struggling with how to balance financial means and the tasks; driving habits and curbing the emissions, consumeristic social styles with a future imperative, but it seems Costa Rica is going braver and further than most. Therefore, its greening of politics, energy, economy and international conduct is worth to closely monitor and emulate.

Perhaps the greatest long' term danger to human health from climate change will be the disruption of natural ecosystems, which provide an array of services that ultimately support human health. Biotic systems- whether in forests, rangelands, aquatic environments, or elsewhere- provide food, materials, and medicines; store and release fresh water; absorb and detoxify wastes; and satisfy human needs for recreation and wilderness. They are also intimately involved in sustaining the genetic basis of agriculture.

A potential health benefit of warmer global temperatures could be fewer cold-related deaths, as winters become milder. Yet, experts believe that the decrease in mortality will be negligible as compared to the increase in mortality resulting from global warming; studies indicate that higher mortality is generally associated with heat waves than cold spells.

It is unequivocal that climate change is happening and is likely to expand the geographical distribution of several vector-borne diseases, including malaria and dengue etc. to higher altitudes and latitudes. India is endemic for six major vector-borne diseases (VBD) namely malaria, dengue, chikungunya, filariasis, Japanese encephalitis and visceral leishmaniasis. The upcoming issue of climate change has surfaced as a new threat and challenge for ongoing efforts to contain vector-borne diseases. Impact of climate change on dengue reveals increase in transmission with 2°C rise in temperature in northern India. Re-emergence of kala-azar in northern parts of India and reappearance of chikungunya mainly in southern states of India necessitates better preparedness to combat the threats posed by climate changes.

Conclusion

Mitigation measures can reduce the magnitude of impacts of global warming on water resources. Interlinking of water should be an instrument to explore adaptation measures to climate change. Successful integrated water management strategies include, among others: capturing society's views, reshaping planning processes, coordinating land and water resources management, recognizing water quantity and quality linkages, conjunctive use of surface water and groundwater, protecting and restoring natural systems, and including consideration of climate change. In addition, integrated strategies explicitly address impediments to the flow of information. A fully integrated approach is not always needed but, rather, the appropriate scale for integration will depend on the extent to which it facilitates effective action in response to specific needs. In particular, an integrated approach to water management could help to resolve conflicts between competing water users.

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Yoga for Human Well-being

Dr Rasmirekha Sethy*

[*Health is much more than mere absence of disease of the body and mind. We have several facets of our being: Physical, emotional, social, intellectual and spiritual. A harmonious functioning of all these aspects, called integrated functioning, is the true indicator of our efficacy and well-being. It arouses from a peaceful, optimistic and objective attitude towards life. Yoga is well known throughout the world for its efficacy in promoting health and well- being. The original source of this system is "Patanjali's Yogasutra" which is dated about 2500 years back. Yoga is often mistaken to be only a physical and breathing exercises but it is a profound knowledge system which encompasses much larger questions about life and the universe.]*

Patanjali's Yogasutra is an acclaimed and highly valued text on the subject written by Maharshi Patanjali. It explores the great depths of the mind and its tendencies which keep causing unrest, despair, pain and sorrow in life. It explains the importance of disciplining body, breathing, and mind, gives techniques of developing a harmonious and coordinated functioning of body and mind. It also goes into the great depths of our being that transcend body and mind consciousness, and unravels its mysteries to those who care to practice, follow and experiment with its ideas and suggested life style.

In the words of Shri Yogendra (1975), "Yoga is an integrated technology of self -culture and self-education of the physical, the mental, the moral and the spiritual, yoga in that sense is the science of man." Yoga is a complete system that explores the depths of the inner world providing guidance on how to deal with mind, emotions, thoughts and habits to enable one to live efficiently in the maximum productivity and peace in this ever-changing world. It has a detailed technology through which a person can attain the deepest spiritual level called Samadhi.

Many other texts discuss aspects of Yoga, including Upanishads, the Bhagwat Gita, the Hatha Yoga Pradipika, the Shiva Samhita and various Tantras. The Yoga Sutras of Patanjali is a foundational text of Yoga. It contains 4 chapters. The first Chapter speaks on Samadhi Pada (51 sutras) sutras which refers to a blissful state where the yogi is absorbed into the one. This chapter contains the famous definitional verse: "Yoga schitta vritti Nirodhah" means the arrest of the thoughts of the chitta. In another chapter the Sadhana Pada (55 sutras), sadhana is the Sanskrit word for "Practice" or "discipline". This chapter includes Kriya Yoga (Action Yoga) and Ashtanga Yoga (Eight-fold or Eight Limbed Yoga)

Ashtanga Yoga

According to the highest perception of Indian philosophical/spiritual traditions, there is a deeper reality behind the (apparent) manifest universe including human beings. This deeper reality is called Atman or Brahman; merging of individual consciousness with this deeper reality is Yoga. Thus, this state of unification of the two in consciousness, as well as the mental process and discipline through which this union is attained are both called Yoga. This sublime state can be reached only by self-culture and discipline.

This process of Self-Culture has eight-fold dimensions called Ashtanga-Yoga. These eight steps of yoga indicate a logical pathway that leads to the attainment of physical, ethical, emotional and psychology-spiritual health. It involves eight-

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steps which has been divided into two groups such as in the following

Bahiranga Sadhana (external practices which includes 5 steps) (1). To step the lower human instinct (Yama) (2) To culture positive human virtues (Niyama) (3) To train the body for an upward mental journey (Asana) (4) To use the breath in the upward journey (pranayama) (5) To sense the organs not to disturb & cooperate (Pratyahara)

Antaranga Sadhana means internal practices. The practices are exclusively mental (6) To hold the mind on a point (Dharana) (7) To elongate one Vritti in the mind (Dhyana) (8) To be one with the object of concentration to the extent of forgetting the existence of the mind (Samadhi).

Detailed description are as follows

- Yama- Moral foundations of a person. So, it refers to five-fold moral qualities e.g. (i) Ahimsa (Non-violence of any kind, physical or mental or to stop the instinct of hurting others physically, verbally and mentally), (ii) Satya (truthfulness in thought and actions and to maintain oneness in thought speech and action), (iii) Asteya (Abstaining from misappropriation of any kind and to stop accepting things from others which is not backed by moral sanction), (iv) Brahmacharya (freedom from craving from all kinds of sensual pleasures or to control the instinct of sex), (v) Aparigraha (to stop the tendency of accumulating things beyond requirements and an attitude of Non-Possessiveness).

- Niyama- It refers to five-fold daily practices- It means (i) Saucha or Purity or cleanliness of the body and mind. Satwic food, cleanliness and a mind which is full of positive thoughts and feelings. (ii) Santosh or Contentment or to be contended, (iii) Tapah means to undergo every hardship on the way of attainment of the goal (Austerity), (iv) Swadhyaya means to provide regular inspiration to the mind by reading spiritual literature. This will not allow the mind to forget the goal (Self Study) and (v)

Iswarapranidhana means seeking the divine help (Self -surrender)

- Asana – means asanas are numerous (i) To make the body disease free.

ii. To train the body to remain steady in one posture for the higher mental practices.

iii. Body is closely related to mind. No mental work is possible if the body does not cooperate.

- Pranayama-It refers to health of the body and mind. Regular practice of certain exercises of the body with the coordinated breathing are essential for a healthy life. These have deeper and deeper layers of meaning for inner transformation and attunement to higher levels of consciousness. The term prana is an auto energizing force that permeates everyone as well as the universe at all levels. It acts as physical energy, mental energy, intellectual energy, spiritual energy and cosmic energy. It permeates all beings and non- beings. Prana is the sum total of all energy that is manifest in the universe. It is the vital force.

  Breath is the external manifestation of prana. By exercising control, the subtle prana inside. Control of prana leads to control of mind. Regulated breathing, Physical exercises coordinated with style of breathing

- Pratyahara- Withdrawing the senses/Indriyas from outer world. Indriyas are the worst distracting factors of the mind. Mind is never stabilized, if the Indriyas run here and there.

- Dharana- It means to hold. To hold the mind on a particular point. The point may be somewhere outside the body or inside the body. It also refers to Mental Concentration.

- Dhyana- This is the advanced stage of Dharana. Prolongation of one vritti in the chitta is dhyana. It means meditation on the divine. It may be of many types such as sthula, sukhasma, jyoti, omkara, saguna dhyana or nirguna dhyana etc. Prataya Ekatan Stretching of one Vritti

- Samadhi is the advanced stage of dhyana. It is the stage where the mind almost forgets its own existence. It is the merging of the individual consciousness with cosmic consciousness, spiritual enlightenment

  Vibhuti Pada: (56 sutras) Vibhuti is the Sanskrit word for "power" or "manifestation". Attention should be on Liberation. Then Kaivalya Pada (34 sutras) Kaivalya literally means "isolation" but as used in Sutras stands for emancipation, liberation and used interchangeably with moksha (Liberation) which is the goal of Yoga. The Kaivalya Pada describes the nature of liberation and the reality of the transcendental self.

1. Meditation –It refers to the quieting of mind. The value of meditation in alleviation of suffering and promotion of healing has been known and practiced for thousands of years and various techniques have merged in the process. However, all the meditation techniques can be grouped into basic categories: Concentrative meditation and Mindful meditation.

- Concentrative meditation- This technique focuses the attention on the breath, an image, or a sound or a mantra i.e. chanting of sacred words helping in the quietening of the mind, in allowing a greater awareness and clarity to emerge. There is a natural relation between breathing and emotional states. Anxious, frightened, agitated or distracted mind is associated with shallow, rapid and uneven breathing whereas the calm, focused and composed mind brings out slow, deep and regular breathing pattern. Focusing on the continuous rhythm of inhalation and exhalation.

  As a result, the breathing will become slower, and deeper, and the mind becomes more tranquil and aware. Similarly, some people find it easy to concentrate on an image or sound and words. It may be an image of a personal God or a beautiful natural scene. Chanting of sacred words of one's religion also is universally recognized as a calming force. All these techniques help in gathering our sacred and distracted mind and make it slowly more and focused and contemplative. It is not easy to do as the mind has a tendency towards distraction.

It requires constant and sincere practice of concentrative meditation to reach to a certain level of inner calmness and peace. A peaceful mind is a non-reactive mind that does not get easily affected by the vagaries of everyday life. The simplest form of meditation is to sit quietly and focus attention on the breath. As one focuses one's awareness on the breath, the mind becomes absorbed in the rhythm of inhalation and exhalation. As a result, breathing will become slower and deeper, and the mind becomes more tranquil and aware.

- Mindful meditation- Mindfulness is awareness of one's thoughts actions or motivations. The person sits quietly and simply witnesses whatever goes through the mind, not reacting, or becoming involved with thoughts, memories, worries or images.

- How meditation works: Research has shown that meditation affects not only our psychological states but also our physiological well-being. Meditation brings a state of relaxation that promotes healing. Research conducted by R. Keith Wallace at U.C.L.A on the transcendental Meditation reveal that during meditation the body gains a state of profound rest. At the same time, the brain and mind become more alert, indicating a state of restful alertness.

A laboratory study of practitioners of Maharishi Mahesh Yogi's transcendental meditation (TM) carried out by Benson and Wallace at Harvard Medical School towards the end of the 1960s provided the first knowledge of the many physiological changes that go with meditation. Meditation reduces activity in the nervous system.

2. Reiki- It was discovered by Dr. Mikao Usui, a Japanese theologist. The therapy makes use of hands as instruments of healing. It can be only performed by a Reiki practitioner, that is, a person well trained in the art. Reiki is a Japanese word made from two words "Rei" meaning Universal and "Ki" meaning Life Force, the same as chi in Chinese or prana in Sanskrit.

We are born with this life force, the nonphysical energy that animates all living things. If something is alive it has life force circulating through it and surrounding it; when it dies, the life force departs. If life force is low, or there is a restriction in its flow, one will be more vulnerable to illness. When it is high and flowing freely, one is less likely to get sick. Thus, Reiki means universal life force. The practice of reiki brings the following results:

● It allows a free and even flow of life force

● It releases one from unnecessary worries and tensions.

● It hits at the roots of the diseased condition of body.

● It enhances alertness and growth of inner consciousness.

● It enhances stamina.

● One feels a kind of inner transformation.

Practising Reiki

The practitioners of Reiki commit themselves to the following resolves: Just for today I will live the attitude of gratitude. Just for today, I will not be angry. Just for day I will do my work honestly. Just for today I will show love and respect for everything thing.

The technique prescribed for the above is sitting with eyes closed and hands resting in lap, palms up. One says to oneself "I now release all anger etc." allowing energy to be released through one's palms, and still until the flow of energy subsides. This may take a little while. One can see the positive results arising from its regular practice.

3. Pranic healing- It utilizes the prana or life force readily available from the sun, air and ground to heal physical and emotional imbalances. In pranic healing, the person is cured of his/her problem by simply removing diseased energies from the patient's invisible energy body and by transferring fresh vital energy (Prana) to the affected areas using of the hands. It can be performed at a distance on any person anywhere in the world.

Law of Self-recovery: In general, the body is capable of healing itself at a certain rate.

If a person has a wound, the body will heal itself and recover within a few days to a week. In other words, even if you do not apply antibiotic on the wound, the body will repair itself.

Law of Life Energy: For life to exist, the body must have Prana, or life energy. Prana or life force keeps the physical body alive and healthy. The healing process can be accelerated by increasing the life energy on the affected parts or on the entire body.

According to Pranic Healing, the human body is composed of the visible physical body and the invisible energy body or the etheric body, also called bio-plasmic body. The word "bio-plasmic" comes from bio, which means life and plasma, which is the fourth state of matter, the first three being: solid, liquid and gas. Plasma is ionized gas or gas with positive invisible subtle matter or etheric matter.

It is through the energy body, that prana or life energy is absorbed and distributed throughout the whole physical body. The bio-plasmic energy body commonly known as aura, interpenetrates the visible physical body to extend beyond it slightly. Because the physical and the energy bodies are intimately interrelated, cleansing and energizing the energy body accelerates the rate of biochemical reactions and facilitates a faster rate of the physical body

Acupressure and Acupuncture

Acupressure involves massaging the pressure points using fingers, thumbs, palms to relieve common discomforts, for example, massaging the muscles between thumb and index finger relieves dehydration headaches.

Acupuncture literally means "needle piercing" the practice of interesting very fine needles into the skin to stimulate specific anatomic points in the body (called acupoints or acupuncture points) for therapeutic purposes.

Other Healing or Therapeutic Systems

Other popular systems of Therapy, which place significant value on the relationship between mind and body, inter alia, include: Ayurveda, Yunani, Homeopathy and Naturopathy systems that are widely prevalent in India for physical as well as mental ailments. Each of them has its own theoretical foundation and be called a holistic system of treatment. Their diagnosis and treatment are not only based on systems but includes information about one's food preferences, sleep patterns, moods, behaviours, etc.

Expressive Therapies

Expressive Therapies are other forms of emotional healing methods which unlike psycho-therapies, are not heavily dependent on the verbal abilities of people as the term indicates, it uses other forms of creative expression e.g. art, music, dance/movement, drama, play and poetry/ creative writing to facilitate self-expression and emotional healing.

These therapies can be used along with various forms of psychotherapies. But they are the only forms of therapies which can be used with children, cognitively challenged people and people with dementia and Alzheimer's disease. It provides a medium for self-expression, imagination active participation and an opportunity for mind-body interventions. Expressive therapies thus include various approaches or forms as listed below –

● Art Therapy – The central assumption is that the creative process of art facilitates health and well-being; helps in overcoming emotional distress, resolving conflicts, achieving in-sight, reducing problematic behaviours and increasing a sense of well-being. It is a form of visual language through which people can express thoughts and feelings that they cannot put into words. It helps in releasing emotions and therefore is cathartic in nature.

● Music Therapy – Music is an integral part of human society. It offers one of the most versatile forms of emotional expression, Music exists in all religious rituals. We may find its expression on several social occasions e.g. marriage, festivals and religious gatherings besides being a potent form of entertainment in all kinds of communities all over the world.

Its use in therapy may take various forms, for example, improvisation (making up or improvising music in a group or individual situation), re-creative (using pre-composed music in active performance or singing), composing (creation of a specific musical product) and receptive experiences (listening to music and engaging in verbal or artistic expression). There are several major approaches to music therapy as given below –

a. Behavioural music Therapy: – It uses music to reward certain behaviours. For example, positively reinforcing a desirable behaviour in a child.

b. Developmental music Therapy: – It uses music to promote a sense of well-being success, and enhancing the motivation of children and adults with developmental delays. People with developmental delays. People with development delays respond amazingly to music and often they can literally spend all their time listening to music of their choice. It is known to enhance functioning in a wide range of areas e.g., psychomotor cognitive, communication, effective and social skills. It provides an effective non-verbal means of contacting the person.

c. Music Psychotherapy: - This is done to achieve greater self-awareness. It helps in arriving at conflict resolution, emotional release and development of healthy interpersonal relationships, cognitive restructuring and spiritual development. Here music is used in conjunction with one's preferred mode of psychotherapy i.e. psychoanalysis, gestalt etc.

d. Medical Music Therapy: - It uses music in medical settings for fostering a sense of well-being as well as relaxation

e. Dance movement Therapy: - It is defined as the psychotherapeutic use of movement and dance as a process that furthers the emotional, cognitive, physical and social integration of the individual. We may hide the words easily but not our physical movements as they symbolize our emotions and attitudes.

f. Drama Therapy and Psychodrama: - It provides an opportunity to distance oneself and assume the role of another character. It enhances our capacity to observe ourselves as well as others. It indirectly provides an opportunity to get in touch with one's deep emotions and thus acts as catharsis. Psychodrama is a technique where therapists facilitates the enactment of one's anxiety and conflicts through role play in front one's peers or gathering and gets a feedback from them. It is based on assumption that people reveal themselves through the roles they take upon themselves and it allows them to express pent up emotions. It is highly projective in nature.

g. Poetry Therapy: - What poetry captures, prose cannot. It is a strange form of self-expression where realities, fantasies, search for meaning, deep feelings and unrests within project themselves in words that defy simple logical expression. The English word poetry derives from the Greek word "Poesis" meaning calling into existence that which has not existed before. Poetry Therapy is an interactive process having three components- poem, story and other form of literature. A poetry therapy session evolves over four stages—

● Recognition: It engages client attention. Interest and opens his/her imagination.

● Examination: Clients explore their feelings, memories, images, associations etc.

● Juxtaposition: Discussion within the group is encouraged, facilitating alternative ways of looking at one's ideas, feelings, attitudes, values etc.

● Application to the self: The insights emerging in this process of self-exploration needs to be integrated with one's own feeling thinking and behaviours and the therapists facilitates this process.

h. Play Therapy: It is a specific form of child Therapy, through play. It allows for a normal and spontaneous expression of the child's feelings and traumatic experiences such as divorce, domestic violence, neglect or abuse and are causing problems in the natural growth and development of the child. It requires observing and interacting with the child in a natural situation.

6. Some commonalities in Alternative Therapies From psychological point of view the commonalities are as given below

i. Intimate connection between body and mind

ii. Man is more than mind and body complex. There is a deeper reality which connects man with all the living and non-living being creations in the Universe

iii The sources of misery, illness and lie within, often in the ways we think and interpret our observations and experiences

iv. Self- discipline rather than self-indulgence is important for healthy living

v. One need to build up positive thinking and it can be promoted by certain techniques.

vi. There is no magic cure for one's problems. One needs to work towards it and search for solutions by conscious efforts

vii. We all have the healing process within; they need to be activated. Awareness and acceptance is an important step towards positive/adoptive changes within

viii. The basic issue to understand is how health, healing and wellbeing can be enhanced.

7. Benefits of Yoga Yoga plays an important role in everyday life. It helps one and all to solve their physical and mental problems

1. It helps us to "stay regular" by stimulating the digestive system

2. The twisting posture of Yoga releases harmful toxins from internal organs and boosts the immune system

3. Yoga improves circulation, thereby reducing acne, the signs of aging, and other skin disorders

4. Yoga aids weight loss

5. Through Yoga the disease-free life is possible

6. It makes the attractive, strong and flexible

7. It gives amazing mental peace

8. It gives the quick result in mental state

9. External goal is to elevate sorrow

10. It develops morality. Morality is the base on which society stands

11. Complete development of personality

12. Development of spiritual aspect which is the backbone of our life

13. Healthy body and peaceful mind

14. To have control over the mind

15. It reduces stress and tension

16. It tones muscles and increases flexibility, strength, and stamina

8. Yoga and Religion

It is not a religion. It has no creed or fixed set of beliefs nor is there a prescribed godlike figure to be worshipped in a manner. The core of yoga's philosophy is that everything is supplied from within the individual. Thus, there is no dependence on God figure or a religious organization.

Conclusion

It can be concluded that, instead of trying to change our physical circumstances or by moving things around in the world, one should look inside oneself as the outer world flows from the inner world. One can uplift oneself by transforming one's inner world and vision. Today's children are tomorrow's citizens. It is our duty to take care about present generation. Without good health, we cannot do anything. Yoga education is more useful for all human beings. It is our bounden duty to take necessary steps towards implementation of Yoga education at both school and college levels. The role of NGOs and spiritual societies is also very significant in the dissemination of yoga education.

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Political Participation of Tribal Women in Odisha

Dr. Kalinga Ketaki*

[*Political participation is greater in a 'modern' society than in a more traditional one - or stated in another way, it is greater in a developed than in a developing polity. Political participation has generally been confined to those activities designed to influence decision-making which are carried on within the framework of the particular political system, which are considered to be legitimate and usually which are not of a violent character. But more recently, because of an increase in acts of violence designed both to alter political systems rather fundamentally or to overthrow the systems, violent as well as non-violent, illegitimate as well as legitimate, anti-systematic as well as systematic activities have often been considered to be forms of political participation.]*

But, here, in this brief article, we have used political participation in a conventional sense - the positive involvement of tribal women in the political activities/process for their development as well as for the development of the society as a whole. Because on the eve of independence there were three major political tendencies among the tribal people of India - secessionists, separatists and loyalists. Therefore, the purpose of tribal women political participation was integration, with national politics/mainstream - their isolation had to be ended, secessionist, separatist and loyalist politics had to be eliminated.

Demographic status of Tribals in Odisha

Odisha is regarded as the homeland of the Tribals. The tribal population of Odisha is scattered throughout the state but density is more in southern, western and northern districts of Odisha. They are found to be thickly concentrated in the districts of Mayurbhanj, Sundargarh, Nayagarh, Nawrangpur, Malkangiri, Keonjhar, Kalahandi, Kandhamal, Gajapati, Koraput, Nuapada, Balangir and vey sparsely distributed in Cuttack, Kendrapara, Puri, Jajpur.

Majority of them live in hilly and forest regions. Their economy is largely subsistence oriented, non-stratified and non-specialized. Their social system is simple and aspirations and needs are not many. Though the Scheduled Tribes in Odisha have suffered from social, educational and economic backwardness due to geo-historical reasons, they have their own distinctiveness and social-cultural milieu. The process of socio-economic development is going on after independence and has picked up momentum.

Their ethos, ideology, worldview, value-orientation and cultural heritage are rich and varied. At one end of the scale there are nomadic food gatherers and hunters and at the other end, skilled settled agriculturists and horticulturists. The tribal areas of Odisha, therefore, present an extremely diverse socio-economic panorama.

There are 62 varieties of tribes in this state speaking as many as 74 dialects out of which fourteen major tribes may be sorted out, who have distinct cultures of their own and belong to separate racial and linguistic groups. They are Kandha, Gond, Savara, Munda, Godaba, Kolha, Oraon, Kissan, Santal, Paraja, Koya, Bhllyon, Juang and Bonda. Apart from these tribes, other tribes like Korwas, Birhor and the hill Kharies are also found in various places of Odisha. Each tribe possesses distinct identity in terms of social organization, culture, language, customs and traditions.

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The population of scheduled tribes in Odisha has been found consistently increased during the period of 1961 to 2011. The ST population found to be 4223757, 5071937, 5915067, 7032214, 8145081and 9590756 in the census year 1961, 1971, 1981,1991,2001,2011 respectively. Analysis indicates that the ST population of 2011 has increased approximately more than two times compared to the population of 1961 census. So far, the sex ratio is concerned, a fluctuating trend was reported during 1961 to 2011.

As per 1961 census the sex ratio was 1016 and it was 1007 in 1971. The tribal sex ratio reached to 1012 in 1981, 1002 in 1991, 1003 in 2001and finally 1029 in the 2011 census. As a whole, the sex ratio of ST shows better situation in a matter of gender equality. However, it may be noted that ST sex ratio has been shown a downward trend from 1961 to 2001 and again found increased in the census year 2011.

As per 2001 census the ST population was 22.1 percent of the total population of the state which includes 24.6 percent and 8.1 percent of rural and urban ST population respectively. However, by the census year 2011 the overall ST population reached to 22.8 percent which includes 25.7 percent rural ST and 8.5 urban ST population. A comparison of ST population of 2011 census with 2001 census revealed that within a decade 0.7 percent has been increased.

Among rural STs, the percentage of population went up from 24.6 per cent to 25.7 per cent and among urban ST it went up from 8.1 percent to 8.5 percent in the same period. This shows the steady increase of ST population in rural areas compared to urban areas within a decade.

The data related to literacy and education of tribal population indicate that the education scenario in general and elementary education scenario in particular among the tribal students is not very encouraging. Even though a number of policies and programmes have been formulated time to time for mainstreaming them, but as such eye-catching result has not been achieved till today. In spite of constitutional guarantees and persistent efforts, tribal communities continue to lag behind the general population in education. The social and cultural inhibitions towards education along with contemplating unwanted cultural transformation is a hindrance in spreading tribal education and uplift of life-style of tribal populace.

The reasons for this can be categorized as external, internal, and socio-economic and psychological. The external constraints are related to problems and difficulties at levels of policy, planning, implementation, and administration. Internal constraints refer to problems associated with the school system, content, curriculum, medium of instruction, pedagogy, academic supervision, monitoring, and teacher-related problems. The third set of problems relates to social, economic, and cultural background of tribals and psychological problems of first generation learners.

Political Status of Tribal Women in Odisha

The tribal women of Odisha have been enjoying honourable position in their respective communities, they play important role in socio-cultural, political as well as economic life. The prime hypothesis of this research paper is based on the economic and political status of women of tribal communities of Odisha, who are comparatively much more empowered than the non-tribal women. The status of empowered women in Odisha tribal communities can be said to be fairly high.

Commonly the sense of gender equality among the sexes can be observed in most of the tribal societies of Odisha. The main focus of this paper is on measuring the position of empowered tribal women in economic and political fields of their communities. Tribal women of Odisha are not struggling for their socio-economic and political empowerment because traditional and customary tribal norms are comparatively more liberal to women in their communities. In the tribal communities of Odisha women have their unique status and much more empowered than non-tribal women due to their significant role in social,

religious, political, cultural and economic field in their family as well as in village or community level.

The women in the tribal society constitute about half of the tribal tribe population. Their role in the tribal society is very important, because the tribal women work hard and the entire family economy and management depends on them. The tribal women are better placed in many respects and more empowered in certain areas. There is no doubt about the socio-political status of tribal women in their community, but when their relative position in society is concerned, the figures are not so impressive. This research study makes an attempt to explore and analyse the political participation of the tribal women in various field of society.

The scheduled tribes, as the name denotes, are the tribes listed in the scheduled to the order by the President of India. In accordance with the provisions of the article 341 and 342 of the Indian Constitution, Scheduled tribes are listed under a presidential order for each state or local area and only such communities are enumerated as Scheduled Tribes in a census. Coming to the tribal history, it is found that they are an integral part of the Indian civilization. The ancient and epic literature, the Veda, the Puranas, the Ramayana and the Mahabharata, present good account about the people of India. All these emphasize that India is inhabited by several types of tribal people.

There are about 573 Scheduled Tribes in India, living mainly in isolated regions of the country. Various theories argue that Scheduled Tribes are the most deprived and marginalized sections of India society. In order to emancipate them, a host of welfare and developmental measures have been initiated for their social and economic development. In this regard, particular reference has to be made to the tribal sub-plan approach which came into existence as the main strategy from the Fifth Five-Year plan. Along with the core economic sectors, education has been accorded priority in the tribal sub-plan approach.

Tribal people constitute about 8.8% of the total population of India. Their contribution in shaping Indian culture through their language, tradition, customs, and integrated worldview cannot be ignored. Their rich cultural and human value system contains the powers to maintain the cultural biodiversity thereby keeping the globe ecologically sound. But unfortunately they are underestimated, misjudged and historically marginalized. Their land, culture and heritage, which are established in more eco- socio-religious life through oral tradition, are yet to be recognized in the modern educational domain.

Historically, some token measures have been taken to incorporate their languages and cultures in the mainstream school education, but nowhere in the country, till today, has a culturally appropriate curriculum for the tribal children ever been made to ensure linguistic and cultural right that are enshrined under Article 46 of the Indian constitution.

The Constitution of India has granted women equal rights of participation in the political process of the country along with equal opportunity and rights in education and employment. The Indian Constitution guarantees political equality through the institution of adult franchise. Article 15 prohibits any kind of discrimination. Article 15 (3), empowers the state to make any special provisions for women and children even in violation of the fundamental obligation of non-discrimination among citizens, on the basis of sex. This provision has enabled the State to make special provisions for women.

Problem of Statement and Justification

Nearly seven decades have passed since India attained its independence. There are many problems to be studied and looked into. However, no other problem is, probably, more urgent and complex than that of the all-round development of tribal communities through eradication of poverty, illiteracy and undernourishment. Government launched a good number of schemes, programmes and projects for them. In addition, the period of reservation has been extended from

time to time by amending the Constitution. For rural uplift and effective participation of the people in their self-administration and development, three-tier Panchayati Raj Institutions have been functioning. With the introduction of Panchayati Raj guaranteeing reservations for tribals in it, a new era in tribal development was ushered in under the programme.

Important powers and functions in the sphere of development were transferred from bureaucratic administration to the elected representatives of tribals. But in reality, whether these elected tribal women leaders are politically conscious enough to exercise these powers and functions? Whether they slough off their backwardness in a traditional and ossified society? Do they participate effectively in the decision-making process of the system? Do the tribal leaders sow the political inert as sincerely as their non-tribal counterparts?

Conclusion

The participation of tribal women in the political affairs is not up to the mark as compared to their male counterparts. The awareness, interest and involvement of women in elections are still in the darkness of traditional culture. Mere inclusion of political reforms, constitutional provisions & rights are not enough; the issue is very critical, and, it requires introspection by women at first hand and of course by men. It is only through a new way of thinking, a broad perspective of analysis, an objective approach, a rational stream of thoughts irrespective of gender; we can think some degree of change. Political participation of tribal women demands the values of equality and justice in daily life, the support of citizens' groups in protest against oppressions, and acceptance of the feminist perspective in the public sphere.

Tribal women have to recognize, collectively and critically, the forces that limit them and to work collectively and continuously to change the unequal power structure. The family, community and state should together create a situation wherein elected tribal women representatives act effectively or not. They need to be endowed with capacities and incentives to tackle the emerging challenges after entering into political system. More favorable environment should be created which would enable the tribal women to play more effective role in the decentralized development. Above all, the political mechanism should act more actively and vigorously for the development of tribal women in order to realize them the benefits of rights, equality and justice as enshrined in the Preamble of the Indian Constitution.

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Women Empowerment: Challenges

Prof. M.S. Rajeshwari* & Dr Ambaraya Shivaraya**

[*However, it has been observed that most of the policies and programs view empowerment in the economic sense only working in the belief that economic self-reliance empowers women ignoring other variables like health, education, literacy etc. In the annals of the history of human development, woman has been as important as man. In fact, the status, employment and work performed by women in national activities have tremendously contributed to the overall socio-economic or political progress of a country. Women, constituting half of the humanity, even contribute two-thirds of world's work hours and in return they earn only one-third of the total income and own less than one-tenth of the world's resources.]*

In the ancient Indian society, women were adored and worshiped as goddesses. However, in the middle ages, the status of women got down to great extent. Women are considered in the society only to perform duties like bringing up children, caring every family member, and other household activities. There is old and traditional faith of people in vogue for years that men are for the field whereas women are only for the home. Now-a-days, women are breaking all the barriers of social issues and problems against them in the society.

Concept of Empowerment

Empowerment refers to policies and measures designed to increase the degree of autonomy and self-determination in the lives of people and in communities in order to enable them to represent their interests in a responsible and self-determined way, acting of their own authority. Empowerment refers both to the process of self-empowerment and to professional support of people, which enables them to overcome their sense of powerlessness and lack of influence, and to recognize and eventually use their resources and chances.

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They also seek to gain control and access to resources. Empowerment is process, which helps people to gain control of their lives through raising awareness, taking action and working in order to exercise greater control. Empowerment is the feeling that activates the psychological energy to accomplish one's goals (Indiresan 1999). The term 'empowerment' has till-date not been very explicitly defined and it may be assumed that based upon context the term may be interpreted contextually and situational.

However, in the context of women, empowerment essentially refers to a feeling of awareness of one's own situation backed up with the knowledge, skills and information which could enable women to gain higher self-esteem and facilitate their role as decision makers in the current patriarchal society where women have always been subordinate to men. Empowerment refers to increasing the spiritual, political, social or economic strength of individuals and communities. It often involves the empowered developing confidence in their own capacities.

Empowerment is probably the totality of the following or similar capabilities

1. Having positive thinking on the ability to make change

2. Ability to learn skills for improving one's personal or group power.

3. Ability to change other's perceptions by democratic means.

Issues and Problems faced by Women

There are various issues and problems which women generally face in the contemporary Indian society. Some of the problems are described below.

1. **Selective abortion and female infanticide:** It is the most common practice for years in India in which abortion of female foetus is performed in the womb of mother after the foetal sex determination and sex-selective abortion by the medical professionals.

2. **Sexual harassment:** It is the form of sexual exploitation of a girl child at home, streets, public places, transports, work places etc., by the family members, neighbours, friends or relatives.

3. **Dowry and Bride burning**: It is another problem generally faced by women of low- or middle-class families during or after the marriage. Parents of boys demand a lot of money from the bride's family to be rich in one time. Groom's family perform bride burning in case of lack of fulfilment of the dowry demand. In 2005, around 6787 dowry death cases were registered in India according to the Indian National Crime Bureau reports.

4. **Disparity in education**: The level of women education is less than men still in the modern age. Female illiteracy is higher in the rural areas, where over 63% or more women remain unlettered.

5. **Domestic violence**: It is like endemic and widespread disease affecting almost 70% of Indian women, according to the women and child development officials. It is performed by the husband, relatives or other family members.

6. **Child Marriage**: Early marriage of the girls is facilitated by their parents in order to escape from dowry and it is still widely practiced in rural India.

7. **Inadequate Nutrition:** Inadequate nutrition in the childhood affects women in their later life, especially for women belonging to the lower middle class and poor families.

8. **Low status in the family:** It is the abuse or violence against women.

9. Women are considered as inferior to men so they are not allowed to join military services.

10. **Status of widows**: Widows are considered as worthless in the Indian society, they are treated poorly and forced to wear white clothes.

Earlier women were facing problems like child marriage, sati pratha, pardapratha, restriction on widow remarriage, widows' exploitation, & devadasi system, etc. However, almost all the old traditional problems have disappeared gradually from the society but have given rise to other new issues. Women are continuously facing many problems even after having self-confidence, individuality, self-respect, personality, capacity, talent and efficiency more than men. They are facing problems in their daily life even after they are given equal rights and opportunities like men by the Constitution of India. Some of the major problems modern women still facing are mentioned below.

1. Problems of female education: Women education percentage is low in India, especially in the rural areas because they are discouraged for higher education like professional and technical education

2. Problems related to unemployment: Women are getting more problems in searching for suitable work. They become more prone to the exploitation and harassment in the work areas.

3. They are given more work and hard tasks by their boss intentionally. They have to prove their devotion, seriousness and sincerity towards work from time to time.

National Policy for the Empowerment of women (2001)

Introduction

In recent years, the empowerment of women has been recognized as the central issue in determining the status of women. The National Commission for Women was set up by an Act of Parliament in 1990 to safeguard the rights and legal entitlements of women. The 73rd and 74th Amendments (1993) to the Constitution of India have provided for reservation of seats in the local bodies of Panchayats and Municipalities for women, laying a strong foundation for their participation in decision-making at the local levels.

India has also ratified various international conventions and human rights instruments committing to secure equal rights of women. Key among them is the ratification of the Convention on Elimination of All Forms of Discrimination against Women (CEDAW) in 1993. The Policy also takes note of the commitments of the Ninth Five Year Plan and the other sectoral policies relating to empowerment of Women.

The women's movement and a wide-spread network of non-Government organizations (NGOs), which have strong grassroots presence and deep insight into women's concerns, have contributed in inspiring initiatives for the empowerment of women.

However, there still exists a wide gap between the goals enunciated in the Constitution, legislation, policies, plans, programmes, and related mechanisms on the one hand and the situational reality of the status of women in India, on the other. This has been analysed extensively in the Report of the Committee on the Status of Women in India, "Towards Equality", 1974 and

highlighted in the National Perspective Plan for Women, 1988-2000, the Shramshakti Report, 1988 and the Platform for Action, Five years after - An assessment.

Goal and objectives

The goal of this Policy is to bring about the advancement, development and empowerment of women. The policy will be widely disseminated so as to encourage active participation of all stakeholders for achieving its goals. Specifically, the objectives of this Policy include,

1. Equal access to women to healthcare, quality education at all levels, career and vocational guidance, employment, equal remuneration, occupational health and safety, social security and public office etc.

2. Strengthening legal systems aimed at elimination of all forms of discrimination against women.

3. Changing societal attitudes and community practices by active participation and involvement of both men and women.

Judicial Legal systems

The Report asserts that legal-judicial system will be made more responsive and gender sensitive to women's needs, especially in cases of domestic violence and personal assault. New laws will be enacted and existing laws reviewed to ensure that justice is quick and the punishment meted out to the culprits is commensurate with the severity of the offence.

At the initiative of and with the full participation of all stakeholders including community and religious leaders, the Policy would aim to encourage changes in personal laws such as those related to marriage, divorce, maintenance and guardianship so as to eliminate discrimination against women.

The evolution of property rights in a patriarchal system has contributed to the subordinate status

of women. The policy would aim to encourage changes in laws relating to ownership of property and inheritance by evolving consensus in order to make them gender just.

Decision-Making

Women's equality in power sharing and active participation in decision-making, including decision-making in political process at all levels, will be ensured for the achievement of the goals of empowerment. All measures will be taken to guarantee women equal access to and full participation in decision-making bodies at every level, including the legislative, executive, judicial, corporate, statutory bodies, as also the advisory commissions, committees, boards and trusts etc. Affirmative action such as reservation / quotas, including in higher legislative bodies, will be considered whenever necessary on a time-bound basis. Women-friendly personnel policies will also be drawn up to encourage women to participate effectively in the development process.

Mainstreaming a Gender Perspective in the Development Process

Policies, programmes and systems will be established to ensure mainstreaming of women's perspectives, in all developmental process, as catalysts, participants and recipients. Wherever there are gaps in policies and programmes, women-specific interventions would be undertaken to bridge these. Coordinating and monitoring mechanisms will also be devised to assess from time to time the progress of such mainstreaming mechanisms. Women's issues and concerns as a result will specially be addressed and reflected in all concerned laws, sectoral policies, plans and programmes of action.

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Impacts of Pesticides on Famers' Health and Environment

G.K. Venugopal* & Shaukath Azim**

[*Use of chemical-based pesticides undoubtedly has increased the agricultural production and productivity; nonetheless, it has also brought miseries and damages in the lives of the farmers. The damages also include degradation of agricultural land, flora and fauna. At the same time another important causality is the destruction of the beneficial predators and reduction of the fertility of the soil. The increased uses of the pesticide have not only increased the burden of the farming, in fact, those farmers who are using pesticide in a large extent are feeding us with the poisonous fruits and vegetables. Furthermore, the excessive and irrational uses of the pesticides are damaging the very fabric of the environment.]*

Continuous use of the chemical-based pesticides has resulted in extensive damage to the environment, caused human ill health, reduction of agricultural production and barren of the fertile land. Flora and fauna have been adversely affected (Pimentel and Greiner, 1997). Human deaths are not uncommon (Wilson, 1998). As the human civilization progressed, in order to create his own economic, cultural and social environment of his choice, man started to alter the natural environment without bothering about the future course of disastrous consequences.

In recent times, overall stable and sustainable health status has become only a myth. There is a tremendous improvement in the field of health and healthcare system. Even with the development of advanced medicine and medical facilities, general health of women, men and children has not improved. Today everybody is harping to uphold good health. Farmers and agricultural and plantation workers to a greater extent throughout the world are using chemicals and pesticides in order to slay germs, insects, worms and flies. Consequently, what everybody is eating today is not safe food and beverages but chemically-bounded fruits and vegetables. Samuel Delvin, (2007) in his book *Environmental Problems & Issues*, rightly called *"Environmental degradation as modern day curse on to the future generation"*.

The damage of the human health is threatened particularly by the excessive application of fertilizers and unsanitary conditions (Okeke and Igboanua, 2003). Human poisonings and their related illnesses are clearly the highest price paid for pesticide use. India is the third largest consumer of pesticides in the world and the highest among the South Asian countries. In addition, India is the second largest manufacturer of pesticide chemicals in Asia, next to China, and is ranked number 12 globally (Mathur, 2010; Bhardwaj and Sharma, 2013). In this paper we examine the impacts of the pesticides on health and environment and show why farmers continue to use the pesticides despite the increasing costs and health hazards. At the same time, we also emphasize the safer routes of the uses of the pesticides.

Pesticides

According to United State Federal Environment, "The term pesticide is any substance used for preventing, destroying, repelling, mitigating any insect, rodents, nematodes fungus or any form of terrestrial and aquatic plant, animal life,

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microorganism which agency declares to be a pest."

Why Pesticides are in Need?

The Food and Agricultural Organisation (FAO) of the United Nations has in fact issued alarming forecast information that world food production needs to increase by 70%, in order to keep pace with the demand of ever-growing population. In the process of increasing the food production and to meet the rising demand of the population, herbicides, insecticides, fungicides, chemical-based pesticides and soil management methods are used in higher quantity than in the past.

Types of Pesticides

1. Insecticides: are the substances that prevent, destroy kill, mitigate insects

2. Fungicides: are substances that prevent, destroy or inhibit the growth of fungi/diseases in crops.

3. Herbicides: are substances which are used for preventing or inhibiting growth of plants for killing weeds.

4. Rodenticides: are substances that inhibit growth, destroy or kill rodents

5. Nematicides: are substances that prevent, destroy and repel the nematodes.

Pesticide Scenario in the World

It has been estimated that globally about $38 billion are spent on pesticides each year (Pan-Germany, 2012). Chemical technology has expanded tremendously during the past fifty years. For example, approximately 70,000 different chemicals are currently used and released into the environment in the United States alone (Newton and Dillingham 1994). In India more than 500,000 kg of approximately comprising 600 different pesticide chemicals is applied annually. The World Health Organization (1992) reports that roughly three million pesticide poisonings occur annually and result in 2,20,000 deaths worldwide. Both economically and in terms of human life, these poisonings represent an enormous cost for society.

Toxicity of the Pesticide

Workers and farmers get exposed to various chemical-handling operations like spraying mixing, cleaning, and loading spray equipment and disposal of empty containers (Devi, 2007; Ejigu and Mekonnen 2005). Several studies suggest that pesticides may be related to various diseases, including cancer, as well as neurological, mental and reproductive effects. Children can be particularly sensitive to exposure to chemicals due to their small body size, immature immune systems and rapid growth cycles. Abdominal pain, dizziness, nausea, vomiting, skin and eye problems, respiratory and memory disorders, cancer, depression and birth defects have all been associated with long-term exposure to pesticides (Arcury *et al.*, 2003; Cordes and Rea 1988; Daniels *et al.)*

Pesticide and Child Health

An infant's brain, nervous system, and organs are still developing after birth. When exposed to the pesticide, a baby's immature liver and kidneys cannot remove pesticides from the body as well as an adult's liver and kidneys. Minimum inhalation of pesticides by the children may lead to cancer, asthma, learning and behavioural disorders, birth defects and so on. Bull (1982) and Haynes (1985) pointed out that lack of facilities for safe storage and disposal ensures frequent accidental poisonings, particularly among small children.

Endosulfan pesticide Tragedy in Karnataka

Hazardous Endosulfan pesticide was aerially sprayed by the Karnataka Cashew Development Corporation to protect Cashew tender flowers from pest called Tea Mosquito Bug for more than two decades since 1980s. Serious nature of physical deformities and mental disorders like cancerous growth, epilepsy, intestine problems, deformity in the children's came in to limelight. In fact, the people living inside and nearby the

cashew plantations were exposed to this hazardous chemical Endosulfan pesticide for almost 25 years.

Statement of the Problem

The rampant use of persistent and non-biodegradable pesticides has polluted water, air and soil ecosystem. Pesticides not only pollute the soil and water but also persist in the vegetation and through food chain get bio accumulated in the higher tropic levels. It has been established that several acute and chronic illnesses of human beings are associated with pesticide exposure (Mostafalou and Abdollahi, 2012). Besides environmental pollution, pesticides also contribute to biodiversity loss and deterioration of natural habitats (Cerejeira *et al.,* 2003). This study commences with few important queries like as to what extent farmers have been affected? How to reduce the use of the pesticide? What is the level of economic hardship the farmers are facing? What is the alternative method of pesticide cultivation?

Objectives of the study

Present study has been undertaken with following objectives:

1. To examine the socio-economic background of farmers.

2. To investigate the level of ill-health among the farmers.

3. To describe the attitude and aspirations of parents towards their children who are affected by the pesticides.

4. To explore the sociological consequence of the overuse of pesticide.

Methodology of The Study

The field and Universe

The present study has been done in Kempana Palya village, one of backward villages of Kollegal Taluk of Karnataka. After visiting this respective village, field work has been undertaken with utmost care. Kempana Palya village is situated 6 km from the Kollegala town and no sociological study has been undertaken in this village.

Sample Selection

In the present study of Kempana Palya village of Kollegal Taluk of Chamarajnagara district of Karnataka, the sample has been undertaken in the following method. Kollegal taluk consists of nearly 53 villages and has a total population of 8,33,376. This Kempana Palya village is the remote village which is situated 6 km from the Kollegal town. Present study is undertaken in the Kempana Palya village which is having 70 – 90 families. In order to limit our study, we have taken 50 farmers as the respondents, who are cultivating onions, tomatoes, Cabbage, Tamarind Flowers etc for their livelihood. To select the farmers we have used random sampling method.

Sources of the Data

The present study has been undertaken on the basis of primary and secondary sources. Primary data are collected directly from the farmers of Kempana Palya village of Kollegal Taluk, Karnataka. Field work was done in the month-end of August and early days of September month 2018. Secondary sources for this study have been collected from the government hospitals, Panchayat offices and from the magazines and books.

Effects of pesticide on farmers of Kempana Palya village in Kollegal Taluk of Karnataka

For the present paper 50 farmers have been selected using Random Sampling method. The following are the problems encountered by the overuse of pesticide by the farmers.

Farmers are suffering from Breathing and Skin diseases: Farmers in the Kempana Palya village, who are over using the pesticide, are suffering from skin diseases. In the study it has been observed that farmers in order to get colour for their onion and vegetable crops, they are using chemical-based pesticides. Number of studies has proven that contents of the pesticides are very hazardous in nature. At the same time the instructions which have been printed on the

pesticides are very tiny in nature which are not visible to the naked eyes. Out of 50 farmers, 43 famers who constitute 86% per cent are suffering from skin diseases.

Farmers' children fall sick regularly: Children also have greater hand-to-mouth activity, increasing opportunities for direct ingestion of pesticide residues in dirt or dust. It is unfortunate to note that many times farmers' children accompany them when they spray their farming land with the pesticide. Increased absorption and decreased elimination of the pesticide may lead to the toxic effects on the nerve system of the children very easily. So many of the farmers children are suffering from regular fever, watery eyes, sore throat, high temperature, loss of appetite, continuous vomiting, problem of diarrhoea, continuous breathing problems and even in some cases they are suffering from epilepsy. Out of 50 farmers, 33 farmers' children or 66% of the total, are facing one or the other above said health problems.

Unnecessary Expenditure: Using pesticides is a costly affair on the part of the farmers. In order to get rich and reap the product in a shorter period of time, now-a-days farmers are using excessive amount of pesticides on their farming land. Most of the pesticides which are available in the market are priced Rs. 2,120 per litre. To cover an acre of farming field, a farmer requires 8 litres of pesticide, these may approximately cost Rs.16,960. Farmers in the Kempana Palya village who are having 5 to 6 acres of the land are spending around Rs.84,800 which is an additional burden on their part. All the 50 farmers have spent huge amount of money and many of them have become bankrupt.

Decrease in the fertility of the soil: Heavy treatment of soil with pesticides can cause decline of the beneficial micro-organisms which are present in the soil. Most of the farmers in the Kempana Palya village are illiterate in nature; out of 50 selected farmers, 33 of them are illiterate, remaining 15 are primary school passed. Being illiterate, they never study the guidelines which have been printed minutely on the corner of the pesticide packet. Due to their illiteracy farmers are spraying lots of pesticides in an unscientific manner.

Vanishing of Wild Birds: Non-target birds may also be killed if they ingest poisoned grains set out as bait for pigeons and rodents (US Environment Protection Agency 1998). Farmers of Kempana Palya of Karnataka are complaining that in recent days they are not sighting any wild birds near their fields. Excessive uses of the pesticides are poisonous to the wild birds and in fact due to the impact of pesticides birds are not hatching their eggs. Due to this, farmers are losing a natural predator like wild birds which prey on insects which harp on the green crop.

Vanishing of Bats: Another scary factor witnessed in the Kempana Palya village is the vanishing of the wild Bats in the nearby areas. Bat is the real friend of a farmer, it relays on insects which trouble the crop in a swift way. But excessive uses of pesticides are deterring the bats to venture near the farm areas, thus the increasing population of the insects, mice and rodents is causing huge damage to the farmers.

Reduction of Earthworms: Earthworms represent the greatest part of biomass and play an important role in soil ecosystem. They are used as bio-indicator of soil contamination providing an early warning of decline in soil quality. They serve as model organisms in toxicity testing. Earth worms have more or less disappeared in the fields of the Kempana Palya village; In fact, many farmers are buying earthworms from nearby farms. Out of 50 farmers, 37 of them or 74 per cent have bought earthworms. Few farmers even complain that even after buying earthworms from the nearby town to enhance the fertility of the soil, they have been either dead or disappeared. This shows the severity of the toxicity, which the farmers are feeding to their agricultural land.

Disappearance of Wild Bees: Effect of pesticides on bees is closely watched because of their crop pollination. They detected decline of wild bees after repeated application of pesticides like Endosulfan. Bees are helpful for pollination. It

is hearting to note that there are no bees or bee hives are found nearby areas of Kempana Palya. In fact, bee-keeping was providing an additional income for the farmers but disappearance of bees has become a worrisome factor for the Kempana Palya villagers.

Suggestions

1. Farmers have to select pesticides according to efficacy, previous use patterns and the possible impact on the environment and should take into consideration natural enemies of the crop.

2. Famers have to maintain or achieve uniform spray coverage with calibrated equipment which targets the pest or crop surfaces to be protected.

3. Farmers have to plant disease resistant crops or seeds and they have to use disease management action during the growing season.

4. Release natural enemies of insect and mite pests.

5. Farmers have to develop refuges for natural enemies of the pest by establishing areas of flowering plants and shrubs to supply nectar, alternative hosts and shelter.

6. Farmers must be imparted awareness regarding neem or bio-based pesticides instead of using chemical-based pesticides.

7. Crop rotation method can be used to keep the pests away from the crops.

8. Regular health check-up camps must be organized in the rural areas to check the effects of pesticides.

9. Medical attendants must visit the victim children regularly at their home.

Conclusion

Pesticides are often considered a quick, easy, and inexpensive solution for controlling weeds and insects/pests in rural and urban areas. Unscientific and reckless misuse of chemical-based pesticide has caused havoc in the life of Kempana Palya villagers of Karnataka. However, pesticide use comes at a significant cost. Pesticides have contaminated almost every part of our environment. Pesticide residues are found in soil and air and in surface and ground water across the villages where recklessly it is used.

Pesticide uses contribute to the problem of health hazards and at the same time cause irreparable damage to the environment. Farmers in many parts of India are using huge amount of pesticides on agricultural farms in order to get high rewards in a shorter span of time. This act of greed may lead to contamination, pose significant risks to the environment and non-target organisms ranging from beneficial soil microorganisms, to insects, plants, fish, and birds. Contrary to common misconceptions, even herbicides can cause harm to the environment. In fact, weed killers can be especially problematic because they are used in relatively large volumes.

The best way to reduce pesticide contamination in our environment is for all of us to do our part to use safer, non-chemical pest control methods. Farmers have to adopt organic way of cultivation so that they get best price in the market and even they can maintain good health and environment throughout their life.

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Approaches to Public Administration – A Study

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[While briefly appraising various approaches called for studying public administration, the author in this article deals with historical, legal, behavioural, scientific, survey-research and case-study methods to study public administration. Focus is also emphasized on philosophical and structural-functional approaches. Ed.]

Studying public administration through historical approach requires focus on the historical developments in the past having its impact on the present. The study of Indian administration cannot be done without understanding the historical developments in administration, like the Acts of 1919, 1935, etc. For example, the author's study of the process of decentralization in World Health Organization had to take into consideration, the earlier health institutions set-up under the League of Nations and those after that, based on the study of documents (Refer International Administration, South, East Asia, Regional. Office, WHO, New Delhi, Sterling, 1976). We can broadly divide documents into the following seven types:

1. Personal Documents,

2. Statistical Data,

3. Acts, Laws, Rules and Orders,

4. Administrative Reports,

5. Research Reports,

6. Records, and

7. Mass Communication Documents.

However, while using the historical approach in study of Public Administration, we should take care of the following important aspects:

a. History should not be studied for its own sake, i.e., when only relevant abstracts throwing light on present administrative developments are studied,

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b. Historical developments can only be analysed according to the environment prevailing at that time, and

c. Right sources of history have to be used for study.

Legal Approach

In many countries of the world, public administration is studied as administrative law. It is not possible to understand public administration without knowing the law under which the administrative system has been created: We cannot understand the structure of the Indian administration without understanding the constitutional law, administrative law, etc. For example, labour welfare administration cannot make any sense without the study of labour laws-Industrial Disputes, Act, 1947, Factories Act, 1948, etc. We have to keep in mind that:

a. Law cannot take care of total developments. It is necessary for public administration to study the informal structure developed unconsciously.

b. Effort should be made by public administration to study the problems that arise out of legal issues, and thus suggest the amendments in law.

Scientific Approach

A scientific approach helps in the study of public administration through its knowledge of techniques and tools, like work-study, method-study, work-measurement, O&M which can lead to effective policy-making, planning, decision making, control, etc. These scientific techniques can help the administration in optimizing the resources. There is a need for adequate research in public administration in this area.

Behavioural Approach

Behavioural approach concentrates on the study of actual behaviour and its modification by public administration with the help of behavioural sciences like sociology, psychology, and anthropology to suit the needs of the organization. Herbert A. Simon and' Robert A. Dahl were amongst the pioneers in recommending this approach to the study of public administration. We suggest the following to make this approach useful:

a. Limited experimentation done in the context of developed world may not be used until and unless it has been tested by the country concerned.

b. Empirical research should be pursued by public administration departments for the development of genuine concepts.

c. Human beings are not homogeneous. Public administration research should study human behaviours at different levels and even under different backgrounds-rural, urban, semi-urban and tribal.

Survey Research Approach

The machinery of governments in the developing countries has been functioning on the age-old model designed for colonial rule, with great detriment to socio-economic development. The gap between the administration and the administered, instead of narrowing down, has widened, resulting in alienation of citizens from administration. The basic question, which is asked by the people, is as to what would be the various organizational models and procedures, which can generate kinetic energy to accommodate change and development. The answer is the need to change the old models to suit the present and emerging socio-economic and political trends.

Case Study Approach

This approach is getting popular. A large number of M.Phil. and doctoral theses are an attempt in this direction. It may be defined as a narrative of

stages, factors, incidents, actions, reactions and other parameters involved in an administrative task, e.g., a case study of procedure of dispatch, a case study of decision-making, a case study of a project, etc. Through the case study method, the social researcher attempts to examine the variety of factors operating within a social unit as an integrated whole, for a group of process analysis, this method is recognized as highly fruitful. To quote Charles Horton Collie, "Case study deepens our perception and gives us a clear insight into life. It gets at behaviour directly and not by an indirect and abstract approach".

Case Study as a Means of Decision-making

a. to reconstruct the reality of the administrative situation (including environmental and institutional arrangements) involved in the case in sufficient detail for the reader to feel a sense of participation;

b. to present the case as a chronological narrative of the facts and findings surrounding the persons participating in the case and the problems at issue;

c. to indicate the possible alternatives discussed in a case, and the merits and demerits of each alternative as viewed by each of the characters involved in the case; and

d. to describe the decision and the circumstances leading to it. These case studies are used chiefly for 'training' purposes.

Isolated, Delayed or Complicated Case Study

The object in this type of case study is to locate the reasons for delay or to ascertain the complexity of the question dealt with. Since such cases do not reflect the average standard of administrative performance, no generalization can be drawn from such studies. This type of study may be treated essentially as a 'problem-solving' exercise.

Case Studies of Specific Subject or a Sector of Activity

The object here is to ascertain the procedure actually followed in the handling and progressing of a particular job, to evaluate its important characteristics, to locate difficulties, if any, encountered in progressing the job, to see if any pattern or trend indicative of inadequacies in the existing organization or methods of work emerges, and finally to suggest ways and means for removing the shortcomings.

Philosophical Approach

It is based on the normative approach. It concentrates on what ought to be. It gets its impetus from philosophy, ethics, religion, and suggests the need of studying moral values in public administration. The real definition of public administration, i.e., to serve, is nothing but of philosophical origin. Swami Vivekananda has also emphasized this approach in the following words:

"It is a great privilege, For all of us

To have been allowed

To do anything for the world.

In helping the world,

We really help ourselves."

Structural-Functional Approach

In this approach, public administration is understood through description of the existing infrastructure. This does not reflect the actual functioning of administrative system and the external and internal forces influencing it. One of the most significant developments in the theory and practice of public administration since the post-War period is the increasing role that the administrative arm of government plays in public policy making. There are two schools of thought with regard to the role of administration in policy

formulation. The first is of the view that policy-making is exclusively a political function, while administration is concerned only with the implementation of the policy. Thus, they believe in the dichotomy, of policy-making and administration.

In the words of Woodrow Wilson, "The field of administration is the field of business. It is removed from the hurry and strife of politics". According to the second school of thought, politics-administration' dichotomy is not possible and administration cannot be completely separated from policy formulation., Luther Gullick was one of the first exponents of this view.

Conclusion

We have discussed some of the important approaches 'used in the study and practice of public administration. No approach is self-sufficient. We need to use these approaches in combination. The exact choice would depend upon the relevant topic and situation. It is not necessary to use all the 'approaches for' studying a particular issue.' However, use of more than one approach helps in giving a balanced view of the problem and a,1so acts as a tool for corroboration and validation of the outcome.

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Case for Central Personnel Agency

Prof. Rathod Devichand M.

[*Vigorously making a case for establishing a separate nodal agency for the personnel, the author in this brief article cites administrative, economic, psychological and other related factors that justifying the need for setting up a separate personnel agency in the Indian context. Article also deals with the major functions of such a nodal personnel agency. Ed.*]

In modern times, we feel the need for creation of separate personnel departments in most of the organizations to manage the human element. Managing the human component is the central and most important task, it and all depends on how well this is done. Some of the arguments, which justify the separate existence of a personnel department, are discussed below:

Administrative Factors

In recent years, there has been great expansion and diversification of personnel activities in' most organizations. To ensure the optimum utilization of personnel, it is important to provide them a congenial environment and look after their needs scientifically. From time to time the management has to tackle problems posed by individual members, usually of a personal, domestic or disciplinary nature. All the issues pertaining to employees either in their individual capacity or groups can be dealt with conveniently and scientifically, if there is a separate department of personnel directly under the supervision and control of the chief executive.

Economic Relevance

Experience has shown that the operations of personnel management will be less expensive if concentrated in a single department as compared to scattered arrangements to deal with separate activities. It would also require a lot of co-ordination if there are various sections dealing with personnel to ensure good results, which would be very costly.

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Psychological Benefit

The existence of a separate department would help the employees to develop a spirit of togetherness as all their issues are being examined in one department.

Comprehensive Dealings

Since all the records about an employee are maintained in a single department, it would be very easy to decide the issues of individual members quickly. This would raise the morale of the employees as they would not have to waste their energies in unproductive activities.

Managing New Tasks

Administration is tending to become more and more specialized, technical and scientific. The current administrative situation, as stated in the ARC report, may be summed up in the following terms:

a. Administration, particularly at higher levels, has ceased to be merely regulatory. It is directly involved in the formulation of policies and implementation of tasks concerned with social welfare and economic growth. There are specific tasks to be performed, particular projects and programs to be carried. Thus, new areas of administration have emerged and they call for new and special knowledge and techniques.

b. Even in the field of regulatory administration, the increase in the volume of work and the emergence of new problems consequent upon activities such as increasing industrialization,

urbanization and the growing social awareness of the community have created difficult problems, which require careful and expert handling.

c   Science and technology in this nuclear age have projected new tasks for administration. Besides, these and other specializations like the economic and the social sciences have also acquired an important bearing on government decisions and policies.

All these new trends can be handled by a department of personnel to ensure effective channelization. Thus, we can say that the personnel department is a specialized staff department to advise and assist line management officials to formulate policies and procedures and employ skills to optimize the use of personnel. Its raison d'etre is the reduction of departmentalism and politicization. In its absence, the operating agencies will go their own ways.

Functions of Personnel Agency

Formulating Personnel Policy

The first important task of any central personnel agency is to ensure the formulation of a good policy based on internal and external sources, research studies and special investigations. Personnel policy is the heart of personnel management. A good personnel policy would ensure the equity, uniformity and consistency, in dealing with personnel issues: By establishing 'ground rules' for administration, personnel policy helps to avoid confusion and misunderstanding as well as reduce the effects of pressures upon management. The policy should ensure job satisfaction among employees. An organization with a personnel policy can function more democratically. The policy must be such as to ensure the co-operation of the employees and not leave room for coercion.

Estimation of Current and Future Manpower Recruitments

It is responsible for recruitment planning, policy and research, running of centralized recruitment operations and selection processes. It determines future staffing requirements to meet the objectives of the service in the most effective and economical way, and ensure that suitable staff are recruited, trained and retrained to fulfil these objectives.

Research

It undertakes research in aspects of public personnel such as recruitment, reporting and training techniques, appraisal, interview, job-satisfaction, and manpower wastage. It also takes up follow-up programs in these areas.

Maintenance of Records

It maintains and develops personnel records and information systems and provides a common service to various departments, in the form of statistics relating to the manpower.

Development and Deployment

It ensures that the development and deployment of all groups of staff are achieved in such a way that the staff individually and in groups make their best contributions to meet the changing needs of the service.

Encouraging Effective Communication at All Levels

It develops effective communication; consultation and relations between all parts and staff of the organization, and helps to design and develop procedures for the resolution of personnel and institutional differences e.g., by means of joint consultation.

Provision of Physical and Financial Environment

It provides the organizational structures and working environment most suitable for the successful performance of tasks. It also determines the conditions of service.

Designing Appraisal Systems

It develops appraisal plans to facilitate the career development of personnel. The field of personnel resembles a lightning rod, attracting the tensions and human conflicts that abound in the

organization and the community. If professionally handled, these challenges can be constructive and not a destructive force in the life of the organization.

Human Resource Accounting and Audit

The latest function, which must be carried out by personnel departments, is Human Resource Accounting. Since it is a new activity, we may deal with it in more detail.

Human Resource Accounting and Audit is the term used to describe the accounting methods, systems and techniques, which coupled with special knowledge and ability, assist personnel management in the evaluation of personnel in financial terms. In other words, it is the measurement of the cost and value of people, for the organization.

Staffing of Personnel Departments

Proper implementation of these functions would depend upon the staffing of the personnel department and units. It goes without saying that unless the significance of the personnel function is appreciated by the chief executive and other top personnel in the organization, and unless the key personnel positions are filled with experienced, knowledgeable, professional, staff members, the objectives for, which personnel departments are established may not be achieved.

It must be clearly understood that personnel departments are to function as staff agencies for line departments, Although Departmental heads retain final responsibility for their own staff, yet, due to the increasing complexity of the work, they would and should like to look up to personnel department for specialist advice or service. In brief, we can say that personnel administration is a line management responsibility and not a staff function.

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