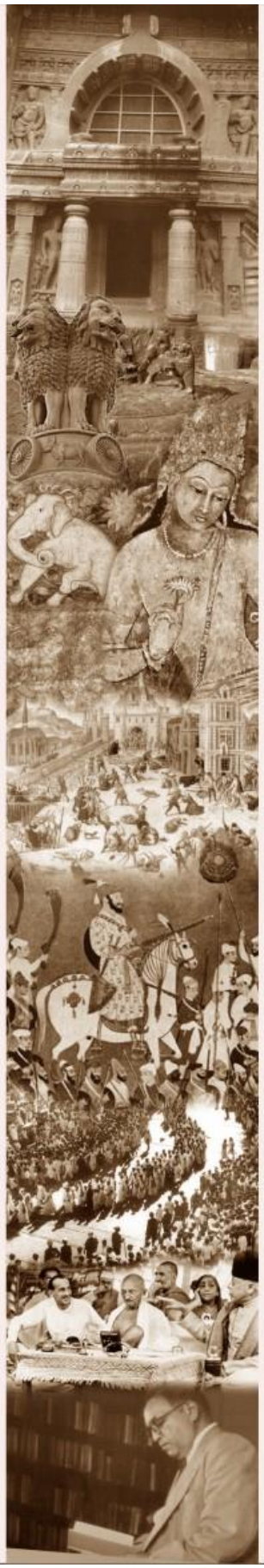

GOLDEN JUBILEE YEAR 1962-2012

Dr. Babasaheb Ambedkar Marathwada University, Aurangabad,(MS) India.

Collection of Selected Conceptual Papers and Summary of Papers

International Conference

THEME: RURAL SOUTH ASIA: IMAGING HERITAGE AND PROGRESS

Date : 4th to 6th January 2013

Organized by
DEPARTMENT OF HISTORY AND ANCIENT INDIAN CULTURE

INTRODUCTION

South Asia more than being a physiographic entity is largely understood by the social scientists as a region with common history, heritage and cultural affinity. Both South Asia and India are in origin geographical expressions. South Asia is a more recent expression-only about five decades old which encompasses seven very diverse sovereign states of very different sizes: India, Pakistan, Bangladesh, Srilanka, Nepal, Bhutan and Maldives. Some would also include, Myanmar, which was a province of British India until 1935[1]. In respect to its population South Asia comprises one of the largest rural population concentrations in the world. Moreover, some common trends which infiltrate the rural societies of the region are based on caste and religious-cultural coherence which more or less prevails in entire South Asia. Since prehistoric and historic times this (South Asia) region experienced trends of human evolution and cultural development in similar patterns with their own regional asymmetry, as stated by B. Subba Rao that, 'throughout history each of these nuclear areas had maintained some kind of separate historical identity, though some of them were divided into a number of rival principality'.[2] South Asia therefore evolved from prehistoric cultures to historic societies in a human development trajectory based on pastoralist societies to feudal, caste-based societies in rural regions with their own regional exclusive differences. Further these patterns of rural societies of South Asia were transformed during the British colonial regime[3]. Furthering the debates that how do we perceive the unity in diversity of rural societies' in South Asian history.

As an endeavor to understand facets of history of rural societies in South Asia, department of 'History and Ancient Indian Culture' is organizing an International conference on *'Rural South Asia: Imaging Heritage and Progress'* on 4th January to 7th January, 2012. The theme of conference broadly encompasses history of South Asia in rural perspectives from Ancient, Archaeological, Medieval, Modern, Colonial, Post-Colonial and Post-Modernist perspectives. Historians and scholars in the conference are encouraged to seek disciplinary horizons of history in context to rural South Asia. As we all know, South Asia is predominantly rural in its population and since prehistoric to historic times rural populations and their societies have contributed immensely in shaping the history of this vast sub-continent.
The selected resource persons invited also have specializations in historical debates about rural life and marginalized populations in South Asia. The invited scholars have varied special skills in working on the rural history from theoretical perspectives to documenting abilities. Through various means of their expertise, the conference intends to develop a dedicated network of historians and scholars who will be committed in forming a **Rural South Asian History Network**.

In the conference, the emphasis is laid on the fastest growing and developing region of the world i.e. South Asia. Since pre-historic, to historic and now in the contemporary societies of South Asia has achieved several milestones in rural history and progress. Rural South Asia has many historical facets to share with the world in forms of archaeological, architectural, archival and oral traditions and knowledge systems. In the post-colonial South Asia, because of political, social and economic upheaval agriculture and rural societies are being squeezed by nonagricultural pursuits, aspirations are increasingly informed by a wish to avoid farming and the 'household' is being restructured as the genders and generations contest and renegotiate their respective roles. With these tremendously fleeting changes the ***necessity to work on the rural history and its knowledge systems in forms of archeological, archival and oral traditions becomes exigency in South Asia***, especially when there is so less work is done in conserving the exclusivity of rural history (village-level) and heritage in South Asia. In the South Asian culture every village as a unit has potential to impart to society its exquisite cultural history and knowledge systems. We as historians and social scientists have the cognition to document and restore this knowledge which is available among rural populations.

While experiencing these newer challenges, the requirement at present is about and in what perceptive the history and heritage could be reworked in rural areas of the developing South Asian region of the world. The diversification of the village society and economy and the interpenetration of rural and urban have created multiple hybridities where individuals and households shift between agricultural and industrial pursuits and cross between rural and urban value systems[4]. Farm is in thrall to nonfarm, and industry is often dependent on 'rural' labour and its natural resources making wider communication gaps between social living and economic linkages in rural settlements of South Asia (Rigg, 1998: 497). Ten years ago when an American liberal scholar, echoing a sentiment widely held in South Asia as well as in the Western world, wrote: "The [South Asian] … democracy can claim with some pride to speak for its four hundred million citizens. The most remarkable feature of [these] democrac[ies] is that more than three hundred million of its citizens are rural, largely peasants with little if any education…"[5] (Hamza, 1974:413), his then statement remains

[1] Sugata Bose and Ayesha Jalal, *Modern South Asia History: History, Culture, Political Economy*, New Delhi, Oxford University Press, 2004, II Edition
[2] P. Subbarao, *Personality of India*, Baroda, The M.S. University of Baroda, 1956
[3] A.R. Desai, *Rural Sociology in India*, Bombay, The Indian Society of Agriculture Economics, 1969, Fifth Edition
[4] Jonathan Rigg**, ''**Rural–urban interactions, agriculture and wealth: a Southeast Asian Perspective', *Progress in Human Geography*, August Vol. 22 No. 4 (1998): **497-522**
[5]Hamza Alawi, "Rural Bases of Political Power in South Asia", *Journal of Contemporary Asia*, 4, No. 4 (1974): 413-422

a matter of concern from ***historical times to contemporary history trends of rural folk of South Asia viz. caste-class based exploitation, forests loss and environmental degradation with tribals displacements and their social degeneration, quest of identity, massive economic deprivation, political marginalization etc.*** Raising concern for us as how do we visualize our rural societies while understanding its history and conserving its heritage. Drawing largely on human-nature relations in context of cultural, scientific and folk trends with rural life and livelihood, the conference is an attempt to review multiple changes and discuss them further on levels of **rural-urban historical continuum in South Asia**, with historical, archaeological ethnographical, sociological and scientific probing. To further the question and seeking solutions for pressing issues in 'Rural South Asian History' in context to its culture, heritage and social, economic and environmental past and contemporary debates. The conference invites maximum participation from the subject experts, scholars, researchers and interested people involved in probing rural history, its knowledge documentation, heritage and conservation, rural social welfare and learners. The objective of the conference is to organize a series of brainstorming sessions the results of which will be disseminated through projects for rural historical and cultural studies, welfare planning and historical research dissemination in South Asia. On the last day of the conference common meeting will be held to come with a ***Rural South Asian Studies Group*** and ***Rural South Asian History Network***.

A BRIEF PROFILE OF DEPARTMENT OF HISTORY AND ANCIENT INDIAN CULTURE

Department of History and Ancient Indian Culture is one of the oldest academic departments of the Dr. Babasaheb Ambedkar Marathwada University, which was established in 1962. It is a composite department teaching varied courses in Ancient, Medieval & Modern South Asian History and World History. The department offers M.A., M. Phil and Ph.D courses in History a PG. Certificate Course in Museum Studies is started since 2009 post graduate diploma courses in Museum studies and Modi studies are also running successfully in the department.

Department of History and Ancient Indian Culture has rich legacy of research in ancient art and architecture, iconography, museum conservation, medieval studies in Deccan and western India in context to Bhakti and Sufi movement, Maratha's and Peshwa's history, history of Marathwada and princely state of Nizam, freedom movement in Marathwada, modern trends in history of Maharashtra, colonial and post-colonial social history of Deccan and Western through caste and tribals perspectives.

Department of History and Ancient Indian Culture, at present has six faculty members with specialization in Ancient, Medieval and Modern (colonial and post-colonial) specializations in South Asian history. The chosen fields of their specialization largely encompass the social administration and life in rural and urban Centres of ancient, medieval and modern India.

1. Prof. and Dr. P.A. Gavali (Professor and Head), specializes in history of caste and slavery during Marathas and Peshwa's period.
2. Prof. U.R. Bagade (Professor) is working on the trajectories of Caste-Class systems in western India.
3. Dr. Neeraj Salunkhe (Associate Professor) specializes in religious and social history of ancient Deccan through rural and urban perspectives.
4. Mrs. Pushpa Gaikwad is specializing in Gender and Bhakti movement in Deccan and Western India with special reference to Marathwada and its rural background in medieval times.
5. Mrs. Gitanjali Borade is working on freedom movement in Marathwada with special emphasis on contribution of village folks in freedom struggles against Nizam.
6. Dr. Bina Sengar specializes in history of Indigenous peoples in Western India and Deccan with special references to environmental and medical history of tribal pockets in Gujarat and Maharashtra (erstwhile Bombay presidency and Nizam State).

With these specializations, faculty members are also training the young scholars of M.Phil and Ph.D. in various streams of social, political, economic, gender and historiographical studies in History of South Asia and World. With such an enriching strength of faculty members with their research specialization (as mentioned above), the department took an initiative to raise ***debates in domains of Rural South Asian History***.

SUB-THEMES OF CONFERENCE IN PERSPECTIVE TO RURAL SOUTH ASIA

1. **Rural and Urban Continuum: Historical-Cultural Heritage:** The session will be on history and heritage of rural South Asia from prehistory to post-colonial and contemporary history. The Sub-theme will have sessions on
    a) Rural Archaeology and Ancient History in South Asia,
    b) Rural history in Medieval South Asia
    c) Rural history in Modern and Post-Colonial South Asia
    d) Rural History in Contemporary South Asia
2. **Rural Environment, Power and Gender:** The session will emphasise on Rural Gender issues, Economy, Agricultural issues and power politics from historical times of ancient to post-colonial era.
3. **Rural Medical Heritage and Contemporary Healing Trends:** The session will emphasize on the medical history and medical services provided in the rural south Asia since ancient times to contemporary rural healing practices

4. **Rural South Asia Imagined through Print and Visual Media:** The session will be emphasizing on the visual and print media working in and for the rural south Asia with special emphasis on colonial and post-colonial historic trends.

To have an open debate which intends in improvising the research potential and scholastic network of the historians and academicians the faculty members of Department endorsed for an International conference on **'Rural South Asia: Imaging Heritage and Progress'.**

Guest of Honour

IDEOLOGICAL PSYCHE AND APPROACHES IN RURAL SOUTH ASIAN STUDIES

PROF. KAPIL KUMAR[1]

At the outset I must congratulate the organizers for bringing to the fore the Rural scenario in the age of Marketism where everyone is crazy about urbanization and for them Urbanism is development and progress. Historically speaking, our planners fail to understand that the most developed civilizations of the past decayed and ultimately vanished for lack of agricultural support and neglect of rural areas. And the same symptoms are visible today, not only in terms of agricultural production but a host of issues that have emerged out of the unbridled urbanism world over. Rural development and concern for the rural poor is coffee table discussing issues for the dominant and ruling elite. On the other hand those who are genuinely concerned for the rural society often fall into the trap of such developmental models that emerge out Marketism (a term I have coined)and are imposed with least concerns for the local sensibilities and environment. If we are really concerned for the rural population we have to change our mindset and there is a strong need for a paradigm shift in understanding the rural society with a perspective that is not alien to the societies that we intend to understand and work for.

The first aspect is to shed the 'Colonial Psyche' that was very intentionally created from the18th century for the sustenance of colonialism in South Asia. This denounced everything that was indigenous, be it technology, culture or anything else only to demonstrate the supremacy of the West. So strong was the impact of this psyche that even a revolutionary like Karl Marx denounced the rural societies of Asia with the most derogatory words that he could use! Fortunately, the first challenge to this colonial psyche came from the rural masses and one is reminded of the Sanyasi and Faqir Rebellion in Bengal and Bihar, 1857 and also the Taiping Revolution in China. It was this challenge to colonialism that laid the foundations of the freedom struggle and created what I term as the 'Nationalist Psyche'. This happened much before the advent of the middle classes or to say the Gandhian led movement. I have elsewhere discussed at length the peasant movements (Kapil Kumar, Peasants in Revolt,1984,ed., Congress and Classes,1988 and Peasants Betrayed,2011).Suffice here is to mention that the rural-urban dichotomy was a constant factor that governed the freedom struggle in India with the rural issues getting relegated to the background .I am not going into the intricacies and controversies of this dichotomy and the issues of domination but I feel ashamed that in 21st century we find the peasants committing suicides, not only in Vidharbha but even in Punjab and other prosperous states. What is the difference between the peasants being evicted forcibly by landlords during the colonial period and their lands being acquired today in the name of urban development and given to multi-nationals or real estate developers ? There are some other very serious questions that need to be addressed; Why are the rural societies going back to medieval forms of social practices vis –a vis women issues? Why are the urban elite calling brutal murders "honour killings"? Why in certain castes brothers are not allowing their sisters to marry? Or why only the elder brother is allowed to marry with the younger ones sharing the woman? They can be termed as features of modern development and yet they are the gruesome impacts of modern developments, the so called Globalization and the modern market economy, how many social scientists or economists are researching these negative impacts or which government is trying to mitigate them? It's an irony that even after 65 years of independence, with all slogans of rural development we don't have toilets in our villages and I remember from my college days that when Chowdhury Charan Singh used to raise this demand the urbanites would make fun of it .A metaled road, electricity and water still remain the main demands of rural areas even in the most advanced regions.

One can go on adding the issues of concern but where does the solution lies? With the government? Elected representatives? Bureaucracy? NGO's? Well, here I would like to stress upon the role of social scientists and particularly historians. For last twenty years I have been championing the cause of applied history, stressing that history is not just a study of the dead and an analysis of the past is essential to improve the present and plan for a better future. Further, each generation sets its own agenda for societal development as per its contemporary social realities. And the historian has a major social responsibility. The research, the analysis, the teaching, all have to be linked with societal requirements .Some of the most prominent aspects to be looked into are: Analyzing the traditional technologies in rural

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areas in the context of sustainable development and these include a wide range from organic cultivation to local modes of irrigation. Comparative research of changes that have overtaken the traditional technologies and the impacts will go a long way in determining the path to be adopted; The impacts of Globalization and Marketism have to be researched at the grass root levels to determine a long term path rather than offer fallacious solutions like FDI in retail would enrich the peasants; The environmental impacts have to be assessed at the village level itself. Is any one bothered about the polythene littered all over the country side or the shrinking of ponds and dead wells? Where are the rural arts and crafts? The rural industries? What is happening to the folk culture and music? And most importantly the transforming social relationships –particularly in relation to gender sensitivities and the condition of women and the girl child. Let me assert here that it's a myth that the rural women have been the most docile .I can give ample examples of the heroic role played by the rural women in peasant movements and freedom struggle .Few would know that a Kisanin Sabha functioned from 1924 in Oudh with such radical demands that are not being demanded even by the feminist movement today .The kind of evidences I have discovered for my forthcoming book on Women ,Crime and Colonial State are so revealing as to the oppression of women that started under colonialism with such forms that were historically unknown to the Indian society. Mass hangings in villages in 1857-58, the exposures in colonial courts and jails are just a few examples of the brutalities perpetuated on the rural women by these so called contractors of civilized world. And today I am of the firm opinion that the new India will emerge out of the efforts and initiatives of women and women alone and that too the rural women.

Paper of Key Note Speaker

FROM VILLAGE TO TOWN AND BACK; HOLY MEN AS A WINDOW TO SOCIETAL CHANGES

DUŠAN DEÁK[1]

However contradictive it may seem, the holy men of India are religious figures only in a very narrow sense. Emphasizing their role in religion, their spirituality, deep knowledge of the world around and (let us not forget) supernatural powers, all this as if was blinding us to see the man behind the holy. Indeed, holiness is such a broad category, and perhaps completely wrong category to match the South Asian societal beliefs and practices, that it is much worth to look at the man behind the holy than get lost in the latter. Certainly, viewing the people, who, in several ways and with different degrees of intensity, are respected, venerated, talked to, resorted to, or addressed with the plights for help, and last but not least, considered to be God's incarnates on the Earth, viewing them only through the lenses of religion would mean omitting all social, economic and political contexts that relate to their personalities and that were well documented long before today. Holy men of India are much more. They make their societal presence so vivid that avoiding it would not only be a mistake, but it would mean closing the door to them as the very people of the social. In other words, even if their celestial association may be for a social scientist rather unclear, let us at least not forget how much terrestrial they appear to be.

Many religiously venerated figures of Indic past strongly make their presence in the various self-articulations of South Asian society. Holy men write literature (consider the popular pre-modern texts in new Indo-Aryan languages), they are among the first to express the social protest, they may initiate social reforms, or enter the sphere of socio-politics and become the spokesmen of the local, but also national social collectives. So, there is hardly any walk of life in the Indic cultural space which would be devoid of some of their presence. Broadly understood, holy men may, therefore, show us the mirror where we will find the society rather than them themselves. And was this perhaps not what they lived for and why they become remembered as special, as helpful, as holy?

Understood as perfect and perfected societal figures, holy men allow us to delve deeper into the mechanisms/processes of societal functioning. Examining tradition is certainly one way of how to approach the latter and for this paper a crucial one. Clearly, traditions do change, evolve, revolve and do get invented too, as Eric Hobsbawm and Terence Ranger along with their collaborators and other scholars have shown us many years ago. Perhaps the most important for our purpose here is to recognize that invented traditions become as valid as those that preceded them. Many people who keep certain beliefs and practices may not be even aware of any of their invented character. Of course, they do not

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keep the track of the history of the changes that the practices and ideas they believe to have come from their ancestors have undergone. For a social scientist it is then worth to observe, document, and analyze how that, which changes, turns real in social terms and what social consequences follow it. In this paper I will try to show how attempts to record the tradition participate in its change and to some extent also in its invention.

Holy men of India are people of the tradition par excellence. Their presence is socially felt and recognized for centuries. One after another, at different places and different times they and their followers form the variously organized social assemblies (sampraday) with distinct beliefs and practices passing the latter from one generation to the other (parampara). Even if, due to the different reasons, the changes in some beliefs and practices do occur, people still tend to understand the holy men as embodiments and symbols of the permanency of these beliefs and practices. Thus the holy men back, as it were, the 'sampradayik' understanding of the sampraday itself. Given that this is indeed the popular understanding of the holy men and their role, let us concentrate on one of the documentable changes that did occur to the holy-men-traditions and which later caused the modified tradition to become tradition in its own terms.

It is the textualization of the life and the thought of the holy men that I would like to talk about here. By textualization of the holy men's life and work I do not mean their own engagement with the texts. Or course, many of the holy figures venerated across India indeed were themselves writers, or composers of texts, still many were not. But, to consider their texts would lead us too far. By textualization of the holy men's life and work I therefore understand mainly the efforts of putting into text all information that in one or other way throws light on the holy figure's lives and ideas that he/she proponed. This could be achieved mostly by editing and publishing their written work, by collecting and putting to text the oral compositions supposedly ascribed to them, by collecting, editing, putting to text their written or oral life-stories, and also by producing careful ethnography-like records of the places and the people associated to their cults, which will again assume its final form in the text. With respect to the current means of recording of knowledge about the people, I admit, the textual form has been much accompanied by the audio-visual forms. Yet, in the case of holy men, the texts still dominate their representations.

Historically and generally, the textualization, i. e. the need, and later the enthusiasm and duty, to record the various local and supralocal forms of cultural life, to document and thus preserve, to display the variety, richness and greatness of the 'Indian', was perhaps indeed initiated by the earlier colonial interest. Its apogee we could place to the golden age of Orientalists from the first half of the 19th to the first half of the 20th century. But of course gathering knowledge about the people, their countries, manners, customs, beliefs and practices, especially that initiated by the state – as opposed to the self-interest of the groups and individuals in recording - has much older and pre-colonial antecedents.[1] Another important aspect of the textualization is that it surely wasn't a rural project, although to posit it as urban would also not hold perfectly given the dynamism between the various spaces and places which the processes of textualization involved. Yet, the urban centers with their 'men of letters' and administrative powers should be sought beyond initiation of the documentation and recording. Whether in towns or at rural outposts, the bureaucrats, researchers, enthusiasts were engaged (and still are) in gathering, organizing and systematizing the local material, often for comparative, and of course, analytic purposes. What differs from pre-colonial period and makes the period of 19th and 20th century much more significant in this respect is certainly the technological improvement (in print, in copying, in distribution, means of recording, archiving…etc.) that stimulated much of the modern and till 19th and 20th century unprecedented documentation efforts. Importantly too, the new forms of education, based on textbooks of universalizing character, should not be forgotten in this complex and very much modern development of the knowledge storage.

The importance of these efforts is hardly ever doubted. Without them many of the local traditions would be forgotten and our archives poor. After all, texts certainly form the considerable source of our knowledge, no doubt. However, the textualization, apart from recording the knowledge, had also serious repercussions in that how the documented forms of local traditions came to be understood not only by the scholars, but by the upholders of these traditions too. Very soon the tradition came to be viewed more through the text and the text became the common source of knowledge about the variety of the local affairs - beliefs and practices directed towards the holy man not excluding. The texts started to

[1] Tarikh al-Hind of Al-Biruni, or *Ain-i-Akbari of Abu Fazl would be a good works to point out in this context.*

dominate the knowledge about the living beliefs and practices, as well as shape the understanding of them by ever growing literate readership. The so called primary sources led to the production of the dozens of secondary and tertiary sources of knowledge. Authors and editors did not need to see and experience, reading was enough. Critical editions, monographs, syntheses, compendiums, extracts, easy-read editions and many other forms of transcribing (and translating) the lived into the text encapsulated the knowledge in an unprecedented manner and the wide distribution made it a truly collective possession.

Thus the scholarly texts (but not only them) to an important degree unified and organized the knowledge about the various ideas and practices attached to, and across, multifarious locales. Apart from becoming the source, the texts as well became the embodiments of authority in the matters of knowledge. Although doubtless with noble purpose, the modern textualization of the traditions that are inevitably composed by the living and changing parts as well as by rather stable textual parts, gradually caused something that could be compared to a complete paradigm shift with respect to the knowledge production in general and knowledge about the important holy figures in our particular case. Once the tradition "returned" in the form of the text from usually the urban place of authoritative modeling of the knowledge by the researcher and academician, its new form started to interact with its earlier, and, in many extents, living model. The readers of these new texts then began to expect the tradition to look like in the books. Thus the knowledge about the life, ideas, practices, and indeed holiness of a holy man could travel from a village to town and back. Somewhere its peregrinations and modifications would go rather unnoticed because the text hardly can affect the belief in the holy man. Elsewhere it may have been welcomed, because the text meant the public recognition. Yet elsewhere the textualization might have led to trouble and serious social consequences.

Let me illustrate the last and perhaps the most problematic case of textualization on the example of a holy man from Maharashtra, who, at least the books say so, is quite well known in this part of India.[1] He lived through quite a part of 17th century and his life and activities are associated with a small, to many standards, rural centre of the region, where he was given a land to live on by one of the rising Maratha military chieftains. He was of Muslim origin, a man of a deep search of inner wisdom, a devotee, a siddha-yogi, a bhakti poet and certainly a good observer of the surrounding milieu and its people. So far his texts (sic!) would suggest. He became a popular man venerated by his contemporaries, but also by many generations after his death. He became the part of mainstream Marathi bhakti tradition, was interpreted as model figure of Hindu-Muslim dialogue, and is still seen as a renowned saintly figure, whose wisdom and help has been sought by many. So far say the other texts. He had, and still has, his descendants, and it would be an ideal ancestor, had the processes of textualization did not come to the way.

In order to understand how textualization worked in this particular case, and how the local understanding of the holy man was compromised with the textual knowledge we need to heed the two following factors. First, there is a peculiar characteristic attached to this holy man (but this goes well with many others too), which is related to the modern reconceptualization of the Indic religious identities into the ostensibly closed folds of mainly Hindu and Muslim. He, his writings and the devotional practices attached to his personality form a tough rock to break for all those who would like to place him in either fold. Yet, as I am going to argue, the textualized articulations of Hindu and Muslim are at the core of his present day understandings and the following socio-religious practices. After all, are not these two folds - very Indian in their joint form - also in part the results of the textualization of the living religious beliefs and practices, or of the processes of religious identification?

Second important factor is the family of his descendants, members of which in one or other way relate themselves to the religious beliefs and message of their ancestor. It would seem that the knowledge about the holy ancestor should be pure and well preserved in his own family, yet we meet with the considerable differences in the family memory that to a considerable degree, I would argue, were caused by the textualization of their ancestor. Now, one part of the family considers their holy man as Muslim by caste and religious education and Vaishnava by religious expression, whereas the other part claims him to be a Sufi. Both argue their claims by referring to the texts and both overlook that the question of who their ancestor really was with respect to the modern categories of Hindu and Muslim is rather difficult to answer even if one consults the writings of the holy man himself. For, to paraphrase Carl Ernst, nothing was farther

[1] I do not see it necessary for the purpose of this paper - which is to show and illustrate what kind of changes a local tradition when interacting with the wider social environment may undergo - to list the particulars of the holy man. Please excuse the omission.

from the minds of the pre-colonials than the clear-cut religious identities. But to be sure, the modern question of religious identity is not the question primarily posed by the holy man's descendants. It is a concrete articulation of the current social fact and thus it is rather an intrusion into their lives than their own quest.
Now, in order to show how the textualization works and what it may cause, let us consider the part of the family that claims their holy ancestor to be a Sufi. There is hardly any serious evidence that would substantiate this claim. The possible relevant but limited sources, such as already lost silsilah affiliating him to Qadiri lineage or some pieces of allegedly his Urdu-Hindustani poetry giving him a rank of Sayyid have been proved as later fabrications.[1] On the top of that the non-existence of any Sufi practices at the place of his grave and within the family would also suggest that the claim for Sufism did not originated within the local tradition. Yet, the academic works that attempted to establish his Sufi identity via the above mentioned spurious materials certainly helped the family substantiate its claims of their ancestors being a Sufi, even if their claims differed from the academic claims. Moreover and quite importantly, in the primary texts (the holy man's works and hagiographical works) we read either about his religious philosophy (advaita, bhakti and yoga, devotion to Viththala, Shankara, or Sarasvati), or about his life (of interference with the sants and guru), both introducing a local man of Muslim origin expressing himself in Marathi in the very common local Vaishnava bhakti idiom. Here again, hardly anything would suggest the Sufi affiliation. Now, why still some of his descendants would call him a Sufi?

However simple the explanation might look, the reason lies, I think, in the textualized image of a Muslim holy man in India. It is because very often and very often without any direct evidence the local Muslim holy men, whose graves are spread all over India, are in the hundreds of texts associated with Sufism. As if all Muslim holy men in India must be necessarily associated to Sufism. Why necessarily so? If there is evidence, like we see in the texts of this holy man, or in the practices of his descendants (half of which claim him to be Vaishnava, but Muslim by birth) why should he be a Sufi? There is no apparent reason, yet some of his descendants do claim him Sufi identity. Why?

To understand this and connect it with the textualization, we should attempt understanding deeply the world of their reasoning. Let me try to sketch it on the basis of my interviews with this part of the family. The grave of their famous ancestor is the center of their life, not his rather difficult philosophy of advaita and bhakti, or yoga practice. The holy man is immanent at his grave, as is his power, and they draw from it. But there is an outward pressure from the locality, the social fact that makes them to identify with one of the two major religious folds of India (I still recall a question posed by one of my respondents: if we are not real Muslims, and Hindus we are not, then who are we?). By practice they are saint-worshipping Muslims. Not the ideal of Tablighis, yet, none of them would give up their ancestor in favor of "dadhiwale" as they poignantly would call the new missionaries of Islam. The Sufism, in fact, if we use the Trimingham's classification of the taifa stage (dargah-worship) would fit their practice and beliefs, even if there is not apparent connection between their beliefs and practices and those of the followers of Sufis. Such Sufism but clearly serves the purpose of identification. The Islamic identity thus gets credit and the tradition of worshipping of once famous ancestor does not need to be discontinued. Moreover and again very importantly, as suggested above, there is a common and widely spread textual practice of calling a Muslim holy man in India a Sufi. Even academics widely do it. Texts, and academic texts par excellence, provide this claim with an authority. There are books on Sufis in Daulatabad, I was told, and there is a story connecting our holy men to Daulatabad. He is then also the one like Muinudddin Chishti, the one who peacefully spread Islam, was explained to me. Sufi identity – via books, let us not forget, not ideas, practices, or learning - offers thus the safe haven. To enter it one even does not need to be a Sufi. What one needs is to find the background of his decision in the right texts. The holy man hereby gets his new history.

However, textualization has even more contexts to consider. Let us not forget that there is another part of the family that claims our holy man to be, at least in his philosophy and practice, a Vaishnava. Although, as suggested above, this claim has much more substance and perhaps even a history, we again witness the textualization of Vaishnavism. Now Vaishnava tradition in Maharashtra is well-known and without any doubt forms the mainstream of the popular religion. Texts indeed participated in its fame, but also in the unilateral image of it. To illustrate and a bit exaggerate, all

[1] First, it is very important to heed that the silsilah is not recognized by the family who claims the holy man to be a Sufi. They rather associate him with the Chishtis (see below). Second, the family belongs to Shaikhs and similarly the holy man never claimed himself to be Sayyid and always "signed" himself as Shaikh. The few Urdu-Hindustani verses that suddenly employ Sufi Persian vocabulary and where he suddenly "signs" as Sayyid therefore seem like later fabrication, perhaps produced by some of his descendants in order to raise the social status of the family. The current family members also reject any connection to the claims of Sayyid status.

Maharashtrian Vaishnavas go to Pandharpur, all sing abhangs, all saints compose abhangs, all of them favor bhakti instead of yoga and the like. What comes with the texts, and already in the 19th century, is that all this is Hindu. Muslims can enter the fold, but have to compromise (in academic language this compromise is called as syncretism) their being Muslim. There is nothing like Muslim yoga, or Muslim bhakti – to summarize and again exaggerate most of the books. However, I find this textualized (i.e. mostly unified, simplified) image of Maharashtrian Vaishnava Hinduism quite alive and also interacting with the holy man under our review.

It has articulated in his local public image, where he is a Varkari (although there is hardly any evidence of his Varkari practice), vegetarian, bhakta, one of the sant-mat, reading the Dnyaneswari, humbling the proselytizing sultan, with no trace of his Muslim origin, except the name. What however matters much more, is that this textualized image (and we can find its first traces already in the book of M.G. Ranade and later with almost all authors who approached his biography) has become the social capital of the local group whose aim is to spread the knowledge about the famous native of their little town across the whole India, in their own words, "make him like Sai Baba". This would not be anything uncommon, if the claim would not entail also the claim for the possession of the holy man's grave where part of his family is still living. Unfortunately it is the part that claims him to be a Sufi. The clash of both textualized images of the holy men gets here publicly articulated. In the argumentation of the local group the descendants of the holy men are accused of not understanding their own tradition. Although considering the evidences about the life and work of the holy man this might seem a valid claim, one has to ask whether what the accused people live at present is not another tradition in making, however invented, and whether their understanding is by default faulty. The clash of images thus shows how difficult it is to evaluate any living tradition, the change in making that, in its own terms, hopefully has a right to live. It is now perhaps not surprising that the arguments of the local group about the tradition draw in many respects from the textualized version of the holy man and its popular clones, which in turn somewhat make their arguments weak. For example (and I would have many others) I was told that the holy men wrote the book in Sanskrit, for which there is no evidence at all, but which illustrates how the "original" tradition is again imagined, and again with the great help of the textual image of the holy man.[1] Unfortunately, the situation in the locale becomes tense, because here we do not witness just an academic argument about the correct version of the holy man's history, but a clear local struggle for dominance over the space associated to the most popular holy man in the rural region. The change in the possession of sacred space may initiate many other changes in otherwise unchanging rural locale.

The textualization thus reached very different contexts than could be envisaged by those, who, sincerely as they could, tried to record and interpret the local traditions. Given the communal flavor that the engagement with the texts took in this case, one wonders how seriously the textual images of holy figures (but by far not only them) are considered. The imagined holy man of the texts got his new life in the competing narratives and he is at present very much a living figure, although only discursively. The competition over his identity is very much a social problem and his textualized image becomes an instrument of evidence. Both parties sincerely believe their versions and would argue by pointing to the texts to substantiate their story without realizing the history and mainly agency of these texts. The holy man of the texts thus became the real holy man and after a long journey from the textually rather avoided rural locale via the academic interest and urbanite's efforts to understand the rural, he reached home in at least two forms.[2] It is, however, not clear how these two are going to cope with each other.

Paper of Valedictory Speaker

COLLECT: PROTECT: CONNECT
20 YEARS WORKING IN DIGITAL HERITAGE IN HIMALAYAN SOUTH ASIA

DR MARK TURIN[3]

[1] Another good example would be a pervasive local belief that he was an active Varkari, for which again, the evidence is rather spurious.
[2] There is, of course, the third, but this I will keep for some other paper.
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This paper is the story of two projects. The narrative that binds them is a lasting concern for the transformative power of knowledge sharing in South Asia. Both interventions—the Digital Himalaya Project and the World Oral Literature Project—are experiments in disseminating audio-visual collections of South Asian heritage materials through new digital media, and the extraordinary and unexpected partnerships that have emerged as a result.

From shoebox to online archive: the story of the Digital Himalaya Project: In December 2000, together with Professor Alan Macfarlane, Sarah Harrison and Dr Sara Shneiderman, I established the Digital Himalaya Project at the University of Cambridge to develop digital collection, storage and distribution strategies for multimedia anthropological information from the Himalayan region. The plan was simple enough and we felt that the timing was right: many archival ethnographic materials, such as 16mm films, still photographs, videos, sound recordings, field notes, maps and rare journals were fast degenerating in their current formats. As we were anthropologists who worked in Nepal—with the Gurung (Tamu) and Thami (Thangmi) communities—it was logical that we focus our attention on the Himalayas.

During our research we noted a peculiar paradox. Even though anthropologists were becoming ever more concerned about cultural endangerment and the damaging side-effects of globalisation, and funds were available for scholars to document indigenous cultures that were fast disappearing, very few social scientists were working to ensure that anthropological collections from previous generations were maintained, refreshed and made accessible, both to the research community and to the descendants of the people from whom the materials were collected. To this end, we applied to the Royal Anthropological Institute in the United Kingdom for a grant to set up the Digital Himalaya Project as a strategy for archiving, digitising and disseminating online legacy ethnographic materials concerning the Himalayan region.

A little seed-corn funding, a small research team and a growing sense that what was still being referred to with wonder as 'the World Wide Web' was robust enough to deliver compressed video on demand all came together to energise our fledgling project. Alongside the preservation aspect mentioned above, we had two other primary aims: to make our digital resources available over broadband Internet connections for researchers and students, and to return copies to source communities in the countries of origin—such as Nepal, Bhutan, the Tibetan Autonomous Region and the Himalayan states of India. When we started the project, we had naively imagined that the West would have the Internet, and 'the Rest' would have DVDs and CD-ROMs. As were about to discover through our work, we could not have been more wrong.

Technology as a master class in Buddhism: Archivists specialising in the curation of moving images use the phrase "nitrate won't wait" to describe the urgency of migrating silver nitrate film to more durable digital formats. Not only were anthropological collections dating from the early 20th century fast degrading, but they were also becoming orphaned, as the technology needed to view them was now obsolete and ever harder to find. The pace of technological adaptation and change provides a powerful if brutal lesson in impermanence and non-attachment: it's still possible to read a book that is 500 years old (as many scholars of classical languages and cultures regularly do), but close to impossible to find a computer anywhere within the University of Cambridge that can read an 'old' 8-inch or 5¼-inch floppy disc dating back to the 1980s. The rate of innovation and obsolescence moves ever faster and few fieldworkers pause to reflect on issues such as the longevity and persistence of their recordings before they travel to remote locations around the world to document endangered cultures.

There was a further irony in what we planned to do. While 'audio-visual' was a big technology buzzword in the 1990s, ethnographic fieldwork had been 'multimedia' or 'multimodal' for about 100 years, with early anthropologists using still cameras, wax or plastic cylinder record phonographs and copious notebooks to document their personal reflections. When these scholars returned home, though, they were expected to write books in which precious little of the material that they had recorded could be accommodated. And when anthropologists retired, and later passed away, their collections of recordings and photographs were left in shoeboxes in their attic, only to be passed on to university libraries and archives that didn't really want them or know how to catalogue them. So while fieldwork was inherently immersive, making use of all manner of technology, an anthropologist's holistic collection would be split apart when it returned home, according to the format of the recording medium: text, to the library; sound, to the audio archives;

photographs, to the photo collections; and cine film, often nowhere. The fast-developing web was the natural site for these diverse materials to be reintegrated and served up in a rich, searchable and retrievable multimedia format.

Film collections: In the first phase of the project, five ethnographic collections—representing a broad range of regions, ethnic groups, time periods and themes—were selected for digitisation, along with a set of maps of Nepal and some important journals on Himalayan studies. One of the most valuable collections was that of the 16mm films taken by Christoph von Fürer-Haimendorf, Professor of Anthropology at the School of Oriental and African Studies (SOAS) in London, which spanned from the 1930s to the 1980s. While Fürer-Haimendorf's specific interests included the Naga communities of India and the Sherpa of Nepal, he travelled far and wide across the region, taking over 100 hours of film throughout his career. Extraordinary in both its breadth and its depth, his collection is one of the finest extant ethnographic film collections that document Himalayan cultures. We started digitising Fürer-Haimendorf's films in a cheap and cheerful way ourselves, by projecting the footage and then filming the output through a box of mirrors, and hosting video clips on our website. These snippets caught the attention of the British Universities Film and Video Council (BUFVC) who then paid for the professional digitisation of the footage using telecine projection. Herein lay another lesson: digitisation is a continuous and ongoing process, not simply a one off; and we began to think of digitising a subset first before committing to undertake the digitisation of an entire collection.

Another important early collection for the project was that of Frederick Williamson, a British Political Officer stationed in Sikkim in the 1930s. He was also an ardent photographer and amateur filmmaker. Between 1930 and 1935, he and his wife, Margaret, took approximately 1,700 photographs throughout the region. As well as documenting the Williamsons' travels, their photos provide an unusually well preserved and well-catalogued insight into social life in Sikkim, Bhutan and Tibet during the 1930s. Of particular interest to us were the 23 reels of 16mm cine film that Williamson shot while on official trips. We digitised these films, then returned to Sikkim, Bhutan and Tibet with sets of DVDs to make them available to institutes, universities and colleges in the region, as well as to the descendants of some of the people we could identify from the footage.

Through the Fürer-Haimendorf and Williamson's film collections, interesting and unexpected collaborations began to take place. The custodians of such collections back in the UK often had only limited knowledge about the context of the footage that they held, based on a few quickly scribbled notes on a film canister or from an ancient accession form. Back in the Himalayas, however, descendants of the individuals who featured in these films could often provide a great deal of additional information about the footage, and their insights added enormous value to the collections. Returning to source communities with DVDs and hard discs, then, was never a mechanical process of cultural repatriation in digital form, but rather an exciting opportunity for partnerships by which collections were enriched and better understood, and copies of the footage distributed to the communities who had a stake in its maintenance and content.

Journals, maps and census data: It became apparent that we were in a position to expand Digital Himalaya to benefit an ever-wider base of individuals around the world who were connected to the Internet. As scholars, we were frequent users of digital versions of academic journals available through services such as JSTOR, but we were surprised to discover that no publications that originated in Himalayan countries could be found in such online archives, severely restricting access, impact and visibility. With the agreement of editorial boards and publishers, we started sourcing and scanning back issues of a large number of journals, magazines and publications on Himalayan studies from Nepal, Bhutan, India and Tibet, as well as publications relating to the region that originated in Europe and the United States.

After several years of scanning, we now host back issues of many important publications online for free download, including but not limited to: *Ancient Nepal, Adarsha; Bulletin of Tibetology; Contributions to Nepalese Studies; European Bulletin of Himalayan Research; Gochali, Himal; Himal Southasian; Himalayan Journal of Sciences; Journal of Bhutan Studies; Journal of Newar Studies; Journal of the Tibet Society; Kailash- Journal of Himalayan Studies; Martin Chautari Policy Briefs; Mulyankan; Nation Weekly; Nepalese Linguistics; Nepali Times; Newsfront; Occasional Papers in Sociology and Anthropology; Peace and Democracy in South Asia; Purnima; Read; Regmi Research Series; Revue d'Etudes Tibétaines; Sharada* and *Shikshak.*

The idea is simple: we want to stimulate sales and subscriptions by digitising and hosting back issues (at no cost to the publisher), many of which are now out of print, and thus provide a web presence for print collections that might otherwise not have made it online. We have found our PDF archive of journals and magazines to be amazingly popular, especially within Himalayan states themselves, where access to good libraries and full collections of printed matter is often poor. Having started with a few journals (*Kailash - Journal of Himalayan Studies* was the first), we quickly established a momentum and visibility such that others wanted to join the initiative. Now that we run optical character recognition software over each article, it's possible to search the content of a journal (as long as was originally printed in a Roman script), and all articles are indexed by Google.

Together with Dr Ken Bauer, we produced a series of maps of each of Nepal's 75 districts based on GIS layers showing rivers, roads, settlements and elevation, all of which are widely used and freely available through our website. We also built an online tool to query data from the 2001 National Census of Nepal, allowing users to download data on economic activity, literacy, marital status, religion, population and school status in four different file formats: .xls, .pdf, .txt and .html. These resources are proving to be very popular the world over, and particularly among students, NGOs and journalists in South Asia itself, which is particularly satisfying.

The unexpected: In the course of a decade, then, Digital Himalaya has matured from being a UK-based university initiative to a multi-sited online portal with team members in three continents making use of Skype, Gmail and file transfer services like YouSendIt to work together and ensure that new collections can be hosted online as efficiently as possible.

From 2002 to 2005, the project moved to the Department of Anthropology at Cornell University and began its partnership with the University of Virginia. As of 2009, Digital Himalaya is back in Cambridge and as of 2011, it is collocated at Yale University in New Haven, Connecticut. These various moves have added a great deal to the project and our collections.

For a long time, we had no idea of how many users we had and where they were based, but through Google Analytics, we now have a much better sense. Most of our users come from four countries: India; Nepal; the United States; and the United Kingdom; but there are sizeable numbers of repeat visitors from Europe and South America also. On an average day, we receive between 200-300 visits to our site, and many people spend some time downloading movies, audio files or documents from our servers that they can view on their own computers or handheld devices once they are no longer connected to the web.

While the project began as a strategy for salvaging, archiving and disseminating the products of (primarily colonial) ethnographic collections on the Himalayas — both for posterity and for heritage communities — Digital Himalaya has become a collaborative digital publishing environment which brings a new collection online every month. The website has grown from being a static homepage with occasional updates to a dynamic content delivery platform for over 40GB of archived data. Similarly, our website has moved from being almost exclusively used by members of Western universities to providing a range of services to a global public, with a particularly strong user base in Asia. Digitisation is now primarily conducted in Nepal, dramatically reducing operating costs, increasing productivity and improving connectivity with local communities. And perhaps most importantly, our funding no longer comes from national grant-giving bodies in Europe or the States, but from users, Web referrals and individual donations from around the world. It's been an exciting, unexpected and very rewarding process.

What began as an academic research project at the turn of the 21st Century has become a vast online portal for hosting and disseminating knowledge about the Himalayas to a demanding and fast-growing user base. Now colocated at Yale, Digital Himalaya has extended and deepened its scanning of journals and publications, and we are beginning to embed the project in the structure of the university library by migrating all datasets to a digital repository for long-term sustainability. In early 2013, we are hoping to work with IT professionals and designers to restructure the website to enhance the user experience and ensure that these unique resources continue to serve our diverse, global user community.

Digitising the Spoken Word: The World Oral Literature Project: Growing out of the success of Digital Himalaya, in 2009 we established the World Oral Literature Project as an urgent global initiative to document and disseminate endangered oral literatures before they disappear without record. The Project supports local communities and committed fieldworkers engaged in the collection and preservation of all forms of oral literature by providing funding for original research, alongside training in fieldwork and digital archiving methods.

The Challenge: The *Atlas of the World's Languages in Danger*, released by UNESCO in early 2009, claims that around a third of the 6,500 languages spoken around the globe today are in danger of disappearing forever. With each language lost, a wealth of ideas, knowledge and history also vanish—and vanish without a trace if the language has no established written form.

Threats to endangered and marginalised cultures come in many forms: some are implicit and unintended, others are decidedly more explicit. Globalisation and rapid socio-economic change exert particularly complex pressures on smaller communities, often eroding expressive diversity and transforming culture through assimilation to more dominant ways of life. A well-intentioned and important national education programme in one of the world's major languages may have the side effect of undermining local traditions and weakening regional languages. In the name of national unity, some governments may even intentionally suppress local languages and cultural traditions as a way of exerting control over minority populations.

Heritage, identity and culture are often encoded in oral literature by communities with no established written language. The term 'oral literature' broadly includes ritual texts, curative chants, epic poems, folk tales, creation stories, songs, myths, spells, legends, proverbs, riddles, tongue-twisters, recitations and historical narratives. Such traditions are rarely translated when a community switches to speaking a more dominant language. Until relatively recently, few indigenous peoples have had a means of documenting their cultural knowledge, and there is still little agreement on how historical and contemporary collections of oral literature can be responsibly managed, archived and curated for the future.

Archiving and documenting oral traditions: By working with field researchers and members of threatened communities worldwide, the World Oral Literature Project is archiving audio and video recordings of endangered oral traditions and making them available online when appropriate. These resources are used by researchers studying diverse cultural traditions, by the public to gain an understanding of unfamiliar cultures, and more recently by authors and printmakers as an inspiration for artistic projects. Fieldwork has been partly funded by the World Oral Literature Project, and researchers are expected to adhere to guidelines on ethics, cooperative working standards, financial budgeting, recording and appropriate archiving. The output of this model has been high-quality recordings of oral literature with accurate and rich metadata, produced with agreement and participations from the performers and with recorded material and copyright remaining with the community of origin.

Thirty collections from thirteen countries are currently hosted online for free through our website. The content of these collections ranges from songs, chants and speeches in Paiwan and from other minority language-speaking groups in Taiwan in the 1950's, to African verbal arts documented in the last three years. We are fortunate to have particularly strong collections from South Asia, although we hope that in time, all parts of the world will be equally represented. The mixture of historical and contemporary material held in our collections ensures that we fulfil our role of protecting collections from cultures that have seen vast change since the recordings were made, offering insights into the history of oral traditions; and that we help to create a snapshot of cultural traditions as they exist now. Individuals with historical recordings of oral traditions in legacy media formats typically approach us with the aim of finding a secure archival platform for disseminating materials that have not been accepted by traditional museums who may have little experience of curating audio and video content. Using USB conversion technology, and often in partnership with audio-visual media groups in our universities, we are able to digitize collections that come to us on audio cassette or VHS, gramophone records or even on reel-to-reel tapes. More recently, we have started to receive unsolicited collections from source communities, as news of our work spreads and community members approach us to securely archive recordings of traditional performances.

The majority of our contemporary collections are 'born digital'; in that tradition are recorded using digital devices in the field and transferred over the web to the World Oral Literature Project from the location of the fieldwork. This provides immediate back-up and storage for the researcher, and faster archiving and dissemination of urgently endangered customs. From our offices in Cambridge, Melton Mowbray and New Haven, we upload these fieldwork collections and digitized heritage collections to the Cambridge University Library's DSpace digital repository. DSpace is a managed environment with a commitment to forward migrate digital items when formats evolve and change. Uploaded collections, and large amounts of associated linguistic and geographical metadata, are therefore securely archived for posterity. In addition, we upload audio and video recordings, with basic metadata (for example, a brief description of the item and the location and date of recording), to the University of Cambridge Streaming Media Service. This platform allows for more immediate and simple streaming of audio and video content in a variety of formats, making the materials accessible worldwide to audiences with varying speeds of internet connection, including those connecting to the web from rural or remote regions.

An immediate benefit of such documentation for communities of origin is the return of materials to them in an accessible format—whether on DVD, CD or hard disc—to be used in cultural revitalisation programmes and educational contexts. Younger community members in particular are being introduced to oral traditions through digital media, inspiring interest in their cultural heritage. Acting on the wishes of indigenous community members, and tailored to the expressed needs of each community, our approach harnesses the energy of the young to help them to reconnect with traditional cultural content.

Training and workshops in field methods: Training workshops and conferences convened by the World Oral Literature Project provide a further opportunity for fieldworkers to be exposed to best practices in documenting endangered cultures, and to share their experiences with a wider community of academics and independent scholars. The Project has held three annual conferences, with a high level of interdisciplinary involvement. The most recent workshop in June 2012, entitled 'Charting Vanishing Voices: A Collaborative Workshop to Map Endangered Cultures', brought together professionals committed to sharing experiences of mapping ethno-linguistic diversity using interactive digital technologies.

At the event, university-based researchers in anthropology, geography and linguistics entered into a conversation with representatives of international organisations that aggregate and disseminate large holdings of ethnographic and linguistic data. Through brief presentations and extended discussions, participants explored innovative ways of visualising cultural and linguistic diversity and shared techniques and tools for representing endangerment, both cartographically and geospatially. Presentations were clustered into thematic panels that addressed representations of traditional knowledge in digital domains; online anthropology and digital collections; geospatial tools and community activism; speech atlases and language maps from institutional and community perspectives; and visualisation tools used by language archives. Alongside scholars representing leading research programmes in these fields, we were joined by colleagues from UNESCO, Ethnologue, Arcadia Trust, Alexander Street Press and Endangered Alphabets.

Embracing new models of academic publishing: Free online dissemination of published materials is another aspect of the World Oral Literature Project's pledge to wider access and greater connectivity, and we are firmly committed to a dissemination model that overcomes the constraints of traditional publishing. The Project publishes an Occasional Paper series of case studies and theory relating to the documentation and archiving of endangered oral traditions. Hosted as PDFs on our website and co-hosted through other platforms, these papers can be downloaded for free or printed on demand from anywhere with Internet access. To date, we have found this model to be highly effective for making materials available to fieldworkers, researchers and interested members of the public as well as to indigenous communities around the world, with many of our titles already being downloaded over 1,300 times.

For larger manuscripts, we have launched an innovative partnership with the Cambridge-based Open Book Publishers to create affordable paperback, hardback and PDF-downloadable versions of new titles and out-of-print classics in oral literature, bypassing the problems inherent in conventional academic publishing (such as remaindered copies through over printing, high unit cost and poor dissemination). This method of digital publishing has the distinct benefit of greater global access to scholarly content and rich online supplementary material. Authors are not restricted to the page,

but can incorporate a wealth of audio, video and photographic material to support their text. The first book in our World Oral Literature Series—a revised edition of Ruth Finnegan's classic *Oral Literature in Africa*—was launched to considerable public interest in 2012, with five other monographs and one edited volume already in production.

Public engagement and outreach: Public support for communities struggling to preserve their endangered oral traditions is an important factor in maintaining political engagement with cultural diversity. The World Oral Literature Project's involvement with social networking and media, through Facebook and Twitter, allows us to share our news and our most recent publications with a global community who are interested in the diversity of human cultural expressions. These platforms allow us to participate in discussions on current issues related to endangered languages and traditions, keeping ourselves and others up to date with events around the world that affect the future and fate of oral traditions.

Media coverage extends the activities of the World Oral Literature Project to wider public domains. Our presence in print, online and on air has helped generate publicity for the cause of protecting endangered traditions, and a greater familiarity with our chosen methods of achieving this. We believe that such publicity helps to foster a sustained interest in our methodologies, approaches and commitment to documenting oral traditions and contributing to cultural revitalisation.

Outreach opportunities allow us to engage a wide variety of groups in supporting or working towards the preservation of cultural traditions. By presenting at open days for academic institutions, participating in community events and working with artists and authors who have been inspired by recordings of oral traditions, we are extending knowledge of other cultures beyond the confines of the ivory towers and silos of the academy. Working from the assumption that a deeper understanding of cultural diversity can enhance empathy for others and discourage prejudice and stereotyping, our outreach programmes encourage interaction with materials created by indigenous communities themselves. At a recent event for young carers in Cambridge, we showed videos of songs and dances performed in rural communities, based on which the young participants completed confidence-building drama and artwork activities to imagine how the indigenous performers might feel if their language or traditions were taken away from them. The participants' empathy for the difficulties experienced by people far removed from their own familiar lifestyles provided a compelling example of how best to understand threatened communities through their own voices.

Our goal: The three verbs *collect*, *protect* and *connect* encapsulate our aims: collection is the gathering and documentation of oral literature in the field, not in an extractive or acquisitive manner, but in a way that is responsible, collaborative and predicated on trust. Protection is its archiving and curation—doing the best we can to ensure that these unique cultural materials are maintained, migrated and refreshed as new technologies become available and older technologies become obsolete. The connection is made when collections are returned to source communities and when they reach a wider public in print and online. The way in which the World Oral Literature Project coordinates documentation and dissemination between indigenous communities, fieldworkers and the general public is vital to mitigating cultural endangerment, advancing documentation from an academic initiative to a worldwide effort in which community members are invested. We are interested to hear from—and explore partnerships with—like-minded projects and researchers who are committed to widening access and participation to traditional resources for the purpose of responsible documentation and community revitalisation.

When Edward Morgan Forster ended his 1910 novel *Howards End* with the powerful epigraph "Only connect..." he could not have imagined how this exhortation would resonate with generations to come and how its meaning would change. For our purposes, "only connect" has a powerful, double meaning. First, and perhaps overwhelmingly for young audiences and readers, it implies that one is on the path to being digitally hooked up, wired (although in an increasingly wireless world, even the term 'wired' is antiquated), and ready to participate in a virtual, online conversation. Since most of our transactions and communications in the Project are digital—through email, websites, voice-over Internet Protocol, and file share applications—"only connect" reflects our fast changing world and new work practices. Second, and perhaps more profoundly, "only connect" is what we hope to achieve when we share recordings of oral literature in print, on air and online. Connectivity is all: our project would not exist without the technical underpinnings and the philosophical imperative to see heritage and knowledge shared.

Conceptual Papers & Summaries' of Panel, Plenary & Parallel Session-I

PLENARY SESSION ON: Rural Ancient and Medieval History and Rural Archaeology

RURAL ARCHAEOLOGY IN THE LIGHT OF FINDINGS OF EXCAVATIONS AT KURUGODU, DISTRICT BELLARY (KARNATAKA)

M. MAHADEVAIAH[1]

Rural India is area where people practices agriculture for their livelihood. According to the Planning Commission, a town with a maximum population of 15,000 is considered rural in nature. In these areas the Panchayats takes all the decisions.

Reserve Bank of India defines rural areas as those areas with a population of less than 49,000 (tier -3 to tier-6 cities). It is generally said that the rural areas house up to 70% of India's population. Rural India contributes a big chunk to India's GDP by way of agriculture, self-employment, services, construction etc.

The reconstruction of past rural life in India is possible on the basis of archaeological remains. The material remains reveled from the excavations of 'non-urban settlements in the past' can be identified as 'rural' and study of material culture reveled from these archaeological sites may be defined as "Rural Archaeology". These archaeological sites are actively involved in agriculture and pastoralism and some of the advanced villages participate in the exchange network. But most of these are self-sufficient, independent economies where all the daily needs of the inhabitants are fulfilled within the local catchment area of the settlement. Low density of population and absence of large scale or huge monumental structures is another criterion of rural archaeological settlement.

However the rural economies present in ancient India in form of Neolithic or Chalcolithic villages have remained basis for rise of first urbanization witnessed in form of Harappan Civilization. Even after decline in urban life the rural habitation continued and probably remained isolated from rise and fall of urban life style. The site of Kurugodu remains classic example where all elements which formed basis of urban life are present still it remained an important settlement belonging to rural type.

Kurugodu (15°21′043″N; 076°50′052″E) is a small village situated at a distance of 29km North-west of Bellary on the Koluru cross- Kampli road in Bellary district of Karnataka. On approaching the village towards the north-west is the castled granite hill with innumerable rock shelters in the hills overlooking the terrace and the mound, which possess undisturbed ancient habitation deposit. The archaeological explorations in this area were initiated by Robert Bruce Foote between 1887 and 1916 and later by B.Subbarao between 1946 and 1948, A.Sundara and by M.S.Krishnamoorthy in 1980 and recently by Ravi Kori Settar. Based on the surface findings one can assume that the site was occupied right from the prehistoric period to early historical period. Recent excavations by the present author have revealed following cultural sequence:-

- Period-I: Neolithic culture
- Period-II: Neo-chalcolithic culture
- Period III(Iron Age)

The present excavation proved to be highly significant as, it brought to light the religious practices of the agro-pastoral society of Neo-chalcolithic period. Structures belonging to iron age (Megalithic period) and Chalcolithic era are reported here. The dietary pattern of the inhabitants is reflected by presence of large number of animal bones consisting cattle, sheep, goat and carbonized grains probably of Horsegram, *Urad, Moong* and others. Among the reported antiquities terracotta figurines, metal objects include iron knife and slags, copper axe, ring and bangle and ring as well

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spirals made in gold, stone assemblage includes polished stone axes of dolerite and greenish basalt, spheroid rubbers, hammer stones, pestles and oval stone discs. The preliminary excavations by present authors at Kurugodu for two seasons (2010-12) show that it was important settlement practicing agriculture and pastoralism. Further research will throw light on rise on early farming communities in the Tungabhadra valley and cultural transformation from hunting-gathering communities of Palaeolithic age into agro-pastoral based Neo-Chalcolithic and Iron Age cultures represented by Megaliths in the same region.

HERITAGE PROFILE OF A CITY: BELGAUM

DR. SMITA P. SUREBANKAR[1]

Introduction: Karnataka is described as the geographical and cultural meeting point between India's Dravidian south and its Indo-Aryan north. The state's varied landscape and architecture both reflect this unique mélange. Watered by the Krishna, the Bhima and the Tungabhadra, the vast plateau of northwestern Karnataka is the state's historic and cultural heartland, dotted with architectural treasures in an extraordinary variety of styles. Situated in northwestern Karnataka, Belgaum, a city of antiquity is a bountiful region with ample testimony to the intrepid and hoary past. It is 2000-year-old city with distinct identity of its own. It was the cradle of various ruling houses. Acting as cultural zone, Belgaum gave positive response to various historical and cultural changes that took place in Karnataka. The focus of the present paper is to provide the heritage profile of a city – Belgaum through the ages. It is a micro historical region of South Asia and is now a district and divisional headquarters. Present study is an attempt to trace the evolution of historical and cultural heritage of the region. How various socio-cultural factors played a deciding role in molding the heritage of a city is illustrated. It is a micro historical study which indirectly influences South Asian scenario at the macro level. In the process of development how Belgaum witnessed transformation from a mere village to a well-planned township in 1-2nd century AD to a historical capital in 11-12th century AD to a political centre under the Muslim rule from 15-18th century AD. Changing politico-administrative conditions played a key role of great influence in the growth of heritage of the city. This is substantiated by tracing the transformation in the historical layout and town planning of the city according to its changing political status, its built heritage in the form of sacred and secular structures with varied architectural styles and participation of the rulers and the ruled alike in the evolution of heritage especially the built heritage.

Belgaum: Geographical profile, Nestled at the foothill of Western Ghats, Belgaum offers an old world charm. Blessed with natural as well as historical and cultural heritage, Belgaum provides a virtual visual treat. It is known for its friendly and relaxed ambience. The bustling city on the border with Maharashtra on the one side and Goa on the other, Belgaum is situated in northwestern part of Karnataka state. It is situated 2500 ft (762 mt) above sea level which provides cool and pleasant weather throughout the year. Flanked by evergreen forests in the west and greatly divided into 3 plains of rivers Krishna, Malaprabha and Ghataprabha, it has the fertile land. Sugarcane, paddy, groundnut, tobacco and cotton are mainly cultivated here. It is called sugar bowl of Karnataka because of the abundant sugarcane cultivation in and around Belgaum. The district is nick named as *sihi jille* or sweet district. It is also known as bread basket of Karnataka. Its landscape is dotted with dense and evergreen forest tracts, gurgling rivulets, fascinating river valleys, rugged rocky valleys and rolling hills which offers scenic splendour. With river Markandeya flowing nearby Belgaum exhibits swift and kaleidoscopic changes in topography, vegetation and climate. Rich deposits of bauxite and Uranium is found in and around Belgaum. Kaladgi variety and Deccan traps variety stone is found in and around Belgaum. The branded granite blocks available in plenty are suited as raw material for construction of edifices. As such in the city granite is not just a dumb stone but history. Thus Belgium is the wonder land of beautiful nature, an amalgam of ancient and historical importance and has a confluence of modern civilization coupled with rich sculptural and cultural heritage. Belgaum's salubrious climate, proximity to the coast and strategic position near Goa commended ruling families as a suitable location for their centre of gravity.

Town Planning in Belgaum, Though no blue print on the town planning of Belgaum is available, the detailed perusal of the archaeological remains and inscriptions throw considerable light on it. To the east of the cantonment of Belgaum, there is a tank with few antiquities. It is known as *Nagarakere*, which belong to pre-Satavahana period.[2] An archaeological excavation conducted at Vadagaon-Madhavpur region in the heart of Belgaum city between 1972-78 has brought to light a two thousand year old township in Belgaum.[3] Well planned streets, wide roads, systematically built houses at both the sides of streets, foundation walls, brick lined circular wells, water supply system, canals, drainage

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[2] Smita Surebankar,'Town Planning in Belgaum Region', *Itihas Darshan*, vol.xix, Bangalore,2004,p86-90.

[3]Sundara, A., 'Vadagaon-Madhavpur Excavations', *Karnataka Bharati*, Vol.19, Karnatak University, Dharwad.

system, granaries, a citadel (security wall) surrounding all this not only resemble modern cities but also challenge them.[1] Built with clay and sun-baked bricks, they speak of the expertise and engineering skill of the Satavahanas 2000 years ago. Inscription, coins, structural remains, rosette quoted pottery, clay articles, beads and ornaments have been unearthed in the excavations.[2] The remains of the urban settlement of the Satavahanas at Belgaum and the surrounding citadel take back the history of town planning and municipal administration of Karnataka to 2000 years. In addition Vadagaon-Madhavpur pillar inscription in Prakrit dated 105 AD belonging to Satavahana period has been found.[3] It speaks of the performance of 80 sacrifices including *vajapeya* by a Brahmin named Somayaji belonging to *kasyapagotra.* It refers to Belgaum as an *agrahara.*[4]Wider trade network also existed between Karnataka, Kerala, Tamil Nadu, Gujarat and Andhra regions as evinced from the presence of Kannada, Tamil, Maleyala and Telugu merchants in Belgaum.[5] This indicates that Belgaum was market town of inter-regional importance.

Architecture heritage of Belgaum: Some reflections: Heritage monuments are footprints of civilization and culture. They are the cultural property of a nation. Every brick and stone of monuments will tell the story of its own in a silent manner and reveal that there existed a glorious civilization in the past. As tangible heritage they occupy a significant place and represent the eternal embodiments of aesthetic and artistic excellence as also the spirit and cultural values of the age. Belgaum being the meeting ground of cultures, the creative vitality and variety found expression in her art and architecture. There is variety, richness, ornamentation, decoration as well as massiveness in most of its monuments. They reveal unmistakably the artistic attainment realized by the architects and sculptors and thus are the manifestation of their genius and spirituality.

The story of the city's culture is written in its stone. Temples, palaces, mosques, tombs, mansions of landed gentries and feudatories recount Belgaum's path in the language of art. Belgaum is the destination of architectural heritage with surprising heritage packages. With splendorous temple spires looming in the horizon, majestic forts keeping a silent vigil, mosques and mausoleums, domes, minarets and *darbar* halls, palaces and pleasure gardens competing with each other in beauty and technique, it is a fascinating land of contrasts with splendid art and architecture. They are lasting testimony to city's rich historic heritage and cultural affluence. Heritage monuments of Belgaum are unique in diverse ways, telling a story that is spellbinding and mesmerizing.

Conclusion: The kaleidoscopic splendor of Belgaum's heritage profile unravels it as the seat of imperial powers, an eminent cultural centre and a city of tolerance where different religions flourished in harmony. The detailed and the analytical heritage profile of Belgaum amply reveals as to how a well-planned city as early as 1st century AD, it evolved and developed into a city with considerable heritage. During the evolution process artists of the region harmoniously absorbed and integrated many of the architectural features of their contemporaries like the Chalukyas of Kalyana, Hoysalas and Adil Shahis of Bijapur, at the same time it has retained several of its individualistic and innovative features of lasting value. The footprints of its historical past is visible as the region is dotted with archaeological and cultural artifacts and historical monuments like forts, citadels, temples, *basadis*, *mathas*, mosques, mausoleums, *dargas*, churches, mansions (*wadas)* and public structures of antiquity. They effectively reflect the varied and multifaceted cultural heritage of the region. The old town area with cotton and silk weavers stand graciously besides modern, bustling, tree-lined British cantonment. Due to its proximity with Border States of Goa and Maharashtra, Belgaum has acquired cultural favour of these states and blended with local Kannada culture to create a rich heritage which is unique in its manifestation. Now it has the tag of fast growing and redeveloping city.

This legacy of cities and towns is the essence of our cultural heritage. Its continuous history from early times to late medieval period proves it as a metropolitan city of antiquity. Thus Belgaum which was held in high esteem for power, plenty and prosperity is full of heritage packages. It indicates its distinct culture, which is a legacy of its hoary past. They are lasting testimony to its rich historic heritage and cultural affluence and provide an aura of imperial grandeur. Heritage both tangible and intangible - establish a sense of belonging and connectivity with the past. It enables to fulfill social responsibility through its exploration to posterity. As such heritage including architecture provides an education without classroom. The cultural patrimony of the city in general and its built heritage in particular thus provides a landscape of mind and contributes to a sense of identity. Qualitative information on heritage profile of cities/towns, authentic and authoritative representation and documentation of their culture is needed for more positive and active portrayal of the nation. It can be suggested that from this micro-historical study, a macro- historical extensive study of the city/region may be taken up.

[1] *Ibid.*
[2] *Ibid.*
[3] Krishnan K.G., (Ed.), 'Vadagaon-Madhavpur Pillar Inscription', *Utkanthika*, Vol.2, Benaras, p. 19.
[4] *Ibid.*
[5] Saletore B.A., *Karnataka's Trans-oceanic Contacts*, Dharwad, 1957, pp 10-15.

MEDIEVAL RURAL AND URBAN SPACES IN WESTERN INDIA-KACHCHH "VILLAGES AS CARRIER OF HERITAGE & CULTURE: DIALOGUE IN R-URBAN CONTINUUM[1]"

ADHYA BHARTI SAXENA[2]

Kachchh and *Kachchhis'* are well known in the commercial world for ethnical diversity, enterprising vitality and creation of merchant city-states in context to Indian Ocean Networks. This pocket of western India traces cultural-continuum since pre-historic times. Persian literature for medieval South Asia is silent on the region; however the *Gujarati-Kachchhi* literature, Swahili versions and oral testimonies depict a different canvas from the sketch done through colonial archives. Every *Kachchhi* in the region or on the Swahili coast narrates unique impression, possesses artefact as a testimony to its heritage and comments on the cultural connect that made him a global resident. Field work studies by me in Kachchh, Dar-e-Salam & Zanzibar brought exciting episodes to share and understand the historical processes related to maritime activities, commodity exchange, cosmopolitanism; influence of art & aesthetics, technological exchanges, R-Urban Connect and identity formation. This paper indulges in understanding "the thought" that went into commodity production like: paintings, songs, cultural performances, residences and patterns on textile products, metal products etc. and establishes that the surviving villages and their inhabitants as shippers of institutions, knowledge and expansion in the twenty first century.

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THINKING ABOUT THE RURAL-URBAN CONTINUUM: CHALLENGES AND PERSPECTIVES

RADHIKA SESHAN[3]

I would like to say, at the start, that this is not a researched paper, for what I am trying to do, is raise questions about the subject. My own work has never been in the area of rural south Asia, and I think that, in some ways, I'm here under false pretences. On the other hand, I do work on urbanization – and therefore, I will approach the question from the opposite side – the urban, rather than the rural. The word 'question' is here being used very deliberately, for what I propose to do, is raise a series of questions, to which I do not, at present, have any answers. Let me start with the easiest – the word 'continuum'. What, exactly, does the word mean? According to the Oxford English Dictionary, it is "a continuous sequence in which adjacent elements are not perceptibly different from each other, but the extremes are quite different." When used along with the words rural and urban, it becomes necessary to try and identify where there is, and what is, a continuous sequence; what the adjacent elements are, and where the extremes lie. I have other and rather more random questions. Why must cities have a hall reminiscent of a village hall – and often called village hall? Why is there a tendency to talk of going to the *gaon* when one is going to the old part of any city? Why is there urbanism, but no corresponding ruralism? Is culture only of/from the cities? Then why is the rural life idealized? Is this an inheritance of industrialism/romanticism/scientism?

The next question has to do with the words rural and urban themselves. It has generally been taken for granted that the terms have to be defined in primarily economic terms, so that the rural is that area where there is mainly agricultural production, while the urban is characterised by a non-agrarian economy. Is such a basic definition enough? Can one separate economic activity in such narrow binary terms? Also, for the pre-modern world, do such binaries make sense? Even more important, is the economic function enough to define and differentiate the urban from the rural? It should be remembered that, when studies of urban life began, they focused not on economy, but on society and culture, and to a

[1] (Paper will include presentation of short movie clips, documented artefacts from the villages in Kachchh and Zanzibar, interviews with the senior citizens from artisan community in Kachchh)

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far lesser extent, on city administration.[1] What then characterizes urban society, culture and administration, as distinct from that of the rural? Also, how does one distinguish between an urban and a rural area? Before addressing such questions, I will try and define a city itself.

What is a city? It is said that the number of words that a language has for a particular thing, defines the importance of that thing in a culture. By that logic, the number of words for cities in English would indicate the importance of cities. We have, for instance, derivatives of the original Greek and Latin words – polis and urbs – so, we have 'metropolis', 'megapolis', 'cosmopolis', and of course, 'suburb'. By the same logic, it should be argued that India does not set too great a store on city life, for we finally have only two words – *'shahr'* and '*nagar'*. But then, we do not have too many words for the rural either! There is, of course, the ubiquitous *gaon*; and in the medieval period, we also had the words *deh* and *mauza*. However, the last two were usually used in connection with revenue assessment and collection rather than as generic terms. Words like *des* and *pardes* were often used to differentiate between the local and the familiar and the regions beyond these familiar boundaries: thus, someone coming from maybe 12 villages away could also be a *pardesi*. Words such as these do not help us, either to differentiate, or to understand the continuum, of rural and urban. Academics have apparently found it easier to define a city rather than a village; so that R. Davis has described cities as 'concentrations of many people located close together for residential and productive purposes',[2] while Saunders defined them as 'places where large numbers of people live and work'.[3] Others believe that questions of population density or heterogeneity are crucial, while many believe that it is the ways of life (or cultures) characteristic of cities that distinguish them from rural spaces, or that it is the way nature is excluded from cities that marks them off as being different from the countryside.

Cities have always fascinated people, ever since the Greek city states became famous. Plato constructed his political philosophy on the basis of his knowledge of the different systems operating in Athens and Sparta; and for Farabi, the Islamic political philosopher of the 9th century, the 'perfect grouping' of individuals was the Model City or State.[4] Today, we talk of the 'pull factor' of cities, and of migration to the cities, but this is not a new phenomenon. In the medieval European world, the city was often a refuge for the runaway serf – if he could stay hidden in the city for a year and a day, he was a free man.[5] Even more important, the cities were places where the King's law could be upheld, as opposed to the feudal law that prevailed elsewhere. And so, it was from cities that the ideas of the 'King's justice' and the 'King's peace', in the 'King's charter town', began to be formulated. For the medieval European world, cities were therefore places of freedom and self-expression, something that was underlined in England at the time of the Civil War in the 1640s, when the initial conflict was declared to be because the King had infringed on the rights of the city of London.

Cities were also seen as places of culture, where the sophisticated lived. Today, in English, we talk of the 'urbane' person, meaning a sophisticated one – and this idea was emphasized very early in Indian writing, for in the Kamasutra, a young man about town was described, among other things, as one who appreciated night life! In many Indian languages, one of the standard insults is to call a person a '*ganwaar'* – which is equated with, at the very least, uneducated, and at the most, uncivilized and uncouth – without manners, and so, uncultured. In this understanding, culture was where the urbane lived, for villages had only agriculture. On the other hand, cities are also stigmatized as crowded, dirty, claustrophobic, prone to disease (especially at times like the spread of the Black Death.) In the 19th century, TB was associated with cities, and the cure was believed to be fresh, unpolluted air. Cities were further seen as 'soulless' (this particularly in the context of the romantic reaction to the growth of industrial towns). City life has also been stigmatized as amoral, leading to the degeneration of human values in the search for material gain.

In trying to identify cities, villages also began to be more defined – at least in academics. In the 19th century, for instance, the discipline of sociology began to try and define the differences between urban modernity and rural tradition. They thus began to ask if there was a distinctive urban way of life, which led to the formation of new social identities, such as the neighborhood. Other issues that were raised were those of the breakdown of traditional social norms, such as those of gender or caste, or even behavior (attitudes towards elders, for example).[6] The city was increasingly seen as the antithesis of the rural world (something particularly seen in the work of the sociologist Ferdinand Tonnies).[7] Tonnies described two basic organizing principles of human association. The first was the

[1] In fact, it was with sociology that urban studies began.
[2] R. Davis, "Urban Trends", Atlantic Quarterly, 23 (3), 34-38, 1973.
[3] P. Saunders, *Social Theory and the Urban Question*, 2nd ed, London, Routledge, 1986.
[4] H.K. Sherwani, *Studies in Early Muslim Political Thought and Administration*, IAD Oriental Series No. 40, Idarah-i-Adabiyat-i Delli, 1942, chapter 4, passim.
[5] M.M. Postan, *The Medieval Economy and Society*, Pelican Books (reprint) 1976
[6] Savage, M., Warde, A. and Ward, K., *Urban Sociology, Capitalism and Modernity*, 2nd edn., Basingstoke: Palgrave Macmillan, 2003.
[7] Ferdinand Tonnies, *Community and Society*, New York, Harper and Row, 1887.

gemeinschaft community, characterized by people working together for the common good, united by ties of family (kinship) and neighborhood and bound by a common language and folklore traditions. At the other end of the spectrum, Tonnies posited the existence of *gesellshaft* societies, characterized by rampant individualism and a concomitant lack of community cohesion. Though Tonnies couched the distinction between *gemeinschaft* and *gesellschaft* in terms of a pre-industrial/industrial divide rather than a rural/urban one, his description of *gesellschaft* societies was considered appropriate for industrial cities, where the extended family unit was replaced by 'nuclear' households, and where individuals became important, not in the humanist sense, but as units of economic and social reproduction. As such, they were fundamentally concerned with their own problems, and not those of others – even those in their immediate neighborhood.[1] For the sociologist Emile Durkheim,[2] traditional, rural life offered a form of mechanical solidarity with social bonds based on common beliefs, custom, ritual, routines and symbols. Social cohesion was thus based upon the likeness and similarities among individuals in a society. Durkheim argued that the emergence of city-state signalled a shift from mechanical of organic solidarity, with social bonds becoming based on specialisation.

In such descriptions, there is clearly visible the romantic reaction to rampant industrialization, and so, a nostalgic looking back to the supposedly idyllic pre-industrial, therefore rural, existence. The 'countryside' began to be glorified, as pristine, full of natural beauty, and unpolluted; and people living in these surroundings were contented, tolerant, and traditional. At the same time, there was also a clear understanding that there was no way to go back to that level of existence; and even if the rural life was idealized, there was also an appreciation of the benefits of urban life (something that one can still see in some advertisements for housing in suburbs, where there is mention of 'all modern conveniences'!)

It is usually assumed that in pre-modern times, the differences between the rural and the urban were sharper, and better defined, one of the reasons for this being the existence of the city walls.[3] These walls were a 'discernible and conspicuous boundary', but with the expansion of cities in the modern era, one sees the phenomenon of what has been called the 'penetration' of the city into the rural areas. It is from this penetration, obviously, that the idea of the continuum arises, for it is often difficult now, to determine where the city ends and the village begins. Earlier distinctions, in the areas of morphology, for instance, wherein cities and villages were characterized by different built forms and layouts, are also now becoming less visible: enough that some people have begun to argue that "concepts such as 'the urban' and 'the rural' are no longer useful for making sense of societies characterized by high levels of geographic and social mobility."[i4]

Are these the only ways in which one can study the rural and the urban – as contrasting 'others', or are there connections and continuities? It is these questions that I will now address. As stated at the beginning, the economic difference is seen to be the prime one that separates rural and urban. There is no denying the pre-eminence of agriculture in the one, and its lower importance in the other. It is also obviously clichéd to talk of the extraction of the surplus. However, beyond the purely economic link of agriculture, there is the greater connection of peoples, languages and cultures. It is here, perhaps, that one needs to look for the continuum, in the shared heritage, that has shaped the rural and the urban.

Cities have, of course, a necessary link with the countryside. What are the areas in which one can see this link? One dimension is naturally nostalgia, of the kind outlined above. Another is architecture, something more visible in the pre-modern age, and now making a comeback. Ancient rock-cut architecture clearly replicated styles of houses present in villages, as, for example, in the vaulted ceilings (imitative of the timbered roofs of houses), or in the kinds of fences surrounding the structures. However, it is also necessary to study this in the reverse direction; by which I mean, rather than asking what the city has taken from the countryside, one needs to ask where and how the city has influenced the rural. It is here, I think, that the real challenge lies, for while there are any numbers of studies about the pull factor of the cities, and of migration to a city from an area, the nature of the connections, familial and social, between the village and the city have yet to be extensively explored. Migration studies have focussed on the lower income levels, but what about the middle and (perhaps) higher income classes? For example, in certain parts of India, where tobacco manufacture is of prime importance, it is taken for granted that, no matter where (or how much) the children study, they will return to take up their family and economic functions in the estates. Another area that requires study is the question of reverse migration. Have people moved back to the countryside, and not after retirement, but (for example), to take up some form of organic farming? A related question is the movement into smaller towns, where the gap between city and village is rather less sharp.

[1] Phil Hubbard, *City*, London, Routledge, 2006, p. 15.
[2] Emile Durkheim, *The Division of Labour in Society*, 1893, cited in ibid., p. 16.
[3] See, for example, R. Ramachandran, *Urbanization and Urban Systems in India*, Oxford India Paperbacks, 1991.
[4] P. Hubbard, *City*, op. cit.

How much has village life been influenced by perceptions of urbanism? A market survey conducted a few years ago, about the use of cosmetics and soaps, threw up the then surprising result, which more shampoo sachets were sold in villages than in cities; and following that, many brands went into production for a more rural market. Is this also not part of a historical heritage? Our emphasis on social and economic history has tended to prioritize human actions, so that both city and village become merely the backdrop against which human action occurs, but often without analyzing the role of place and space in creating / modifying human relationships. Edward Casey had said that "just because place is so much with us, and we with it, it has been taken for granted, deemed not worthy of separate treatment."[1] It may also be useful to look at the rural-urban heritage from the point of view of the city-region, which again has usually been examined from the perspective of the city. However, the historical region within which the city lies – the space occupied by the city, physically and mentally – and the kinds of linkages with the region that it is connected with may form a useful tool of analysis. S.G. Check land, in a paper written in the 1960s, titled 'Toward a Definition of Urban History' had argued that 'thematic history … to be useful must make possible comparative history'. The theme of the continuum, I would say, needs to lead us towards comparative histories of the rural and the urban.

Conceptual Papers & Summaries' of Panel, Plenary & Parallel Session-II

PLENARY SESSION ON: Rural South Asian History through Colonial and Post-Colonial Perspectives

COLONIALISM, SCIENCE AND EXPERIENCES IN THE MAKING OF THE ORAL-RURAL IN SOUTH ASIA

SADAN JHA[2]

Impressions

Sing teki kai paani peevai,Uthaee punch udi jaaee
Gyaani hoee so arathu lagaawai, murakh hoi uthi jaee

(Deeping horns (*sing*) it drinks water, lifting tail takes flight/ wise deliberates in meaning making, fools stand and leave).[3] "If the proverbs of a people are not the chief facts with regard to them, they are at any rate a safe index of their lives, their modes of living, their current thoughts, their intellectual and social status, their surroundings, and in fact everything else that goes to make up social life (Christian, 1891: viii, emphasis mine)."

A.K. Ramanujan once remarked that the untouchables living outside the village believed to possess 'a greater treasure of tales than anyone in town'. He goes on to narrate a story told to his friend: "People in the world were bored. So they went to heaven (sarga) and brought back a cartload of stories. As they approached the village the cart broke down and spilled most of the stories near the untouchable colony. The people of the village did get the cart moving, and did get some stories into town but they were very few(Ramanujan, 1987)".

Introduction: The oral traditions in South Asia are consisted of a wide range of registers quite diverse in their aesthetic make up, social moorings and orientations.[4] In the abovementioned tale from his friend, Ramanujan does indicate that 'there is a notion that tales get fewer as you get into town'. It may not require a great imagination to suggest that cities also function as locale for the circulation of many of the oral traditions. However, it seems more appropriate to suggest that the discourse (particularly academic) of oral traditions in South Asia remain village centric. Notwithstanding the fact that the cart of tales coming from the heaven broke down outside the boundary of the village, the rural and the oral

[1] E. Casey, *The Fate of Place: A Philosophical History*, University of California Press, 1998, Introduction, p. x.
[2] Dr. Sadan Jha is Assistant Professor at Centre For Social Studies, Surat. Sadanjha@gmail.com
[3] This riddle is about the *parohaa*. A bag made out of leather attached with a wooden liver which is used to lift/ throw water when the agricultural field is located at some height. In and around Aligadh (Uttar Pradesh), this bag is called *paroha* or *boka* or *bhoka* in *brajbhasha*. Amba Prasad Suman, *Krishak jeevan samvandhi brajbhasha—shavdawali* , Allahavad: Hindustani Academi, 1960, chapter 1:6.
[4] Though it is difficult to separate these three from each other, I believe this segregation is intended purely for the convenience of analysis and study. By orientations I mean tasks often assigned to specific oral registers. For example, certain proverbs and sayings carry weather predictions even when they are also moral sayings championing one or another kind of social moral norm.

predominantly comes before us interlocked with each other. Yet, it is ironical that the implication of the complexity of this relation has hardly caught the attention of scholars, social scientists and folklorists alike. In the dominant discourse, oral registers are often reduced to the status of a repository of 'indigenous systems' ignoring their role in 'creating values' and their status as 'cultural forms in their own right'(Ramanujan, 1987). Following Ramanujan the task is to recognize that oral registers (he talks about folklores) "have an aesthetic presence that must be experienced, and thereby, explored for themselves. Every folk-text, even a verbal one like a proverb, is a performance. One should not be too quick to 'rescue the said from saying', but dwell on the saying in its oneness with the said, before we extract the latter (Ramanujan, 1987)". This paper invests in the process through which one specific corpus of folk-sayings (known as *Dak Vachan*) come to the surface before the self of a researcher like me.

In an agrarian setting, folk sayings and proverbs are often recognized as repositories of traditional knowledge and wisdom. For colonial administrators and ethnographers like Herbert Risley these quaint sayings 'dropped fresh from the lips of the Indian rustic' were quite helpful to a sympathetic observer providing a 'fairly accurate picture of rural society in India (Risley, 1915:130)'. A century has passed since Risley's pioneering work and I am not fuelled by any desire to document the authentic/ real life of an Indian village. To me, these sayings and nuggets of knowledge are an entry into the fields of environmental consciousness, peasant knoweldge systems and the history of rain and weather. The corpus of Dak vachan, the theme of this paper, is related to the various processes and occasions of agrarian life and about the popular calender of peasentry's 'shared time'. Weather forecasts, predictions of rain, folk perceptions of astronomy and other facets of enviornmental knoweldge systems are interwoven inseparably with everyday peasant life in the world of Dak vachan. These vachans have been in circulation in the region of north Bihar, popularly known as 'Mithila', a geo-cultural region of north-eastern Bihar distinguished by language, geographical environment, culture and historical experiences (Jha,1976:1; Jha, 1997:3).

Several Maithil commentators have also deployed a technique by which the social background of Dak is claimed as self-given using a vague category of people's knoweldge. The claim is that the legitimacy of a popular saying is attested by popular acceptance. Maithil scholar, Govind Jha says that people know who he was and they consider him as a jewel among themselves. This is why we call him 'lokratna'. He establishes the identity of Dak as closer to people and day to day life of the society, differentiates between '*punditratna*'(gem of a scholar) and '*lokratna*' (gem of the folk) and says that while the former has some distance with everydayness and they live in their own cocoon, Dak had all the qualifications for being a pundit yet he never chose to disassociate himself from social and popular life (Jha, 1995: 23).

Govind Jha gives Dak the credit for bringing Maithili into the intellectual world for the first time. For him this history goes back to the10th-11th century and he also refutes the claim that Dak was a Buddhist (Ibid: 23). This refutation suggests that Dak was at some point of time recognised as a Buddhist (see the earlier mentioned argument of Tarakant Jha who tries to establish *Dak* as a Buddhist). Despite the fact that the wisdom of Dak has been well appreciated one can track several layers of tension inherent in the ways Dak and his sayings have been appropriated within the brahmanical discourse of Mithila.

Before moving into the core of this essay, a brief outline of the range of issues addressed by these sayings will provide a glimpse of this wide ranging catalogue of maithil peasant concerns. These examples are selected deliberatly from different registers to inform readers about the various forms through which these sayings have reached us in printed form. One such saying defines the heirarchy of occupations,

Uttam kheti madhyam baan,
nikhid chaakari bhikh nidaan.

Cultivation is the best of all occupations; trade is of medium value; one must not take up service (as an occupation); and begging is worthless (translation: Jha, 2001:107).

At another point and in one of his practical advices he says,

har bahai ta apno bahi, nahi bahi ta baisalo rahi
ja puchi harbaha kahan, biya bunab bekaaj tahan.

One should hold the plough himself and do the cultivation. One who does not move with ploughmen should atleast remain present in the field. But one who sits at home and questions the whereabouts of ploughmen should not sow seeds ((*Dakvachan Sangrah*,III: 4; translation mine).The question before me was how to intellectually make sense of these sayings. One way was to interpret these sayings as repositories of traditional collective wisdom, an alternative form of knowledge on the weather and agrarian science. Another way was to decipher the cultural codes, social relationships and moral regimes that these sayings carry with them. Instead of following these paths, I have tried to enquire the material and historical context through which this form of narrative knowledge is produced at the moment of encounter between the world of researcher and the worlds of these narratives.

The initial concerns of anthropology in India were to meet this desire primarily for specific administrative ends and this impulse backed by the demands of the empire gave rise to what Nicholas Dirks calls ethnographic state by the late nineteenth century in India(Dirks, 2002:43). The discipline needed minute and greater details. Risley points to this administrative dimension when he writes, "If legislation, or even executive action, is ever to touch these relations (domestic and social) in a satisfactory manner, an ethnographic survey of Bengal, and a record of the customs of the people, is as necessary an incident of good administration as a cadastral survey of the land and a record of the rights of its tenants (Risley, 1891:vii)". This is not to suggest that scientific impulses were not determining aspects of these colonial ethnogaphic ventures. Even Risley clarifies that objects of 'the enquiry were partly scientific and partly administrative' (Ibid:vi). However, the problem comes from the motivational forces guiding these scientific objectives. It was for the collection of 'some fresh examples of familiar principles'. Unlike the colonial administrator-ethnographer and unlike a number of noteworthy practitioners of anthropology and history, this study approached the field of folk-saying quite differently. In this self-critical approach, the attempt has been made to understand the relation between the familiar and the experienced with the unfamiliar and the knowable. At another terrain, this study also came face to face with the presence of an anxiety among the Brahmanical scholars to establish the historicity of Dak's identity on the one hand and secondly, the absence of this motivation among colonial administrator-ethnographers like Risley, Christian or even Grierson.

Thus the tension can be located between the modernist scientific knowledge systems and the folk wisdom which runs parallel to a struggle between hegemonic brahmanic system and folk knowledge within this non-modern field of knowledge production. The multi-layered and contested character of this discourse, which informs this reading exercise about the conditions of its production (the temporal moment when I, as a reader, come to know about my subject), can be analysed by the manner in which knowledge about this field circulates in contemorary social and intellectual life. This circulation reveals the existence of many worlds of Dakvachan within which we can locate the subject. I wish to argue that in the region of Mithila, there is a world which is informed by these sayings and influenced by them. This world knows both the text and its author. There is another world which is influenced by these sayings but does not know the name of the author. This world does not know that these sayings go by the name of Dak, a human figure. The image of the author is not absent here, but in the imagination of this world, the human figure of the author is replaced with the figure of collective social practices and traditions of the land. The folk is at its romantic best in this world.

PRE AND POST-INDEPENDENCE FOREST POLICY, STATE AND TRIBALS

SATYAKAM JOSHI

Introduction: Forest is an integral part for tribals. They were used to cultivating land collectively for their subsistence. Many engaged in shifting cultivation and did not cultivate a given area for a long period. There is historical evidence of non-tribal landed gentry continuously pushing tribals into the interior regions of forest and hills. Many tribal owners thus became unrecorded tenants and/or labourers in the less fertile highlands or bonded or semi-bonded labourers in the fertile lowlands or forest areas. The British were primarily interested in timber and other incomes from forests, and therefore framed laws to evict the local inhabitants. Land settlements were introduced and the state granted alienable title to land to individual males on the payment of cash. The relationship with land was now mediated by the state and the community ceased to exist in the eyes of the courts. Until 1887 the main aim of the rulers was conquest with a

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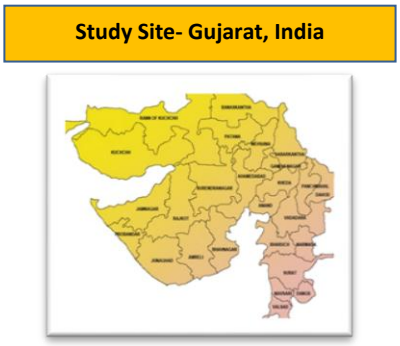
strong military thrust into the forest depths and hill tops. "Good governance" also led to the administration opening up tribal areas to contractors, civil and military officers, traders, alcohol vendors, timber contractors and merchants. In 1927 the government passed the Indian Forest Act, under which it could constitute any forest or waste land which was the property of Government into a reserved area, by issuing a notification. However, since the settlement of rights had not been carried out, large areas remained un-surveyed. Unaware of administrative complexities, most tribal cultivators remained without official land titles. Forest areas were defined as reserved, protected and unclassified. Under the first, no one was allowed to use any forest product without permission from the forest department. The Wildlife Protection Act, 1972 provided for creation of protected Areas and wildlife habitats whereby Adivasis lost access to lands and livelihoods based on forests. Again, the settlements of rights were not carried out completely. Hence all Adivasis became 'encroachers' when they cultivated lands they had tilled for generations. The Forest Conservation Act acknowledged "the traditional right of the tribal people on forest land", but no effort was made to protect these rights. The forest department continued to treat Adivasi as encroachers and destroyed their crops. Moreover the department began plantations on tribal land as a strategy to evict them. Adivasis of India resisted and occasionally confronted the British administration and the contractors, moneylenders and gentry. On the eve of Independence they felt that Swaraj would re-establish their traditional rights. Uprisings took place to oust non-tribal cultivators. During the 1960's their anger against government surfaced once more. In the 70's and 80's tribals of India had organized themselves to fight repressive forest polices and waged a long struggle for survival. They were met by state and forest department policies that termed them anti-national or naxalites. The present paper will analyze the tribals' ongoing struggles for their rights in Gujarat and also to documents the process of implementation of Forest Right Act-2006 in the state. It will also address issues of leadership, strategy and state response.

Conceptual Papers & Summaries' of Panel, Plenary & Parallel Session-III

Plenary and Panel Session on: Rural Medical Heritage and Contemporary Healing Trends

THE POWER TO PREVENT DIABETES AND CHRONIC DISEASES USING LIFESTYLE INTERVENTION: THE SEVAK PROEJCT

RANIJTA MISRA, PH.D., CHES, FASHA[1],
PADMINI BALAGOPAL, PH.D., CDE, IBCLC,
THAKOR G. PATEL, MD, MACP



Diabetes has reached epidemic proportions in both industrialized and non-industrialized countries. The brunt of this increase (more than 80%) will be borne by the developing countries. India is the diabetic capital of the world and it is projected that India will have 79.4 million individuals with type 2 diabetes in 2030 (WHO estimates) [1]. Rural **In**dians [70% of the population] are at higher risk since they live in resource poor settings, have low awareness, poor access to quality care, and increased diabetes-related complications [2]. Several factors have been implicated for this increase: population growth, genetic predisposition, lack of knowledge/access to care, and sedentary lifestyle. A specific and culturally appropriate chronic disease prevention and self-management strategy for Asian Indians can be useful in stemming the epidemic growth. Prevention and health education is one of the most effective public health strategies to prevent the early onset of diseases and disease management. Hence, the main thrust of the SEVAK project is *primary and secondary prevention* [3,4].

The SEVAK Project is an evidence-based project and is currently implemented in all the 26 counties of Gujarat India. The acronym SEVAK stands for "Sanitation and Health Education in Village communities through improved Awareness and Knowledge of Prevention/ Management of Diseases and Health Promotion (SEVAK)".This is a 3-year lifestyle intervention program and is modeled after the U.S. Navy's Independent Duty Corpsman Program. The vision of this project was to educate and train SEVAKs, who is selected from the communities they will serve, in healthcare,

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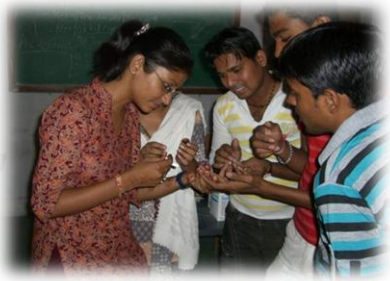
sanitation and lifestyle modification education. The SEVAK is an individual who will screen the village population (including pregnant women) for diabetes, hypertension, chronic diseases, and immunization and provide lifestyle modification education. He/she becomes the single point of contact for all health care of the villagers by forming liaison with the community health clinic, district hospital and the private practitioner. Having a person who lives in the village and does the SEVAK work has an immediate buy-in form the villagers.

The SEVAK project is evidence-based, since it is built on two successful prior community-based diabetes prevention and management interventions in North and South India [4,5]. It was evident from the success of the prior two interventions that simple public health measures such as prevention and health education was lacking in rural communities. Questions were raised regarding lack of access to care, knowledge of diseases that are preventable, and socio-economic barriers such as poverty and transportation that prevents individuals from engaging with health care providers. Furthermore, undiagnosed cases of hypertension and diabetes were identified even among physically active farming communities.

In 2007 a group of interdisciplinary team, comprising of doctors, public health practitioner, registered dietician, certified diabetes education, and social scientists, representing the American Association of Physician of Indian Origin (AAPI) set out to find the prevalence of diabetes, dyslipidemia and hypertension in a rural village located in Gujarat by the name of Karakhadi. What they found lead them to the conclusion that access to care and preventive care was a huge problem along with the high prevalence of diabetes and hypertension in higher socio-economic strata of the society. Furthermore, simple lifestyle intervention, using a trained group of individuals in the diabetes prevention and management programs [completed at the Baroda Medical School] by the interdisciplinary team of leaders showed promising results of reducing blood sugar, obesity and abdominal obesity, and blood pressure in the village of Kharakadi. The success of the program was even more impressive as the project reached out to more than a diverse group of 1600 villagers with varied levels of education, socio-economic level, and physical activity [5]. It was not surprising to find that low-cost lifestyle education initiated after screening individuals for diabetes could be implemented successfully in a community setting with the help of the villager leaders and interested stake holders. In the state of Gujarat, villagers have marginalized access to health care and insufficient numbers of primary health care centers that can manage chronic diseases. With roughly seventy per cent of the population in India living in villages (700 million people) and the importance of educating and delivering healthcare to this large base of India in its resource-poor settings is an urgent and viable issue. Mahatma Gandhi once said “an ounce of practice is worth more than tons of preaching”. Large-scale efforts to improve general awareness, education and promote healthy lifestyles must be undertaken.

The purpose of the SEVAK project, a statewide intervention of chronic disease prevention and management, is to improve sanitation and health education in rural communities through improved awareness and knowledge of chronic disease prevention and management. The SEVAK training spanned for two and half months and one SEVAK was selected for each of the counties of the state. Out of 26 SEVAKs, 17 are educated to 12th grade and the rest are in the various stages of college or dropouts. The criteria for selecting a person to be trained as a SEVAK are the following: he/she must live in the village; has a graduate degree if possible but high school level is adequate, must have the willingness to work in their own community, and could be males or females [as long as they plan to live in the village for a few years]. They should be able to read English, need not be proficient. SEVAKs were trained at Baroda Medical College, Vadodara with emphasis on lifestyle intervention and health screening for diabetes, hypertension, obesity, immunization and chronic diseases. SEVAKs also received training in sanitation, environment, water purification, infectious diseases and how to build toilets and smokeless stoves. For the training materials, the SEVAK project uses the National Diabetes Education Program [NDEP] materials in the prevention and management of diabetes and lifestyle modificationThe organizational chart for the project is provided above. There are four regional coordinators that will oversee the work of the 26 SEVAKs. The project coordinator oversees the entire project and its day-to-day management activities. The project started in July 2010 and in the past 2 years, over 18,000 people have been screened for diabetes, hypertension and obesity and provided lifestyle intervention. It is one of the most successful current non-government projects in the country.

SEVAKs are practicing taking blood glucose readings with digital glucometers and blood pressure machines



There is no organized delivery of health care in rural India for the population. Preventive health care is unavailable in the villages. Immunization though available, does not cover all those who need it. In some villages, there might be circuit riders, who provide only acute care on the days they come. The second level of care is at the rural health clinic where there are no medicines or the care is at best rudimentary. The third level of care is at the district level where there is the availability of better care, however, still without the necessary means to provide full basic care and it is overburdened. The fourth level of care is in the hospitals located in the cities, which are crowded and provide only acute care. Most of these facilities are financed by the government. These facilities are not well staffed or adequately financed. They do not have any provision for screening or preventive care. Life style modification education is not available. Indian villagers work very hard in the farms and lose wages when they travel to another town for care. They need local preventive health care and screening for common diseases such as diabetes and hypertension. SEVAKs are complimentary to health care providers and should not be treated as a competitor. SEVAKs will make the health care providers more efficient in dealing with diseases that require their expertise. The access to care project may be the only solution to screen and control the high rates of diabetes, hypertension and heart disease. This project is conducted as a pilot in Gujarat before widespread implementation.

MEDICAL SERVICES IN RURAL AREAS OF JALGAON

DR. RAHUL SALUNKHE[1]

It`s great pleasure to attend International Conference On 'Rural South Asia: Imaging Heritage and Progress', as it gives us opportunity to learn Rural Medical Heritage and Contemporary Healing Trends.

Now we will discuss briefly about health related issues of rural women, currently how we are working on it and what are the probable direction and solutions for these issues. I was born & brought up in rural area in Maharashtra. I did M.B.B.S. from Rural medical college. During internship I was posted at primary Heath centre in remote area where I got opportunity to observe closely maternal health issues and their causes. After completing internship I was posted as medical officer, of primary Heath centre in remote area, before posting we were trained in executing government programmes, to handle staff & to do field work. During post-graduation I was trained to manage obstetrics emergencies, gynaecological surgeries. We were posted in municipal hospitals. I saw huge burden on hospitals, labour ward was full with serious patients. There were patients, who use to come at the last moment & at serious stage, here I started thinking that this burden on hospital could be prevented at field with proper education and preventive measures. Ignorance for health was major issue, which prevented patients to come to hospital for routine antenatal care. This attitude was seen in illiterates as well literates. This was due to traditional, cultural beliefs, and prejudices. ***Old habits die hard.***

After completing post-graduation degree I worked at K. E. M. Hospital in Mumbai. This is one of the best educational institutes in India, but to my surprise here also not much emphasis was given on Antenatal education to patients. Preventive medicine work was negligible. All focus was on a clinical management of emergency patients. Then I joined Sewa Rural hospital, N. G.O. in rural adivasis area of Gujarat. Here I could see and experience ideal antenatal education to patients, preventive field work and emergency management. Sewa rural hospital was perfect blend of community health projects and hospital. This NGO has a well-equipped training centre, well trained committed staff and the team of field workers. Here training was given to patients, staff members and trainers.

[1]Practicing Gynaecologist, M.S., at village Mahunbare, Tal: Chalisgaon, Dist: Jalgaon

At Sewa Rural hospital, I saw how Antenatal care education magically helps in reducing maternal mortality and morbidity.

With idea and vision to combine preventive medicine field work and hospital based practice we started, 'Shri Girana Hospital` at Mahunbare, Tal - Chalisgaon, Dist-Jalgaon - in Maharashtra. Since last one and half year we are running this clinic which has sonography, laboratory and OPD facility. We provide Antenatal care to 35 nearby villages. We conduct field camps, training for Asha workers, Manav Vikas weekly camps at nearby primary health centres. We give treatment for all Gynaecological diseases.

I would like to elaborate few examples of Antenatal health care and education, which is different from routine hospital based practice.

One patient came to me with complaints of decreased foetal movements; she was unregistered and was not on treatment. On sonography it was intrauterine foetal death and her haemoglobin was 5 gm%. She delivered vaginaly. She needed 2 blood transfusions. After recovering we requested her to share her experience, and we made video clip of it. She spoke with minute details and she urged other patients to take treatment for whole 9 months. She also agreed to volunteer for small teaching sessions in front of other patients. This was powerful teaching method. Other examples are of post-dated patient. She was 15 days post-dated, after caesarean baby died due to meconium. I presented this case report to all our field ASHA workers. I taught them how to calculate expected date of delivery, and also told them importance of bringing such patients on time to hospital. Asha workers were convinced how all complications of postdatism could have been prevented in that case. They also learned how simple field work can prevent major Hospital burden.

I will like to sum up with 3rd example. We were conducting Antenatal camp in remote area. It was in Anganwadis. I clinically detected one patient as severe anaemic. It was her 2nd pregnancy, 1st baby died of premature delivery. She was tobacco chewer and not taking any treatment .She agreed to come to hospital but Anganwadi workers told me that, her husband was drinker and he won't bring her to hospital. Anganwadi sevika told me, how during last pregnancy her husband did not take her to hospital inspite of insisting. I called up her husband with other relatives' family members and neighbours. I explained them how her condition was serious and she could lose her baby and life. We educated them shortly about anaemia. Relatives and neighbours pressurised her husband to take her to hospital. Her haemoglobin was 4.6 gm.% I gave I.V.Iron sucrose counselled about stopping tobbaco chewing and gave Dietary advice. We took her phone number; we used to call her regularly for treatment. At 8 and half months of pregnancy her HB was 8.5 gm% and she delivered female baby. According to these three examples, antenatal education of mother, father, family, community, health workers, with some field work helps in improving maternal morbidity andmortality.

Currently our health system is focussed on birth, ANC vaccination, iron tablet distribution and tubal ligation programme. Now it's time we should have more holistic approach towards ANC care. According to WHO Regional Office for Europe's Health Evidence Network (HEN) December 2005, there is not much data or studies available on effectiveness of antenatal education in Rural area .We will like to study how Antenatal education programme affects their attitude, knowledge and behaviour To my surprise, in last 1 and half year practice in rural area, only 2-3 patients had read books on ANC care and very few patients had satisfactory knowledge of antenatal care. We need to run extensive Antenatal education programme on two levels or health workers like for:

- ***Dai***
- ***Fathers***
- ***Asha workers***
- ***Family***
- ***ANM***
- ***Relatives***
- ***GPs***
- ***Community***
- ***Govt. Medical officers***
- ***Most important mothers***
- ***Consultants (Gynaecologist)***

On first level, Health worker's ideas for improving Antenatal education are limited and they are reluctant to change practice, the causes are:

1) They are busy in practice or work
2) They think patients will not learn or understand

3) No idea or training for ANC (Antenatal Care) education

On second level, we should be more ***inclusive of expectant fathers to acknowledge their feeling and contribution***. I have seen in rural area some males are very shy and avoid coming with their wife as they think they have nothing to do with it. They come only after delivery to see baby. We should also include family members and community. Pregnancy is "roller coaster" of happiness, anxiety and uncertainty we need to help mothers to perform well through education. *According to the journal of prenatal education maternal health literacy is cognitive and social skills that determine the motivation and ability of women to gain access, to understand, use information in ways to promote and maintain their health*. In feature we will like to study opportunities, strength, weaknesses and barriers of antenatal health care and education in rural areas .We need to discover new ANC education programme with eyes and ears wide open. It should be interactive and not just one sided lecture.

The teaching and learning methods used in developed countries are not suitable for rural or the uneducated community. Traditional antenatal health care and education method are not meeting the current needs they need to be aptly improved in goal, materials and timing. We are planning to conduct Antenatal education programme with following ideas,

-Hearing detail and asking question's
-Learning and discussing
-Sharing and supporting each other's.
- Seeing and Hearing the real experiences

Our country has multicultural society; it has special needs. We have Ayurveda as a holistic way of medicine. It has "Garbhasanskar" as an ancient method of antenatal care. Garbhasanskar fits into definition of Health that is complete mental, physical, social and spiritual well-being. While designing antenatal health care and education programme we need to take into consideration local needs, Garbhasanskar and scientific approach as the key to effective rural antenatal health care and education.

PANEL ON: HEALING TRENDS IN MARGINS

'BONE-SETTING', CONNECTED: NAVIGATING CREDIBILITY AND THE MOBILITIES OF THINGS, IN AND OUT OF HYDERABAD CITY[1]

Draft concept - not for circulation or citation

GUY ATTEWELL [2],

The questions of who manages fractured bones, dislocations and other injuries to the muskulo-skeletal frame, and how they are managed, have been longstanding areas of contestation in India, as well as in other parts of the world. What kind of expertise is considered necessary, what kinds of knowledge, training, methods and skill are valued, and by whom? The establishment of what may be called mainstream orthopedic practice in India during the twentieth century has its antecedents the professionalization and expansion of 'English' surgical medicine from the mid nineteenth century. Excluded from these recognized professional trajectories of University medicine, as also from the politically positioned mobilization and formation of ayurveda, yunani, siddha, were a multiplicity of practices aimed at resetting bones, dislocations and other complications.

The existence of a nosological category – Traditional Bone-setter's Gangrene (TBSG) – in international public health literature, indicates the level of conviction among some who have the authority as health-care experts that non-mainstream orthopedic treatment is itself pathological (Nwankwo and Katchy 2005). The term and acronym gained currency first, it appears, through studies of traditional bone-setting conducted in Nigeria by orthopedic surgeons who reported to established medical journals with an international readership (Onuminya et al. 1999) . There seem to be two major factors in the formation of TBSG, a) the lack of attention to infection as a result of compound fracture, where the bone breaks through the skin; b) when the bandaging is applied to tightly, constricting the blood flow to the concerned limb. Two contributors to this debate from South Asia, Sajid Sajati and Ajaz Rather, published in 2009 a case report of gangrene of the hand of an elderly man in a rural district in Pakistan-administered Kashmir (Salati and Rather 2009).

[1] This paper is a work in progress based on field-work that was conducted in September 2012. It is part of a multi-sited historical-ethnographical project which I'm doing on orthopedics, bone-setting, related technics, technologies and materials, haptic, visual and auditory access to the body, trauma and pain, in Andhra Pradesh, Tamil Nadu and Pondicherry. In TN and Pondicherry I am collaborating with anthropologist Roman Sieler.

[2] French Institute of Pondicherry

They subtitled their paper as a "preventable disaster". The authors note "In Kashmir valley on the Indian side also, the healthcare facilities in the peripheral hilly areas is poor and people are forced to seek treatment from bonesetters and quacks". This is a case of "forced medical pluralism", a term used by Gita Sen and her collaborators in studies of health inequities and gender in Koppal District, Karnataka, to underline the asymmetries that exist in health provision and services, and that pluralism does not mean 'good' (Sen G, Iyer A, George A, 2005, 2007). The long-term remedy to this situation suggested by Salati and rather would be the investment in health infrastructure required to roll out mainstream orthopedic facilities through areas where there is less coverage. For the authors, the short term solution would be to introduce training programmes for bonesetters to reduce iatrogenic amputation, citing a model from Ethiopia.

So, a case becomes potentially a public health disaster. Undifferentiated conceptions of bone setting and of quackery have been a commonplace in health commentary from colonial times. Likewise, very few studies have been done which have evaluated the methods and outcomes of 'Traditional Orthopedic Practitioners', according to currently in favour terminology (Unnikrishnan et al. 2008). Still fewer, or none to my knowledge, have been done to evaluate the outcomes from mainstream orthopedic practice. Two insights that have emerged from my work to date with orthopedic surgeons and bone-setters need to be underlined: 1) practitioners (whether orthopedic surgeons or bone-setters) may not usually be aware of the scale of their own failed cases, since I have observed that patients do not tend to return to clinics where they were treated to report dissatisfaction or failure. Further, the asymmetrical conditions which underpin the questions of who has medical authority, to whom are avenues for publication in journals open, and so forth, mean that failed bone-setting cases are more likely to be reported and disseminated than failed orthopedic cases; 2) there is clearly a merit in problematizing the idea of medical pluralism as inherently good, and recognizing the asymmetrical distribution of services. However, the argument that people are "forced" to resort to certain kinds of practitioners for lack of access to affordable biomedical treatment does not account for the proliferation of bone-setting clinics where there is no dearth of biomedical facilities, government and private, or indeed other kinds of circulations of sufferers, as we will see in this presentation.

In this paper I'm primarily looking at a clinic where practitioners specialise in non-operative fracture reduction ("bone-setting") and muskulo-skeletal trauma, injury and pain. It is located in Nalgonda district of Andhra Pradesh; you could call it peri-urban or semi-rural or even rural, depending on what criteria you want to use. Its current location is at about 50-60 kms from Hyderabad's city centre. This hesitation about how to situate this clinic on an urban-rural spectrum points, I think, to a problem of urban-rural classification itself. Perhaps it encourages us not to think of say 'rural' as a given, structural condition, but as an accomplishment of activities that constitute the sense of it. One way to think of the spectrum otherwise, I will suggest in this paper, is to look at two interrelated concepts that are important to the ways of being a bone-setter discussed here: traffic and fame.

The particular kinds of mobility of ideas, 'experts', technologies, materials and commodities that help make up the traffic has brought about newly configured bone-setting practices to emerge at their confluence with the trajectories of action orchestrated through Satti Reddy and his family's situated practice. In this analysis I'm moving far from an idea, promoted by revitalization activists, that bone-setting, as part of the nation's medical heritage, is being eroded and must therefore be preserved or revitalized from the 'outside' as it were. Such a view is not far removed from the misconception that these practices are characterized by stasis and are relics of a pre-modern 'unenlightened' era. For sure, when medical practices are institutionalized within tightly circumscribed family networks, then the prospect of the practice ceasing to be is real. But the point that I want to highlight is that the conditions which make forms of continued practice precarious, in the margins of the state as it were, at the same time amplify desires and possibilities to innovate and invent. Attention to Capol provides an insight into only one way in which this has been carried out. What I hope to have shown is how their navigations of credibility reveal a series of adjustments within a larger economy of managing pain and injury, and which can help to illuminate the contours of this economy. In this interstitial practice we find that human and non-human agencies have been at play in a configuration that is neither urban nor rural as such, but in fact complicates their disentanglement.

ENGAGING PRACTICES OF MENTAL HEALING IN MARATHWADA

BINA SENGAR [1],

The research paper explores discourses about cultural understanding and availability of services to cure mental illness in the region so called as 'Marathwada'. Further the mental illness and healing is envisaged through the interventions of

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indigenous healers who are engaging rural masses of the region (Wherein case studies of two villages are taken from villages of Aurangabad district). It represents an attempt to situate the issues of indigenous healing in Marathwada within a particular strand of critical discourse between two specific indigenous healing practitioners pursuing different methods of mental cure. Means of cure of these two systems encompass bridges where they complement each-other in some ways of healing and in differing situation contradict the methods of cure. The reaction of societies to their practices of healing invariably depends on the socio-political nexus of faith and mass following in comparison to the statistics available of successful healing done.

THE POLITICS OF 'INDIGENOUS HEALING': A STUDY OF THE MIRA DATAR DARGAH IN GUJARAT

DR. SHUBHA RANGANATHAN[1]

This paper is based on a larger project that consists of a series of historical and anthropological studies of health practices in contexts that can be said to be 'marginal' in various senses. On the one hand the term marginal refers to subaltern populations such as rural, tribal, and urban poor for whom access to quality health resources is typically severely compromised. On the other hand the term marginal is used to refer to non-formal healing practices that fall outside the ambit of state-supported health programmes, such as indigenous healing practices and knowledge systems. The research agenda overall is informed by certain key research questions: *What are the subaltern healing practices that are at the margins of state-sanctioned health care delivery systems? How do discourses of credibility come into play in the case of non-formal healing practices and what are the means by which they seek to acquire legitimacy? What are the transformations in indigenous healing practices and indigenous knowledge systems over time? How do global and media representations of 'health' inform everyday lived experiences and perceptions?*

"ASKING FOR DIRECTIONS FOR A JOURNEY NOT TAKEN"- DIABETES AND HEALTH CARE COMMUNICATION IN CHENNAI"

HARIPRIYA NARASIMHAN[2]

Diabetes is seen as not just a hormonal disorder but a disease of epidemic proportions. South Asians, especially those whose staple diet is rice, as assumed to be prone to get diabetes at some point in their lives. Chennai, the capital of Tamilnadu, is refered to as the 'diabetes capital' by some biomedical practitioners, where one in four or five persons is believed to be diabetic. This paper focuses on the discourse about diabetes, or 'sugar' as it is more commonly known. Based on an ethnographic study at two biomedical health care facilities in June-July 2012, the paper shows the problems involved in communication about diabetes that occurs between biomedical practitioners and patients from various socio-economic backgrounds. It highlights the confusion caused in these interactions, especially regarding 'traditional diet' versus 'diabetic diet' and 'lifestyle'.

Conceptual Papers & Summaries' of Panel, Plenary & Parallel Session-IV
PLENARY SESSION ON: Rural Gender, Power and Environment

A VISUAL NARRATIVE OF TWO CITIES: GURGAON AND THE DUALITY OF GLOBALIZED URBANIZATION IN THE THIRD WORLD

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This paper narrates a history of contemporary urbanization in India over a twenty year period. Its focus is on Gurgaon because of the reasons mentioned below. The rise, and likely fall, of Gurgaon as a model of comprador cosmopolitan urbanization superimposed upon a largely rural landscape and society offers an excellent opportunity to the social scientist to develop a practically demonstrated critique of capitalist urbanization. This paper, without being a doomsday prediction for the National Capital Region (NCR), highlights the problems of urbanization in contemporary India. It is predicated on the assumption that the Indian state and the private sector which, *together* responsible for this urban bubble, are uninterested in addressing India's urban question. The development of planned urban real estate began in Gurgaon during the early 1980s as a suburban dream of the Delhi middle class. It did not take very long for this dream to sour. This paper is a story of that dream told from two societies which coexist without much interaction in Gurgaon today.

Why Gurgaon ?

The choice of Gurgaon is determined by the following reasons. *First*, Gurgaon has been the fastest growing urban conglomerate in the NCR and Haryana since 1991-92. Census figures tell, that between 1991-92 and 2011-12, Gurgaon almost registered a nine fold growth compared with Faridabad which only grew two fold in the same period. Gurgaon's growth and wealth can be assessed by the fact that it alone raises about fifty percent of the Haryana Government's total revenue. *Second*, contemporary Gurgaon displays an urban duality typical of most third world urbanization. Gurgaon is, primarily, a rich man's dream from which the poor have been excluded. In Gurgaon the most sophisticated and expensive residential condominiums and commercial buildings of India coexist with the usual squalor and surplus extraction characteristic of working class life in south Asia. *Third*, the author has lived almost continuously in Gurgaon since 1992. Before this, the author regularly rode and drove to Gurgaon between 1986 and 1992 generally from the Mehrauli side. In those days the Mehrauli-Gurgaon (MG) and Faridabad-Gurgaon (FG) roads were narrow two lane roads full of potholes and cattle let loose by the peasants who lived in the villages lining these roads. Outsiders usually avoided these unlit roads after dusk because the risk of their being molested by the bands of local youths was quite high. The author's memories of a town in demographic transition and his close observation of the rich and poor in Gurgaon from the perspective of a social historian are significant to this paper in myriad ways.

The immediate historical context of contemporary third world urbanization

A perceptive essay on imperialism and colonialism, which re-emphasizes the conquest of knowledge as the most lasting achievement of the modern Western colonial powers, asserts that the native always arrives late on the stage of history[1]. Following the political decolonization initiated by the breakdown of western colonialism during the Second World War the race to 'catch up with the West' became a serious national project among the ruling elites of the erstwhile colonies. Among the scores of newly independent countries which joined this race only a select few possibly managed to 'catch up' while the rest fell behind to become the devastated victims of a Cold War the effects of which can still be felt and seen in the greater part of Africa, Asia and South America. Finally the Cold War and the disintegration of the Soviet Union subverted the entire project of decolonization and created a new unstable world order dominated by western capitalist countries led by the United States of America. The end of the USSR led to the weakening of socialism and the decline of the mixed economy experiment attempted in third world countries like India. The long term recession in the world markets which started after the end of the post-World War II boom during the 1970s and the implosion of the USSR following its defeat in Afghanistan created a serious economic crisis in the underdeveloped world. By the mid-1980s the 'development consensus' in the majority of developing countries gave way to the 'Washington consensus' and Western imperialism assumed the economic form of 'structural adjustment' popularly known as globalization. Globalization signifies crucial political shifts in the discourse of economics – the shift from development to growth, from state to market, from public to private, from welfare to profit, from labor to capital and from citizen to consumer.

Nowhere in India are these shifts more visible than in the urban spaces created by the collusion of the state and big capital during the last twenty years. The urban master plans of globalized India, the super profits raked in by the real estate companies at the expense of citizens and the public exchequer alike, the revision of rules and regulations in the interest of the builder lobby and *against* the possible provision of affordable housing to the poor and the lower middle class and the consistent favoritism showed to the private sector by the state in all matters urban underline the growth of boom towns like Gurgaon[2].

Gurgaon and the problematic of south Asian modernity

Till the early 1980s, when the real estate spillover from south Delhi into Haryana began, Gurgaon rarely figured in the imagination of the average Delhi resident. The first time I paid attention to Gurgaon was when a friend's uncle died in a

[1] Vinay Lal, *Empire and the Dream-Work of America*, Dissenting Knowledge Pamphlet Series (No.4), Multiversity and Citizens International, Penang and Goa

[2] For more on this see Shalini Singh, 'Behind Haryana land boom, the Midas touch of Hooda', *The Hindu*, 31 October, 2012.

road accident on the Faridabad-Gurgaon road during the mid-1970s. People in Delhi spoke more often of Faridabad than Gurgaon and in united Punjab, old men have told me, the former was supposed to have had a greater future. After all Faridabad is located on the Delhi-Agra route – an old and busy artery of trade and commerce. People from Delhi regularly visited the Bhadkal Lake in the Faridabad region for winter picnics and the annual handicrafts fair organized by the Haryana government in Surajkund. Comparatively speaking, fewer people went to Gurgaon. Even today there is no dearth of people in Delhi who believe that Gurgaon is called so because of its connection with sugar and sugarcane. No doubt, in common parlance, the word Gurgaon is *Gudgaon*. When you enter Gurgaon in the elevated Metro on the Yellow Line the first station in the town is called *Guru Dronacharya*. This is so because Gurgaon is actually *Gurugram*, the village of Dronacharya the legendary Guru of the Kurus. Small insignificant towns like Gurgaon have become cities *because* of globalization which is supposed to be the apotheosis of modernity according to the dominant discourse of our times. Gurgaon entered our imagination and consciousness at the time when we saw the Maruti 800 on Indian roads during the mid-1980s. By the late 1980s huge trailer trucks drove out of the Maruti Udyog Limited factory loaded with Maruti Suzuki vehicles almost every day. Thus Gurgaon entered the national consciousness of the Indian middle class. The real estate boom, setting up of various factories in Gurgaon's Udyog Vihar and outsourcing happened later during the period of globalization.

In the media Gurgaon is a *happening* place because of its glittering malls, brand new hotels, high rise condominiums, cyber cities and the Kingdom of Dreams. It will soon have a monorail and then the real comparison with its South East Asian cousins will begin. From the elevated Metro and the flyovers on the NH8 Gurgaon does appear like a successful dream of modern endeavor. This paper shatters this dream by highlighting the poverty, environmental degradation, high pollution, absence of civic amenities and poor infrastructure in Gurgaon. It examines the impact of urbanization on the villages whose lands have been bought and used for the expansion of real estate in the city. Finally it displays a picture of *old Gurgaon* – the original small town in the East of the NH8 forgotten by the *happening* story.

MAHASHWETA DEVI: A VOICE FOR THE VOICELESS WOMEN.

DR. MABEL FERNANDES

Mahashweta Devi is both a literary artist as well as a tribal activist. Her extensive contribution to literary and cultural studies is phenomenal which include novels, short fiction, children's stories and plays. Her activist prose writings expose the bitter truth and the underside of progress and development. She is a severe critic of huge developmental projects. She depicts social reality, rural people's struggles and alienation in welfare programmes, with her lucidly simple language in English and Bengali. Mahashweta has created of niche for her creativity to deserve the Dnyanpith award.

The preamble to the constitution reads "We, the people of India". In pensive reflection women in tribal communities, women of the rural marginalized poor communities find themselves on the margins of progress and are excluded from progress. Rural India is Bharat so the rural scenario is a sad commentary on the first statement of the constitution because the rural tribal communities find themselves dispossessed at every level. Mahashweta is acidic in her critique at what happens to the tribals at the grass roots ground level.

> ***"She depicts their life with brutal accuracy savagely exposing the mechanics of exploitation and oppression by dominant sections of society who have direct support of the state system".***

Mahashweta's creative corpus is penned in blood because her eyes have seen, her ears have heard the gory stories of women's existence on the margins of civilization. Her women are representations of untold suffering, discrimination, pain, torture, misery, victims of patriarchal societal structures, untouchables still in bondage of feudal power, women who are suppressed, prostitutes (Sex workers) activist women (gang raped by authorities) and we still say that the hand that rocks the cradle rules the world? Do these women dare to include themselves in the 'we' of the constitution? The women in Mahasweta's world find themselves in a living hell – No escape, No respite. A cursory look at her women protagonists reveals a dark existence. Her book ***Breast Stor***ies is a collection of short fiction exposing the physiological condition of malnutrition in women which results in sterile physique. ***Old Women*** is another collection of short stories that depicts the utter suffering and neglect of old women. ***Bitter Soil*** highlights the horrendous practice of witch hunting that is rampant in tribal communities. ***Bedanabala*** – is a work of fiction set during the independence struggle with the protagonist as a prostitute (Sex Worker).

Shishu – tells of the starvation of tribal men and women in a remote hamlet who steal relief grain mainly to stay alive. Rudali – The woman hired by the rich to weep and wail at the funeral of the rich dead. The women Mahashweta represents through her creative work live like sub – humans whose dignity and respectability are torn to shreds and that too in a modern, civilized, globalized, computerized, technologically advanced free India.

In ***Dust on The Road*** Maitreya Ghatak has edited, translated and introduced the activist and political writings of Mahashweta. It is an eye opener that draws attention to the marginalized tribals and untouchables of the poor in eastern India particularly Bihar and West Bengal. Thorough her novels, short stories and prose writings Mahashweta has earnestly endeavored to lead a voice to these voiceless women and bring into national and international focus the sad existence of the rural and tribal women.

GENDER ISSUES IN MARATHWADA

PROF. WANDANA SONARKAR[1]

The Marathwada region is that part of Maharashtra state which was formally a part of the princely state of Hyderabad under the Nizam. Thus, although in has a Marathi speaking population, historically it remained outside the sphere of British colonial rule and also of the various printing and social reform movements that swept through western Maharashtra and the Konkan during the nineteenth century and up to 1950.

As a result ,we see the persistence of feudal attitudes towards women and a strong hold of caste, both of which work together to keep women in a backward state according to various demographic and social indicators'. The districts' of Marathwada lave the lowest female literacy rates, low age at marriage and high fertility. The region was also somewhat behind other districts of the state in the matter of female for foeticide but has caught up between the census of 2001 and 2011! Jalna district in Marathwada was also achieved the distinctions of having the lowest level of human development according to the UNDP Human Development Index barring only Nandurbar and Ghadchiroli which have large Adivasi populations.

If this is the statistical pictures we find the low status of women in society reflected on many occasions in the rural areas. Bigamy is common practices and finds social acceptability. Widows or women who have been abandoned by their husbands have to live with constant horrible social scrutiny and face dangers of sexual harassment. The numbers of girls in college and university education are gradually increasing but these girls have to struggle to gain self-acceptance and social acceptance. In my plenary presentation, I will draw an Macro level statistics and the findings of some studies we have conducted to show why gender issues are in fact central to the future development of this region.

[1] Director, Tarabai Shinde Stree Adhyapan Kendra, Dr. B.A.M.University, Aurangabad

GOVERNMENT ORGANISATIONS AND RURAL WOMEN ENTREPRENEURSHIP: A CASE STUDY OF PAITHAN

Dr. Pratima S. Pawar[1]

Development of Indian women has been receiving attention of the government right from the first plan period (1951-56). In the Sixth Five- Year Plan (1980-85), a separate chapter on 'Women and development' came to be included in the plan document. Initially it reviewed the status and condition of women in all walks of life and came to the conclusion that women were far behind men in all the spheres of life in spite of several constitutional provisions and safeguards. The plan document emphasized that the major strategy for the women's development was threefold; education, employment and health. Entrepreneur plays an important role in the overall Development of a country. Therefore number of government organisations at national and state level have been formed to work on development of entrepreneurship in general and women entrepreneurship in particular. Such organisations are Small Industries Development Organisation (SIDO), National Institute for Entrepreneurship and Small Business Development (NIESBUD), Entrepreneurship Development Institute (EDI) etc. Some state level organisations particularly focus on the development of rural women entrepreneurship such as Mahila Arthik Vikas Mahamandal (MAVIM) through self-help groups (SHGs) programmes and Entrepreneurship Development Programme (EDP).Present study examines the role of MAVIM in the development of rural women entrepreneurship in Paithan taluka of Aurangabad District in Maharashtra.

RURAL ENVIRONMENT, POWER AND GENDER

Dr. Sangram Gunjal, & and Mr. Rajendra Zagade[2]

The unequal distribution of power between men and women (most often, in favor of men) in multiple areas of public and private life – at home, at work, in decision making processes and institutions--lies at the heart of gender inequality, perpetuating gender inequities in legal and judicial rights, access to economic and social resources, and the ability to participate fully in development. In all regions, women are less likely than men to take part in political processes, or to occupy high-level positions within the social structures in which power and decision-making are concentrated. Their range of activity may be limited by legal and constitutional inequities, or by social prescriptions and proscriptions concerning appropriate gender roles. Consequently, their voice is less likely to be heard, their ability to influence others is diminished, and their capacity to participate in and benefit from development is limited. Similarly, at the household level, authority over family members and the power to make major decisions for the family as a whole are more likely to be vested in male members of the family. Earlier consensual development models did not see this as a problem, since they assumed individual family members would have common goals that would be pursued to the benefit of the entire family. There has been, however, increasing recognition of conflicts of interests and differences in priorities within the family unit, and specifically between male and female members rural water project prioritiesare often different for men and women. Men may prioritize issues related to crop production, such as water pressure, or the allocation of limited water supply rights for irrigation, while women may be more concerned with issues such as time savings and reducing work burdens, and may therefore assign higher priority to the time of day at which water is available, or the location of water standpoints, to facilitate both productive and domestic tasks. Forestry and natural resources management (NRM) project priorities also frequently differ for men and women. In many developing societies men are in a dominant position with respect to NRM decision making, regardless of the scale of a particular project. Yet this does not mean that they have a monopoly on the actual use of natural resources at the local level. In fact, in most rural areas it is the women who walk long distances to collect fuel, fodder, water, and building materials; manage livestock and home gardens for subsistence purposes; and fish in estuaries, rivers, and streams. In the forested regions of sub-Saharan Africa and other parts of the developing world, women also tend to accumulate more substantial knowledge on the use of trees, plants, and non-timber forest products. Men, on the other hand, are more likely to engage in hunting, sedentary farming, and offshore fishing. These differences are significant because they can lead to gender-specific priorities for resource allocation and conservation in a given area.

GENDERED POWER RELATION: UNDERSTANDING NATURE – CULTURE NEXUS IN RURAL INDIA

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The connection between nature and culture has always been an integral aspect in understanding the gendered power relation in rural India. As the patriarchal discourse is prevalent very prominently in the rural social environment, the gendered role and role expectations play an important part in understanding the micro- politics of power and gendered identity. Foucault's theory on 'power relation' pays attention to the way in which, women's bodies were subjected to control and discipline. In the rural environment basically women and nature are subject to control and domination. The Ecofeminism regards the oppression of women and nature as interconnected and the patriarchal structures justify their dominance through the hierarchical dualism or binaries like male/female, culture/nature etc. The main objective of this paper is to understand the gendered oppression in relation to the nature-culture nexus. At one end it shades light over the aspects of nature like water, land in connection to women and gendered oppression in rural environment ; and on the other end it attempts to understand the strategies of power that is, all the ways in which decisions are made, accepted and enforced in relation to gendered role and identity in rural India.

GENDER DIMENSIONS AND INEQUALITY IN RURAL INDIA

Dr. Vijyendra Pandey[2]

Poverty and gender inequality in rural India are very pervasive where resources are distributed disproportionately. Poverty and inequality are largely seen in women of rural India as poverty seems to be a rural phenomenon. Although men are poor, deprived and unemployed in South Asia including India, but women are suffering worse largely due to the patriarchal system. Being women in the region under study increases the likelihood of being poor, since they have poor access to education, health and productive resources. The reports of UNDP -2005 and World Bank -2006 reveal that around 33% of women in India do not have any say in use of their own earnings. There are severe instances of anaemia (2.5 times higher) among the rural and poor household women than their richer counterparts. The poorest of the household women have 3.8 times more chances of contracting HIV/AIDS in comparison to the richer households. And the list can go on if we talk of the problems and discrimination against women. Even after the mammoth effort done by the Government of India to improve their lot, there is still serious need for lot attitudinal, psychological and practical reforms to minimize the inequalities against the women. The proposed paper attempts at examining some of these issues from a psycho-social perspective to suggest measures for improving their situation.

POLITICAL CONTENT OF CARTOONS IN PRINT MEDIA IN POST-INDEPENDENCE PERIOD

Mangilal Rathod[3]

In post-independence period, Cartoons, a visual art in print media in Post-Independence Period, became a regular feature of Newspapers. It draws various subjects from contemporary issues. In this paper, an analysis of political content in cartoons in Post-independence period is presented. It also overviews on the basis of cultural, economic, political and other aspect in detail. The Print Media today has gone par excellence in describing the political content i.e. the detail political situation and critique in the entire Asian continent. A serious attempt will be made to analyze the political content of cartoons in different parts of Asian politics.

GENDER AND LAND PROPERTY ISSUE IN BEED DISTRICT

Dr. Mrs. Khandat M.S. and Dr. Nuzhat Sultana[4],

The paper focuses on gender inequalities and property issue, the most sensitive issue in rural south Asia. No doubt, in rural south asia, arable land is the most important form of property. Significant improvement and upliftment in women's economic and social situation is primarily tied to their having independent land rights. Although better employment opportunities can complement but not substitute for land. Despite progressive legislation few South Asian women own land, even fewer effectively control it. It has to be noted here that ownership & control of property is the single most critical contributor in economic well-being, social status &empowerment . It is so, because a complex range

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of factors social, administrative , familial & so on. They are responsible to underline persistent gap between women's legal rights and their actual ownership of land.The necessity of collective action by women as well as society for overcoming there obstacles and the aspects needing a special emphasis for policy and action. Thus, economic analysis and policies concerning women have long been preoccupied with employment to the neglect of a crucial determinant of women's situation, namely the gender gap in command over property. This is especially tree in analysis relating to the rural South Asia i.e. Beed District (Maharashtra State India)

THE OTHER INDIA: A SOCIO-LITERARY ANALYSIS OF MARK TULLY'S WORKS

Arya Gopi[1]

Many a time, the gap between the travelogue and reportage is no less than the gulf between fiction and non-fiction with several travel writings being so private that they tremble on the edge of being metaphor or fiction. Many of the travel writings are crammed with contingent details of the kind more usually found in novels than in newspaper reports -- the weather, the smells, the behaviour of the dog at the edge of the picture -- and they showed no respect for the usual journalistic priorities. "Intent reading of the landscape is both the travelers' primary means of personal navigation and his/her best tool for discovering the mind of the strangers who live there," writes Jonathan Raban in the introduction to the *Granta Book of Travel*. This tendency to read the landscape in order to read the strangers' mind, leads the writer to produce a mere description of sight-seeing and thus transforming the travel writer to a plane memoirist. Though travel writings are being read as an 'I' witness account, it often fails to fulfill the purpose, thanks to its loose, fictional ways of narrative. However, he capacity to survive the test of time gives travelogues more audience than any reportage, which usually deals with topics that are relevant at the time of writing. Moreover, the later is yet to develop as a literary genre, despite making frequent appearances in periodicals for quite long time. Through the years, Mark Tully, who was the BBC chief of bureau in Delhi and whose name and voice became synonyms with the country he had made his home, has created a path of his own with works that more or less bridged the gap between the reportage and travelogue, portraying the past and present of the country through the eyes of rural Indians, who are too religious and heavily optimistic. None of his books are restricted to one particular topic, key factor that differentiates reportage from travelogue. Reportages are often concentrates on one subject and unravels its different dimensions so as to give a complete picture of the selet topic. In that sense, Thomas L Friedman's *The World is Flat* or P Sainath's *Everybody Loves a Good Drought* are classic examples for that sort of writings, though it is not often called so.

Tully is not a lone foreigner who made India his favourite topic. There are many but none of them saw the rural India as Tully did. A few always remain outsiders, while several others disguised as insiders created a statistical, superficial, shining and oriental India. "India is for me a difficult country. It isn't my home and cannot be my home; and yet I cannot reject it or be indifferent to it; I cannot travel only for sights," writes V S Naipaul in the forward to his most famous and controversial work, *India: A Wounded Civilisation*. Despite being an Indian by birth, Naipaul, as many a critic have already pointed out, has never got an insider's view and ends up criticising the country and its people in each page of his books (*India: A Wounded Civilisation* is the best and poignant example). Paul Theroux, another writer who extensibly travels across the country, always identifies himself as a passing traveler who made no major effort to mark the country's rural lives. Paul Theroux's works are peripheral yet readable accounts. William Dalrymple, another foreign writer who makes India his home, ften makes effort to simplify history for lay men apart from making attempts to record down-trodden lives of this country in *Nine Lives*, which eventually caters only to the personal history of a few who live away from the political, economic and social set up of the country. He either writes history or retreats into personal tales and succeeds in both. There are other journalist-turned writers who made enormous global success with their books on India such as Edward Luce (*In spite of the Gods: The Strange Rise of Modern Indian*), Oliver Balch (*India Risin*g) and Patrick French (*India: A Portrait*) and many more. All these works depend on facts and figures or key personalities -- businessmen and politicians in particular -- and often goes wrong in findings. (There are many more foreign writers who did the same and the result was more or less akin.) These books contributed much towards highlighting India as an emerging economic super power in front of the world. Mark Tully took the road less traveled. Unlike his contemporary foreign travel writers, Tully keep himself close to the rural India and in this approach he has more similarity to Indian writers than his 'compatriots'. The narrative techniques and approaches of Raveendran and Vikraman Nair go in parallel with Tully.

Tully's works are neither travel writings nor reportage. More precisely, it is both. It is a genre of its own and they are based on the marginalized people of India, its religions, castes and obviously its superstitions. They are political in

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nature and personal histories in treatments. It often lives in the villages and he quoted Mahatma Gandhi while vaguely explaining the reason to opt for the style in the introduction to *The Heart of India*: "India lives in her 7,00,000 villages, obscure tiny out of the way villages.... I would like to go and settle down in some such village that is real India, my India." He goes on elucidating his affection, "I am a journalist, so I decided the best way to write about the Indian villager was to go into the village and towns of the eastern half of the Uttar Pradesh to look for stories and then report them." However, as mentioned above, he failed to keep the boundary intact and he let loose his imagination and 'the stories took on new and unexpected shapes. That is how what started as journalism became fiction. But the stories are realistic." (*The Heart of India*). Though this observation is most accurate for *The Heart of India*, it is more or less true about many of his books including *No Full Stops In India*, *India in Slow Motion*, *India's Unending Journe*y, *Non Stop India*, etc.

There is no topic that he leaves untouched. He has woven a superb 'stories' which explore everything from communal conflict in Ahmedabad to communism in Calcutta, from Kumbha Mela in Allahabad to the televising of a Hindu epic. He speaks of Ayodhya issue through the words of an young, educated, sadhu who lives in Ayodhya, who did not like to indulge in the politics of religion, although Tully often talked to VHP and BJP leaders who were actually at the epicentre of the politics of religion in the early 1990s. He was talking about perhaps the most politically and socially important incident since the Emergency, the Babri Masjid demolition, but he avoided the often-highlighted Hindu propaganda in order to capture the emotions of common men living in and around Ayodhya, if not spread across the country. And, in the essay -- The Reinvention of Rama -- that was written during the first anniversary of the demolition, he rightly predicated the inevitable failure of VHP dreams, citing the height optimism and insurmountable spirit of common men. "We mistook one young man, with his head shaved except for a tuft at the back and wearing yellow robes, for a sadhu, a potential recruit for the VHP, if not already a member. But he told us very firmly he was not," he explains the encounter with one 'real Indian'. Later, in the same chapter, the writers (Mark Tully writes the book, *India in Slow Motion*, in collaboration with his partner Gillian Wright), introduce a rich, educated, management professional who gave up luxurious life to live in the lap of Rama in Ayodhya, Ajai Kumar Chhawchharia. Ajai too denied the role of VHP in rejuvenating the 'lost Indian tradition', a mission VHP often claimed as its final destination.

Ajay even refused to meet Nritya Gopal Das -- a VHP man -- because he regarded him a politician rather than a holy man'. He said that his Rama was not the Rama of the VHP and that is true with many Indians and he was ready to accept different versions of Ramayana. Though the writer was on a mission to find the progress of Hindutva since the demolition of the masjid, he could not turn a blind eye towards the exodus of pilgrims: "Religion in India does not just attract the elderly. Young mothers with babies in their arms, and fathers carrying children on their shoulders, villagers of all ages, their clothes dusty, their supplies and cooking utensils on their heads, smartly dressed middle- class families, all strode purposefully towards their destinations." This is a scene, anybody can watch at any pilgrimage site in India, be it North or South, be it Christian, Muslim or Hindu. And Mark Tully is often open to the contradiction that is India.

Elsewhere, while talking about India's economic growth as a super power, he does not fail to find out that 'villagers themselves were of course not allowed to touch the government property. As I have found so often in India, the government was the problem not the solution." And, he criticized the critics telling that 'it is these critiques that are fatalistic for they suggest that there is nothing that can be done, the flaws are fatal and India is fated to be a poor and backward country." Instead of following the general path of unleashing blind criticism, Tully follows an approach that is more realistic as he himself pointed in *India in Slow Motion*: We argue that one of the fundamental problems of India is a peculiarly Indian form of bad governance."

Despite all its negatives, Mark Tully finds the positiveness of caste system, which 'provides security and a community to millions of Indians.' "It gives them an identity that neither western science nor Western thoughts have yet provided, because caste is not just a matter of being a Brahmin or a Harijan. It is also a kinship system," he writes in *No Full Stops in India*. Unlike many other Indian or foreign English writers who attributes many of the country's achievements on the British invasion, Mark Tully often criticize these arguments. Fittingly, he started a chapter named New Colonialism in the book *No Full Stops in India* by harshly criticizing Nirad C Chaudhuri's observation, 'all that was good and living within us was made shaped and quickened by the same British rule,' telling that 'emperors don't quicken their subjects' cultures: but they kill them." Cultural exchanges are one of the more subtle ways of imposing cultural imperialism and he described one of the occasions he met with such an invasion at Mahabalipuram, the historic site about thirty miles south of Madras. Stephen Cox is a British artist who took the traditional sculptures of Mahabalipuram to the attention of the world. That ancient tradition of art and architecture were there even before Cox came to Mahabalipuram and trained on it. But it had remained unnoticed till that time. Even after, Cox left Mahabalipuram, the tradition continues through the same people who taught Cox the art. However, once again, they were denied fame. And Mark Tully, in the chapter, depicts how neo colonialism works through the lives of anonymous

sculptors who keep the tradition moving, though hardly make it into the media or fame. Here, as well, Tully takes a different yet true Indian stance.

His venture into Ramanand Sagar's Ramayana serial is another reportage that marks an unforgettable period of Indian television history. Talking directly to actors and the background crew, Mark Tully brings the so-far untold history of India's most popular television serial of all times. The operations blue star and black thunder, wo of the most important incidents in the history of Independent India, are also depicted from the ground zero in his books. There also, he accounts the frustration of a cop from the Central Reserve Force, ho blamed the bosses for not allowing them to enter into temple and free it from the clutches of militants, apart from investigating the political and social reasons of the incidents and the consequences of the operations. After noting down the memories of a local cop, he moves on to collect the accounts of men who led the operations -- Julio Ribeiro and K P S Gill, thus completing the circle. This fullness is what seen often missing in many of other similar writings. And, this makes Tully's work more of a literary work than a mere academic venture.

He made many travels to unravel the fate and forms Indian Communism in Calcutta and later to Jharkhand in a bid to catch the spirit of naxal movements in the country. 'Communism owes a great debt to Stalin. He may have been a dictator but at least he is a realist when comes to India," Tully rightly points out in Communism in Calcutta (*No Full Stops in India*). He found many contradictions there too. The racism and class hierarchy was ruling the roost, despite its communist dominance. He captures the frustration of a young manager of tramways who believes that much more could have been done. He told Tully: 'Our technology is still the Technology of the 1900s. Experts are now realising that trams are very useful form of transport. They called them light railways. I hope that we will eventually be able to upgrade Calcutta's tram to light railway." Tully, like many others, firmly believes that this is one of the reasons for the slow growth of the state. Later when he travelled to the Naxal-hit areas, he realised that the under-development is a much more complicated issue (Red India, *Non Stop India*). The contradiction of richness that comes from the mines of Jharkhand and the poverty of the tribals who live inside the forest of the same state is the root cause of the growth of naxal movements in the red corridor. The fight between the haves and have-nots and Tully travels inside the forest confronting and talking to the affected people, the leaders of the movement and obviously the beneficiaries, giving an account of realistic insight of arguably the most excruciating issue being faced by the country.

Thus, Mark Tully creates a unique space for himself through his books which can be labeled as Travelogue and Reportage at the same time. There are no predecessors or followers for the genre. There are no limits for the subjects he handles and all those topics are being well discussed in the country but not the way Tully treats them. His accounts of rural India give a different yet realistic version of political, social and cultural incidents of the country since Independence. No other writer did the same. There are books of history, reportage and travelogues but Mark Tully's books are all in one. Nevertheless, not replacing any one.

AN ALTERNATIVE IMAGE OF WOMAN IN VIJAY TENDULKAR'S SILENCE! THE COURT IS IN SESSION

Asst. Prof.Ingle Ajabrao[1]

The present paper highlights the plight of woman in male dominated society. It gives also an idea of lower middle class and subjugation women in Vijay Tendulkar's Silence! The court is Session. An attempt has been made to focus on subaltern position of woman and her struggle for existence as well as freedom This paper also shows how Vijay Tendulkar treats feminine gender through the central character miss Benare in his play 'Silence! the court Is In Session'. This paper presented alternative image of victimized woman represented through the female character Miss Leela Benare, the society does not like to perceive or receive any social changes to her side but she protested herself against social norms. Benare is shown insulted and frustrated a lot but no sympathy and support she does not get from any corner of direction. The Present paper will be on attempt to examine the issues related to society and problems of judiciary system, pretentions institutional service organization and forceful male supremacy in Indian society. A woman is made to suffer throughout her life which is the central concerns of the paper. The present paper displays unfair treatment of woman that compel her to tolerate all type of violence: physical, mental and emotional.

A GEOGRAPHICAL STUDY OF EFFECTS OF COSERVATION OF NATURAL RESOURCES ON RURAL DEVLOPMENT OF SOUTH ASIAN COUNTRIES

Mrs. Rajput Jyoti Kailas,& Prof. Dr. Shaikh Haroon[2]

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This paper consists the way of conservation of natural resources and rural development of South Asian countries. Soil, water and vegetation are three basic natural resources. The management of natural resources to meet people's requirements has been practiced since the pre-Vedic Era. In the conservation of natural resource management Farmers are ranked at high position in the social system and natural resource management is in their hands. In order to manage land, water and vegetation, technical knowledge suitable to the specific conditions of a region was required. A balanced ecosystem is an urgent need. Degradation and erosion of natural resources, namely, land, water, forest, biodiversity, livestock and fisheries along with air and sunlight – those parts of the natural world that are used to produce food and other valued goods and services and which are essential for our survival and prosperity, are one of the root causes of the agrarian crisis in these countries. This paper consists various projects which are trying to develop the rural area of this continent. As the rural development is the first need of the natural resource development. So by decreasing the poverty of these rural areas we are able to manage the development of the natural resources.

HOW TO PRESERVE CULTURAL HERITAGE OF ARAKAN (MYANMAR):SOME ALTERNATE SUGGESTIONS

Vinay Kumar Rao[1]

Myanmar is a one of the least visited country among the international tourist. The inadequate tourist facilities, political unrest and lack of information about the country are main hindrance to development of tourism of Myanmar. Rakhine State is situated in western part of Myanmar and was main epicentre of political and cultural activities during 15^{th}-18^{th} CE. The cultural heritage is preserved here in tangible forms, in the numerous and elaborately adorned Buddhist monuments, temples and pagodas, as well as in significant important intangible aspects in form of its expressions in the daily life of the people. The region yields many valuable monuments like Payagyi, Buddhist Museum, Rakhine State Cultural Museum (Sittwe); Mahamuni Paya (Wethali); Shittaung complex, Andaw Paya, Yadanapon Paya, Dukkanthein, Laymyetnha, Pitaka Taik, Ratana-pon, Htukkanthein, Laungbanpyauk, Mahabodhi Shwegu, Sakyamanaung Paya, Sanda Muni Temple, Bandula Kyaung, Kothaung Temple (Mrauk U). The region is also famous for its *kathina* and light festival and high social integration.

In spite of being such rich in tangible and intangible cultural heritage, this region only attracts 1.3 % of total international tourists visiting Myanmar. The paper intends to trace various reasons which caused hindrance to development of tourism and preservation of heritage in Rakhine state on the basis of interviews, free talks and extensive field visits. The paper also aim to suggest immediate need of further actions required to keep coherence between various state, private agencies and people responsible to preserve and conserve the cultural heritage of region. The paper would be facilitated with maps and photos taken by the presenter.

RURAL HERITAGE MANAGEMENT OF KHULDABAD TOWN

Dr. Shaikh Aijaz M[2].

Khuldabad, the abode of eternity more popular as *Rauza* or the garden of tombs, is a revered land of Sufi saints, situated in close proximity to Aurangabad in the state of Maharashtra. It is situated between 20.58 longitudes and 75.14 north latitude the ample place of Sufi shrines, forts, tombs of various historical personalities and various other heritage and cultural sites is at the distance of 24 km from Aurangabad district headquarters on Dhule Solapur highway no. 211. The town is surrounded by the battlement fort wall with 8 gates at various places, This fort wall is constructed by Mughal Prince Azam Shah. During the reign of Allauddin Khilji and Mohammad Tughlak two groups of Sufis each consisting 700 Sufis had settled in Khuldabad consecutively. The tombs of Sufis including Sufi Shah Jalaluddin Ganje Rawa (1250 A.D.), Maulana Muntajibuddin Zar Zar Baqsh (1300 A.D.) Sufi Burhanuddin Garib (1309 A.D.), Sufi Daud Hussain Siraji and Umar Siraji and Malvi situated in the blessed town. Such tombs, Khankha's Sarai and Ashurkhana are under the control of Dargha committee Hadda Kala and Dargha committee Hade Kurd. Most famous Aurangzeb's tomb is also situated in the town. Likewise Tomb's of Ahmed Shah Bahri (founder of Nizamshahi Sultanate), Abdul Hasan Tanasha (Last Qutubshah of Qutubshahi Sultanate), Mir Qamaruddin Asaf Jaha I (founder of Asafzahi of Hyderabad), Malik Amber (Prime Minister of Nizamshahi) had made their place in Rauza Khuldabad Town archaeological department of state are taking care of this historical tombs. Historical garden named as Bani Begum Baag and the popular Bhadra Maruti temple can also be found in this town. World heritage movement of Ellora caves are situated at distance 0.5km from Khuldabad. Among the 12 Jyitilingas in India Ghrishneshwar Jyotirlingas built by King Krishnadev Rai of Rashtrakuta in 10^{th} century. It is situated in Ellora town.Other than above places various tourist places like Daultabad fort, Mahismal hill station, Lord Venkateshwar and Girija Devi temple are surrounded to the town. Government should take proper care of heritage site and Every man care to our monument site.

RURAL KERALA: IMAGING THROUGH MEGALITHIC MONUMENTS

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Sr.Valsa.M[1]

Kerala, a part of South Asia, is in a developing stage today. Kerala is leaping towards progress from a predominantly rural culture. Kerala urbanism is a matter of discussion in IT section and in every field of science and technology. In the next century Kerala will become a model for development. India will attain a high status among the super powers in the world very soon. In this circumstance, the megalithic monuments are an area suitable for research. There are no written records of historical events during pre-historic period. So we must depend upon the archeological evidences to reconstruct and reinterpret the history of Kerala during the megalithic period. This field is very interesting and relevant where a lot of research is yet to be done. Monuments built of granite rocks erected over the burials are called 'megaliths'. The megaths are the most important archaeological findings to the ancient period of Kerala history. Many megalithic sites are excavated all over South India. The megalithic culture of Kerala has to be seen as a part of South Indian megalithic culture. Menhirs, rock-cut chambers, dolmens, hatstones and umbrella stones are various types of megalithic found in Kerala. Rock-cut caves widely existed in Kerala Chowannur, Kandanassery, Kakkad, Porkulam, Eyyal, Kata-Kambal are the main rock-cut cave sites

In Thrissur district: There are certain similar characteristics for these caves. The rock-cut chambers are of rectangular shape with a small entrance connected with a flight of steps. One or more rock-cut stone bunches are seen inside the chamber. From the objects which we got from these megalithic sites, we can construct the lifestyle of the people, their culture and religious beliefs. The social structure of them also we can reinterpret from these. The megalithic people of Kerala might have led a semi –nomadic pastoral life combined with high land agriculture. Historians generally differ in fixing the period of the megalithic culture of Kerala. From available evidence, it could be inferred that the megalithic culture existed in Kerala during the period between BC6th century and 2nd century B.C. The megalithic monuments in Kerala have more historical importance. By urging the students of history to know about the relevance and importance we can conserve our historical sense. Field visit is an important tool for teaching history. By promoting field visit to all these megalithic sites in Kerala, we can create great historic potential in the minds of students

ADDRESSING FOOD SECURITY AND CLIMATE CHANGE IN SOUTH ASIA
Present Options for Future Problem

Dr. Satya B Yadav[2]

The concept of food security has evolved over a period of time. Nowadays food security has become a matter of great concern among the policy planners, academicians, economists, food scientists etc. in wake of climate change especially in the 21st century. Discussing is going on various international platforms in order to have a solution of the questions regarding-- Is there any connection between climate change and food insecurity? If it so, at which level climate change can create food insecurity, particularly in South Asia? Are we really concerned whether the kids who born today will get a global warming-free world or not, a meal in a day or not? Why should we care about climate change with regard to food security? What is the present level of food security in South Asia where most of the economies are based on agriculture.etc.? This paper tries to focus on all the relevant aspects of the problem of near future. Undoubtedly, the changing world climate is one of the most vital challenges that the humanity is now facing. Hundreds of millions of people, their cultures and societies are going to be affected with the changes in climate.

However, the SAARC region has a high rate of population growth, low per capita income, high concentration of deep poverty and widespread poor households, and a modest rate of GDP growth except India. Agriculture has been the dominant sector of their economies and, agrarian structure is dominated by landless labourers, small and marginal farmers, and the scope for extensive agriculture is more or less exhausted. These countries apart from their geographical proximity, share a common history. Mainly due to the hegemony of British Colonial power for nearly two centuries these countries have common structures and socio-political institutions. It will be instructive to see what they could achieve in ensuring food security for their people. South Asia suffers extremely from climatic impacts due to its geographic location. For instance, approximately 600 million poor South Asians live on less than $ 1.25 a day. In this backdrop, the negative impacts of climate change will ultimately exacerbate food insecurity.

RURAL HERITAGE MANAGEMENT OF AURANGABAD CITY

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The monuments of Aurangabad reflects the picture of two type of architecture one is stand for mosques madaras and tombs khankhas,and musafir khana mosque. And another one is reflect, in mahal, Deudis, Darwazas (gates) The Indian Rural Heritage architecture,which is, entitled, as imperial style may be divided into five phases, slaves, khiljis, tughlag, sayyed. From Alauddin, to Tuglag a group of sufis settled in khuldabad, there reflection were in the form of the heritage of sufis silsilas begain Aurangabad also. The system of importing knowledge through. Khankahs, started Important khankhas are shahnoor Hamvis Babashah musafir of punchakki Nizamuddin Aulyaja of shahganj.The first phase of indo Islamic architecture as a whole of which masque and association khankhas architecture is important .Another important part of muslim architecture in Aurangabad is tomb which were built by the ruler in the memory of their parents, wife or relative or saint.With the passage of time the conflict between two style foreign and local, had gradually over come.

IMPACT OF URBANIZATION ON AGRICULTURE IN KERALA

Er. Sindhu Bhaskar[1],

The State has witnessed a remarkable transformation in the agricultural sector since its formation. During the period of last 47 years, the paddy area has been decreased by 70% and the urban population has increased to 48% of total population. The paper evaluates the effect of urbanization on agriculture. Kerala shows marked peculiarities in urbanization trend. The transformation of rural to urban in Kerala usually happens by conversion of the rural agriculture lands particularly the rice growing wetlands, primarily because of the low market price for such water logged lands and the prevailing market forces do not appreciate the value of ecological services that such lands provide the community. The high demand individual houses due to the breakdown of the erstwhile joint family system also has lead considerable demand in diversion of lands, and the first victim is the wetlands or rice paddy, because of their low market price. Growth of real estate business in the state was rapid since late nineties. . The poor unsanitary conditions contaminating ground water aquifers, or washed into surface water bodies often results in the spread of waterborne diseases and non viable agricultural land.No effective and appropriate legal or administrative measures are taken to protect the rice paddy in the state, or to protect the wetland ecosystems. Rice paddy which is close to wetland ecosystem serves the community and the environment in the form of several ecological goods and services. However these ecological services remain consistently sidelined mainly because of the lack of appreciation by the prevailing market forces. It is time that the authorities give ample attention to pay for such services to the farmers and those who maintain their rice paddy or wetland under their ownership.

RURAL SOCIETY AND GENDER ISSUES IN INDIA

Mr. Rajendra F. Bagate[2]

Economic religion, education, Philosophy, literature and arts all the sector Profoundly impressed by patrichal convention in Indian rural society. But the women have not a enough right, therefore she is a slave on familiar, social and Universal level, the main cause of the woman slave is a natural difference. So the women have the obligation abort her pleasure limitation and ability. In briefly the women is a tender, delicate, emotional, therefore the patrichal society closing the developing doors of the women.

Gender concept :- Gender concept is a concept and differ from organic discriminatory, the difference indicated by the word ‘Sex’ in women and man so the gender concept are totally related to the woman and person and it is created from the social difference in a society, therefore gender is a word symbol for women and person difference The near born baby mind and converted in a tender concept Male or Female in a socialization Process, them its gender decide she is a Female or he is a Male, so therefore gender is a concept depend on the women and man equalization, and it is associated with the unequal dividetion so we confidently tell that gender deference created form the socialization and cultural feat. The adult educated first form his family, therefore first the family gives the education to the baby about women and then the person after time eagar to gender difference. When you thinking about the definition of the gender difference. There is important the socialization process world be impartial. For means the defective socializations are responsible for the gender difference. In a rural society’s infants bring up his mind engraving women value and male vale on his internal mind and lastly converted in to male or female gender. The patriarchal system in the Indian society and all the power and right are reserved for male person, In this process in this process the role of the women are limited for “chul and mul” . The women is totally difier from the male and she is not physically strong and also she is tender, emotional delicate and not a physically strong, so therefore the particular society closed the all way of the development of women. The women is a stronger and her limitation only for chul and mul and she lives in this process. The above thought about the women, and antiquated thought about the women, therefore the women negledted form the education. The infants deaths main cause is a infant is a female. The convention dowry system and searching a

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suitable lobby and lot or educational spend this are the causes of unpuritieful born of the women. Thus India facing a big problem of gender difference. Due to the abortion of female babies the ratio of male and female is in creasing. In India and Maharashtra the main cause of the tiny baby death is a gender difference, means the new born girl born girl aborted. The girl is a out stronger, therefore her place in society not a important.

THE POLITICS OVER ENVIRONMENTAL CONCERNS AND ECONOMIC GROWTH: HISTORY OF RURAL CONFLICTS IN POST – COLONIAL INDIA.

Dr. Subhash Balhara[1]

Environmental change is definitely the biggest story of the 21st century because there is growing evidence that human – induced and naturally caused environmental could have profound effects on economic, political and social systems. The devaluation of responsibility and control over natural resources from government agencies to user groups has become a widespread policy trend that cuts across countries and natural resources sectors, encompassing water (especially irrigation) and forests. For the past 21 years – the first intergovernmental negotiation took place in Washington, USA in early 1991 – the world has been arguing about what it knows but does not accept.This research paper seeks to explore the issues related to socio – economics of rural India with special reference to politics of development and pressure of democracy for the natural resource management in India. This research paper also examines how gender, poverty and the environment interlink in rural India, focusing in particular on regional variations and temporal shifts.

SCHOOL EDUCATION IN RURAL ANDHRA PRADESH: AN OVERVIEW OF CONTEMPORARY TRENDS

Anugula N. Reddy[2],

The rural Andhra Pradesh is under pressure from diverse forces. The caste and feudal system have broken down irreversibly notwithstanding remnants of here an there. The vicissitudes of nature and insufficiency and unsustainability of manmade arrangements for irrigation have made the agriculture inadequate for sustenance of well being. Amid all these changes, one important question is how education of children is faring. This question assumes importance in the context of reported rural distress, increasing number of rural households losing livelihoods. Are children in rural areas can grow up educated? Is rural distress has adverse impact on education of children? At what stage of education the rural children withdrawing from education? Is the urban-rural divide persisting over time? The present paper is a modest attempt to probe these questions. It examines the status of and trends in school education in rural Andhra Pradesh, India and try to identify issues effecting education of children in rural areas. A study of Andhra Pradesh perhaps may be more insightful as the state has experienced severe agriculture distress leading to suicides and also attempts at revival with change in regime in the recent past. The paper it is hoped that would provide insights for policy making.

TRADITIONAL INSTITUTIONS IN PROTECTION OF NATURAL RESOURCES AMONG THE SCHEDULED CASTE LOI VILLAGES IN MANIPUR: A CASE STUDY OF SEKMAI

Rakesh S. Khwairakpam[3],

Forests, rivers and lands are the great importance to mankind in terms of the tangible and intangible benefits. It is controlled either by the state or traditional institution. In Manipur traditional institutions of the ST and SC control and manage the larger natural resources in all the Hills and the foothills, even after the implementation of the three tier institutions of India.

Study Area: Sekmai Loi village was selected for the study. It is 18 kms away from the Imphal city of Manipur.
Purpose of Selection: Sekmai is one of the few Loi community which control and manage their natural resources of Khuman Ningthou Ching (forest) and river by traditional institution even after the implementation of Indian political System. Traditional institution is equally representatives by both husband and wife since the establishment.

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Objectives: The paper explored the role of women members of the traditional institution with special reference to natural resources protection and management.

Methodology: qualitative method was adopted for the study from the emic perspective. Seven case studies and nine in-depth interviews were conducted with nine stakeholders from diverse backgrounds in various settings.

THE WOMAN REFORMISM OF RAMABAI RANADE

Maske Swarnmala[1]

The social and religious reform movements started with the impact of British colonial power in 19th century India. These issues of caste and women were challenges' to Brahmin men reformers and that's why they took those topics which were only related to the upper caste women. They insisted on women to be child-minder, good housewife, cookery etc.; Brahmin elite were focused on women education and widow remarriage for inspiration to self-caste reform by accepting class mobility. Their movement was totally dependent on Brahmin *Dharmashara* or Hindu/Brahmin code of conduct. This reformist view converted to women like Ramabai Ranade, Kashibai Kanitkar, and Rakhmabai etc. Ramabai Ranade was a reformist woman in 19th century Maharashtra; she was supported by her husband Mahadev Govind Ranade and other men of similar kind. She took questions of women education, widow-remarriage, child marriage etc. The present research paper would focus on Ramabai Ranade's view of woman reformism, which protested to 'Brahmin patriarchy' and ideology through the analytic method of caste-class-gender.

THE RURAL NEWSPAPER '*DINMITRA':* ENLIGHTMENT AGAINST CASTE & UNTOUCHABILITY.

Prabuddha Maske[2]

In the 19th century India most newspapers were launched from urban cities and they were limited to the middle or high class society. Therefore, the issues raised in these journals gave priority to the urban middle class. In this condition Mukundrao Patil strongly submitted and focused on questions of rural life into 'Dinmitra'. He launched this Newspaper (Dailly) by name 'Dinmitra' on 23 November 1910-67 from village Tarawadi, Dist. Ahmadanagar (Maharashtra). The circulation this newspaper was almost in very small village of the Bombay Presidency. Although the population of village Tarwadi was limited to 500-600 persons, even then, Dinmitra was well appreciated in various villages on the Bombay presidency.

Mukundrao Patil was playing important role for giving direction to the Satyashodhak movement after Mahatma Phule. His struggle for peasants, workers and untouchables against Brahmanical order was raised through 'Dinmitra' and the voice of enlightenment for equality and protested the Ideology of untouchability. He was working always for development of village through the intellectual enlightenment. This paper would focus on role of 'Dinmitra' as a print media of and for rural society with its exclusive status of being rural newspaper. Through the 'Dinmitra', he provided ideology and thoughts to the Non Brahmin and pre Ambedkar Dalit movement in rural Bombay presidency (later Bombay State (1947-1960) and Maharashtra state (1960-1967). The paper will analyze the emergence of print media through rural perspective.

KHOTI SYSTEM IN 20 TH CENTURY INDIA AND STRUGGLE IN RURAL LIFE

Sunil Waghmare[3]

During colonial india there were numereus revenue collection systems which active in different part of india.Khoti system basically a land holding systeme, was one of them which was popular in konkan region of Maharashtra. The rural population was among the most affected population by this ill fated khoti system. This paper attempts to explore the svere impact of khoti system on rural life of konkan region of Maharashtra.'Khoti' was a group of landholders, to whom a part of land was conferred by the king or Britishers to collect revenue.With changing pace of time, these landholders themselve became rulers and began to exploit the population for material gains as revenue.This system, so much affected the rural life in particular, that it gave rise to socio-econo conflicts between the khot and rural mens working as labour suffering with poverty had to loose its land under this out dated khoti sytem to the khots.

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As a result pervasive ill effects were seen on the population life in the from of centralization of land, reduction in crop production, extreme poverty and dislocation of population towords cities like mumbai for livelihood. In all it can be observed that the khoti system had numerous effects that which terribly affected the rural life of Konkan.

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LONAR: RURAL HISTORICAL AND TOURISTIC SITE OF MAHARASHTRA

Ashwinkumar Rathod[1]

colonies Agriculture, commerce and trade, political factor of that particular place significant role, along with that Cultural condition is equally responsible for the same. In cultural development historical monuments, Geographical places of that region plays important role.

Lonar which is situated in Buldhana district headquarter in Maharashtra is worldly known for its Salt water crater at this place many Scientist and researchers attracted hear to perform research in various subject. In addition to that the place possess many Early Medieval and Medieval Vaishnav temple. As for as tourism point of view concerns' the Lonar has great important in geographically and historically point of view. Keeping in mind the tourism development of programs it will automatically having development nearby villages and of Lonar town itself. According to above mention subject this research paper will focus the same issue.

IMPACT OF DR. BABASAHEB AMBEDKAR'S IDEOLOGY ON THE RURAL DALIT WOMEN 'A *CASE STUDY OF KINHI'*

Kalpana Mhaske[2]

In the twentieth century, Dr. Babasaheb Ambedkar's social ideas contributed in social transformation of India. The movement of social reform which Dr. Babasaheb Ambedkar initiated was guided by the universal phenomenon of freedom, humanity, equality and fraternity. Therefore, the Ideology which he promoted in India had global significance, connecting Indian social reforms to the international reformist movements. Through his movements of wisdom, purity and kindness, women identified and awakened themselves, there after women enriched themselves with cultural and educational reform. Buddhism has given male-female equality; hence, Dr. Babasaheb Ambedkar propagated idea of Buddhism among his followers. Women mostly supported Dr. Babasaheb Ambedkar's idea of conversion. Many women engaged themselves in support of Dr. Babasaheb Ambedkar's movement. Women came forward through revolutionary thinking of Babasaheb. Women wrote their articles in newspaper viz 'Bahiskrit Bharat', 'Janata', 'Prabuddha Bharat'. Women who had associated themselves with him in his organization, were like; Babytai Kamble, Urmila Pawar, Jyoti Lanjewar etc. These Dalit Women became author by Dr. Ambedkar movement. Dalit Women progressed their moral life by following the philosophy of Buddhism given by Dr. Ambedkar. Caste system and Patriarchal society prevented Dalit as well as Hindu women to have respectful living; Dr. Ambedkar gave through Hindu code bill enhanced legal rights to women. According to Dr. Ambedkar's Ideology, 'rural women will progress if they will have legal rights'. So, to substantiate the arguments raised above in favor of rural Dalit women, the research paper broadly discusses the impact of Dr. Ambedkar's Ideology on rural dalit women. This idea has intensive influence on life styles of women in village of Maharashtra. To prove this a case study gives an objective evaluative assessment of impact which occurred in social scenario through the field work of village kinhi. This field work will be evidence to the argument about Babasaheb's influence on rural dalit women's progress.

Insecurity in South Asia: Poverty, Gender inequality, and Environmental degradation

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The development paths followed by South Asian countries are based increasingly on industrialization in urban areas. Environmental crisis in the rural context is linked critically to the sustainability of livelihood systems. The rural poor face an increasing challenge to meet their basic needs, the most basic of which is food security. Within poor households, women's dependence on non-privatized natural resources is high and they are the most affected by the ill-effects of environmental decline. The nature of interventions in environmental management in South Asia raised serious doubts about the ability of the state. Attempts to find solutions need to seriously consider both the class and gender dimensions of the problem. Most environmental policy in South Asia engage little with the issue of gender inequality and how this might impinge on the welfare, efficiency, and sustainability of environmental management. Ecofeminism calls upon women and men to reconceptualize themselves, and their relationship to one another and to the nature. The liberation of women and nature is seen as intimately linked. If sustainable development is to be achieved, the planning must address the serious imbalances between urban and rural areas as the unequal distribution of development deprives the rural population of general well-being.

RURAL WOMEN A VICTIM OF ECOLOGICAL CRISES: A THEORETICAL ASPECT

Dr. Deepika Singh[1]

Biodiversity is the very foundation of life on earth. The food security of local communities and the global community is based on biodiversity in agrarian fields and forests. Biodiversity is of great economic value for plant breeding and new industrial uses. Improper and misleading practices mainly from habitat destruction, over-harvesting, pollution and the inappropriate introduction of foreign plants and animals pose a threat to the biodiversity. Women in most societies play a significant role in managing the diversity of the ecosystem, since they are responsible for sustaining the livelihood of the family. Women play a key role in both land use and its management. They supply inputs from the forests as fodder for the cattle as well as fertilizer to the soil as forest by-product. For many women biodiversity is the cornerstone of their work, their belief system and mode of their basic survival. Women gather firewood and other bush products for food, medicine, house-building etc. Deterioration of the environment has caused hardship for the rural community, particularly for women of the poor households. Deforestation has increased time and distance involved in grazing and collection of fuel and food and affected adversely the health of women.This paper would focus towards capitalism which leads to ecological crises and adversely affect rural women to a great extent.

INDIA LIVES IN HER VILLAGES- A CINEMATIC DELINEATION AND ANALYSIS

Rashmi Condra[2]

From the advent of moving images more than 100 years ago to the multiple genres and mega ventures of today, Indian Cinema has really come long way. It not only reaches billions of Indian people but is also a gateway for innumerable international audiences popularly termed as 'seventh market paradiso'. Cinema reveal 'thought process' of the society particularly its progressive or regressive attitude, its mind-set, aspiration and romanticism. Therefore, it is important to comprehend, that Cinema is not only about mere entrainment but a serious device to scrutinize the affirmations of the society and its value system. Cinema has varied characters, each a representation of some class or issue/s personified. A script is usually conflict based, either between two groups (both caste & class), genders, ideas, relationships or its management. Interestingly, these conflicts mostly are connected to or focus on and revolve intensely around some social issue/s. India a chief component of Asia is a Land of Cinema. It comprises of varied linguistic film industries, each a realm in themselves . They greatly influence minds, thoughts, lifestyle and values of an average Indian. Lately, Indian cinema has begun to project rural life in a more realistic and caustic way. The conflict or problems addressed however are more general and stories are placed in 'some village' in India. The common formula remains to be good v/s evil, social co-existence, proliferate heroism and secularism. Following research will analyze how rural side of India is depicted in Hindi Films with special reference to social effects and vista.

CONSCIOUSNESS OF DALIT WOMEN: THROUGH THE AUTOBIOGRAPHIES OF BABYTAI,KAMBLE AND URMILA TAI PAWAR

Ratnamala Pagare[3],

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Babitai Kamble's '*Jina Amuche*' and Urmila Pawar's '*Aaidan'* are autobiographies but it transcends the boundaries of personal narrative and it at once social treatise, a historical and political of feminist critoque and protest against Hindhusm and sordid memoir of a cursed community. They have discussed in their autobiographies the extreme hunger, domestic voilence and the worst tag of all being an untouchable to (Mahar) their community. Who lived the life of animal, lice-ridden,tattered clothes, diseased carcasses for meals and continuous hunger and starvation. Pawar grew the rugged Konkan coast near Mumbai where the Mahar Dalit were housed in the center of the village so the upper castes could summon them at any time. As Pawar writes the community grew up with a sense of perpetual insecurity, fearing that they could be attacked from all four sides in time of conflicts. Pawar fought for Dalit rights and become a major figure in the Dalit literary movement like a Babytai Kamble. The poverty is normally discussed in term of Dalits and marginalised and not really in term of women, it was clearly evident that women's voices are now growing and dimanding their share. So I am going to focuse on Mahar community's problems, their humiliation, exploiation and their resistance through Babitai Kamble's and Urmila Pawar's autobiographies.

VOICES OF MOURNERS: RUDALI BY MAHASHWETA DEVI

Ms. Babita B. Chandanshiv[1],

Rudali by Mahashweta Devi gives a realistic picture of inevitable struggle of the women against the degradation of woman by male chauvinists. The main protagonist Sanichar is a lower-caste woman and born on saturday-she is doubly and pain. She is an epitome of suffering and pain. She is a professional mourner one who wails and mourns on the death of anyone. She is hired for mourning by reach people. In her personal life, she has lost her relatives, son, husband but no tears come into her eyes. She has to shed tears for others. Here the writer employs Irony as a powerful device to enchance the emotinal impact of the story.The story progresses in a sardonic vein referring to the hypocrisy of the rich landlords, who would rather spend huge amounts on funerals of their dear ones than on the medicines and life saving injections for them. Competing with each other to show off their wealth at the funeral Ceremany.

I am going to focuse through the story- *Rudali* here on lower-caste women's pain, suffering, agony and the hypocrisy of rich people who already take poor people's blood and sweat and now even, never leave the tears of low caste peoples for their own selfishness.

THE EFFECT OF TILAKS NATIONALISM ON RURAL AREA

Kamble Abhitodhan Baburao[2]

In History of Maharashtra in the previous century, the first two decades one important , for the great personas like Chatrapati Sahu Maharaj, Dr.B.Ambedkar and Tilak lived in these two contiries during. The same period tilak arised as vialent leader on the political stage. But he deniced the idea of social equality for Swarajya (Independent State) congress made a rule of not discussimg social questions on the stage of congress in prejudice of devidation of Brahmin clites under the influence of questions of social development. Tilaks aggressive Brahmin Nationalism is based on Aryas Brahmin vaidik culture. Ego of caste masculine society, cultural rebirth and oppose to development, these mistakes are the charactoristics of his nationalism Gate Amveat called this SNationalism is nationalism of elite caste and class. It means project to forcign colonialism making such meaning, it coincides with capetalusl and high rank cast tratwns. The question arises, the people in rural area, who faced non-employment, poverty and slavery, why they should have love for the nation. When we try to fend answer of this question, we fend one reson behind it, that is the lack of education in rural area.Taking the disadvantage of such non educated of people tilak starting the festival of Ganesh and Anniversery of Shivaji Maharaj, he hide the question of castism and class struggle. On basis of cultural nationalismhe neglected the question of class struggle and castism, and took the favour of capitalist and high class. Uniting Indian interst, he neglected the questions of the farmers, workers and Dalit people.

RURAL MEDICAL TREATMENT AMONGST THE GONDS OF CENTRAL INDIA AND ITS RELATION TO ANCESTRAL WORSHIP

Kantikumar Anant Pawar[3],

The Upper Tapi Basin region is located between 21^0 25`N and $21^0$ 45` N latitude and 76^0 26`E and $78^0$ 14` E longitude, and bordered by Betul District of Madhya Pradesh and Amravati District of Maharashtra state, covered the total area of 11,742 sq. km . The length along the Tapi is nearly 200 km, while breadth varies from 40 to 60 km. This Satpura region

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is the northernmost part of Maharashtra and is situated in the border of Maharashtra and Madhya Pradesh, which is the part of Deccan plateau. It is a transitional zone which divides India in northern and southern parts. The maximum height of the Satpura range of mountains is about 350 mt. above MSL. Recent reconnaissance of painted rock shelters in the same region, have revealed some interesting evidences of rock art where number of engravings and paintings have been found on the panels of rock shelters with associated material culture. While doing survey, it has been observed that some symbolic tradition are continued in the Gond tribals of the Dharul Village among which some ethnographic evidences have been observed inside the rock shelters. The information has given by the head of the *Gond* tribe reveals that they used worship some deities in a rock shelter every year after summer. The symbols found in rock-shelters bear a lot of similarity with the one being done by the *Gonds* today named as '*Godhani'*, suggesting continuity in traditions. During the process of the depiction of this above mentioned symbol, these tribals have some ritualistic process which includes some rural medical treatment at the end. This kind of healing trend with ancestor worship inside of rock shelters and at the home is very interesting to understand the ritualistic process including the medical treatment of contemporary period and its indirect relation to the ancient period. The present paper would focuses on the brief assessment of the current works and it would throw light on the recent findings of rock art and ritualistic tradition depicted on rock shelters by the *Gond* tribe of this region and the other associated findings in the Dharul village and its vicinity.

WATER SUPPLY AND SANITATION PROGRAMMES AND RURAL ENVIRONMENT IN INDIA: AN OVERVIEW

Dr.P.B.Desai[1]

Water supply and sanitation in India is too inadequate particularly in rural areas so that the Ministry of Rural Development has mandated to provide safe drinking water and in all rural habitations. To achieve objectives many programmes like Accelerated Rural Water Supply Programme (ARWSP), Prime Minister's Gramodhyoga Yojana, Total Sanitation Programme, etc have been implemented to resolve drinking water crisis and provide the sanitation facilities in rural habitations. Water supply and sanitation is both environmentally and socially relevant today. Therefore many water supply and sanitation programes are implemented at centre and state level. These prgrammes help to improve the health status of rural people and to protect the rural environment particularly social environment of rural areas. Hence present study will address the issues concerning with these centre and state level programmes and their role in protecting the rural environment.

Dabhol Port: The Changing References

Jyoti Pethakar[2],

Dabhol is a important, lies two miles from the Sea on West Coast in Ratnagiri district of Maharashtra. It is very important Port from ancient times. It was called the Gate Way of India. It was also centre of trade. Bankot, Choul, Dabhol, Ratnagiri, Jaygad ,Rajapur were important ports of West Coast. The story of the ships of Konkan though perhaps as old as its civilization suffers from paucity of material for a thorough narration. Kanheri caves and Virgal stones from Borivli gave proof of Ships in Konkan from ancient times.

Political history of Dabhol: Rajapur was central part of Shilahar kingdoms of South Konkan on 1000 A.D. The hourses were brought from Arabstan, Iraq and Iran at the ports of Konkan Coast like Dabhol in ancient times. Malik Kafuar was attacked and destroyed Dabhol on 1312 A.D. Dabhol became a part of Bahamani Kingdom in 1357 A.D. Dabhol was centre of a great trade under Bahamani dynasty. Dabhol was mentioned as Mustafabad or Khijrabad. According to Russian traveller Nikitin Dabhol was a larg town and extensive Sea port.Then Dabhol passed into the hands of the Adilshah dynasty of Bijapur. Shivaji won Dabhol in 1661 A.D. it made a part of Shivaji's kingdom From 1700 to 17744 under the Habshi and the Marathas,Dabhol is described as an old place , deserted by trade, where the English once had a factory. Then Tulaji Angre took it. It was then, taken by Balaji Baji Rao on 1755 A.D. Then British took it without a struggle on 1818.

References of medieval Age as a International trade centre :Dabhol wasone of the most active ports during the medieval period. Dabhol has been reffered to as Palaepatmac by Schoff.It was of importance in the 14th to 16th centuries as a maritime trade centre and used to be the principal port of the South Konkan region, carrying on trade with ports in the Red Sea and Persian Gulf In the popular legend on Dabhol, Crawford has mentioned that from the port of Dabhol a large number of pilgrims used to undertake voyages to Macca during the medieval period. It has also been referred to as the great meeting place of all nations on the coast of India.Dabhol was indeed a great commercial mart.

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With a large Volume of trade with Persia and Red Sea ,by which route the whole of the Indian goods designated for Europe then passed.Ships with up to 1200t of cargo were able to enter into the creek . The discovery of the Stone anchors from Dabhol creek has confirmed that Dabhol was once a bizy port town on Konkan Coast.

References of modern age changing its importance as a backward port city: The system and means of transportation are changed and gave speed to Modern Age. New means of transportation and roads in the Konkan and whole India put Dabhol in backwaters and hence decreased importance of port. The trade and fisheries Industry are limited upto local level. Some people having occupations like fishing, supply of Alphonso Mangoes,coconuts, Cashenut etc. All these trade are seasonal. Majority people are belonging very low economic condition. They engaged in inferior works because of lack of education.

RURAL TOURISM IN TRIPURA

Dr. Ruma Bhattacharya[1]

Tourism has become an active and dominant agent of change and control in the countryside and associated rural communities. The effects of rural recreation and tourism are explored. Rural tourism as a component of overall tourism industry is fraught with immense potential in Tripura because of the hilly serenity and a predominantly pastoral setting in which the state is nestled. This paper shows that the economic development of Tripura and the process of urbanization that gained in momentum since the year 1998 has been continuing with a drive and vigour. The serenity and the quaintness the hills have also proved a step forward taken in carving out rural tourism in Tripura. The economic phase is on rise with the development in the tourism field. The stretches of paddy fields, criss-cross of the writhing lakes, picturesque hilly landscapes, lush green forests and the thatched bamboo houses pinned against this background has become a plethora of divinity playing in lap of nature. The wildlife along with the culture, socio-economic life and handicrafts sings the purity of the state. This aesthetics senses satisfy the tourists and their knack towards handloom and handicrafts call them to run out to the state. The Tripura government has decided to introduce "heli-tourism" in the state by extending chopper services to promote tourism in the hinterland

REPRESENTATION OF WOMEN IN EARLY BUDDHIST INSCRIPTIONS

Dr.Mohammad Nazrul Bari[2]

The period from the third century BC to the third century AD, is roughly considered as the Early Buddhist Period in India. During this period several Buddhist monuments had mushroomed across vast regions of the country as expression of gratitude to Lord Buddha, from his immensely large number of devotees. Significantly, all these monuments are engraved with numerous inscriptions reflecting the desires, motives and homage of Buddhist disciples, irrespective of class, sex and creed. The monuments contain several inscriptions which are engraved by women donors, expressing their tribute to the Lord. These inscriptions carry useful and interesting information about the position of women in the socio-economic perspective. The inscriptions provide us information about the various names popular among women, their emotional ties with the family members from within her own family as well as from her in-laws, her professional involvement in earning a livelihood and her individual merits. Most significantly, these inscriptions provide a solid basis to contradict any notion propagating the rigidity and bias of Buddhism against women. These inscriptions give us sufficient grounds to believe that women were not ignored in Buddhism and in no case were they treated inferior to their male counterparts. Thus the article is an attempt to understand the position/status of women in the light of inscriptional evidences issued during the period under study.As replicas of the contemporary times in which these women lived, the Buddhist inscription are unique as a source because they were influenced by a different set of gender relation as envisaged by the Buddhism.

RURAL SOUTH ASIA FOCUS IN REGIONAL PRINT MEDIA: SPECIALY IN DAILY LOKMAT AURANGABAD EDITION

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The newspaper is effective media of mass communication. print media is called fourth estate of democracy. the newspaper as a mediam has certain advantage over the eletronic media which also their strong point. it is a media of record and its largely non-entertainment nature makes the readers more and more keenly aware of the happning arround them.in his heisure here the more serious readers retuern to the paper to derivefrom it more knowleadge and greater enlightment and empowement ofrural india. rural problems, issues and rural matter effectively published in print media. newspaper is a socid responsibility media. role of print media in rural area. education, role of media in changing of socio-economic problemin rural area.rural proble problems in india are agro-culture sector,human health, woman and child empowerment. print media are give the coverage and space for rural develoment. aurangabad city is south asia in one of the fastest growing and developing regin of the world. and in this mostly devotion and pole of print media. speciaty reference daily newspaper lokmat.

MAKING SENSE OF THE NON-URBAN:QASBAHS AS SITES OF INTELLECTUAL AND CULTURAL HERITAGE IN SOUTH ASIA

M. Raisur Rahman[2]

As entities neither urban nor completely rural, qasbahs (small towns or large villages) have a lotto offer for any comprehensive understanding of rural South Asia. Although they remain largelyunderstudied falling outside the neat categories of both rural and urban studies, qasbahs areillustrative of how non-urban centers emerged as nodes of intellectual and cultural activity, often challenging the notion that views the rural and the urban at two far ends of the spectrum with anatural progression from the former to the latter. By focusing on the qasbahs such as Amrohaand Rudauli of colonial north India, this paper forays into how they were able to stand out not byisolating themselves but by taking advantage of their linkages with urban centers. Suchaccomplishments are more than apparent in the field of education where qasbahs took advantageof the urban centers of learning while continuing to create an environment where intellectual and literary cultures flourished. Their demographic structure, intellectual make-up, social significance, and cultural legacy have all made qasbahs unique. This paper explores how a study of the history of qasbahs and their significance as sites of intellectual and cultural heritage could in form and revise our understanding of non-urban and rural South Asia.

SOCIOLOGICAL STUDY ON FEMALE FOETICIDE SPECIAL REFERENCE OF AURANGABAD DISTRICT

Shinde Archana Bhaskerrao[3]

It is a disgrace for the Indian society, which considers the birth of a girl child as a bad investment in future. Violence against women exists in almost all societies, all over the world . However, the recognition that elimination of gender-based violence is central to equality, female foeticide is one of extreme manifestation of violence against women. In our society the discrimination against woman starts from womb to tomb. This discrimination is continued even in twenty first century. The present study was conducted in Aurangabad district that has assisimilated one of the lowest sex ratio of the Marathwada region. Jalana and Beed districts also have lower incidence of sex ratio. After independence the economic growth of Maharashtra has grown up. Along with many social problems have created. Educational percentage has also increased. So that due to the progress of education people have adopted ideology of small family. The tendency of society to have a male child is always seen because of that, by doing sex determination the eradication of female fetus takes place. It is entrenched in the mindset of people that, in life males are more important than females which needs to be changed. The trend of taking and giving of dowery which takes place mostly in educated and upper class homes can not be discouraged by laws alone. Women should also be socialized from early childhood to consider themselves as equal to men.

PROBLEMS IN THE MANAGING OF HERITAGE IN RURAL SOUTH ASIA – A CASE STUDY OF ELLORA CAVES

Mr. Sanjay Paikrao[1]

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There are many complex problems in the managing of heritage sites in rural South Asia. Ellora is a typical example of this complex phenomenon. Ellora caves have been located in the Charnadri hills of Sahyadri. These mountains are enjoying significant position in the rock cut architecture of Western Indian in general and Maharashtra in particular. In Ellora all the three religions in India, Hindu, Buddhist and Jain have been carved out at the same place reflecting socio cultural and religious harmony. Ellora caves have brought Aurangabad on the tourist map of the world. Ellora is a small village having population not more than 2000 people. The rural landscape of Ellora exemplifies many problems in the heritage management. The typical rural background shows that there are no star hotels, quality residential arrangements and efficient transport facilities. The rural background of Ellora has one way kept these caves free from pollution and the other way its isolated position beyond hills has cut off it from the urban world. The lack of facilities and lack of speedy transportation has created many complicated problems. In heritage management three factors are very important: One is transportation, second is accommodation, hotel and food facilities and the third is guiding and interpretation services. The transportation services of high quality are not easily available. In Ellora there is only one MTDC resort home which is not of international standard. The guiding and interpretation services are mostly of local nature. Guides speak vernacular local language and they are not proficient in English or any other foreign language. The number of approved guides is very less in compassion to national and international standards. The local recreation centers, handicrafts and bid industry as well as semi-precious stones which are largely available have no systematic marketing system. Due to lack of tourist perception and demand the local hawkers do not present in a sophisticated manner before foreign tourists, which show a very poor and unorganized market. This rural market must be neatly organized for generating resources ten times more than the present one. GOI has launched a scheme Tourist village as well as carry a dollar home scheme. But these schemes have not been successful and poverty stricken rural market requires proper training, orientation as well as reshaping of resources. Man eco system and culture are closely related. Without ecological support no heritage site can survive for a long time. Indian rural sites like Ellora in South Asia require proper environmental education. The land, water and noise pollution is adversely affecting these international sites. Though Japanese Oversees Agencies have developed environmental plan with Tata Consultancy, yet it requires people's involvement. Environmental education must be provided to common people for involving, persuading, and transforming these rural sites in to real international cultural heritage sites. Though UNESCO has declared Ellora as an international cultural heritage, yet its face lift has not been properly updated. Hence the rural heritage like Ellora requires a total and thorough change in its look, appearance and new face in the new millennium so that this can drag millions of dollars in the form of resources.

IMPACT OF CLIMATE CHANGE ON INDIAN AGRICULTURE

Nagargoje Devidas. B & Dr. Khiste Onkar.B[2]

Environment is an important factor in the life of human being. The agriculture sectors of developing countries are fulfilling the primary needs and employment of raising population. Large part of the world population is consuming agricultural product and by product so that development of agriculture is important for world community. In the 19th century world economic development has been growing vastly as well as industrial development is also growing up. But with industrial development some social and environmental problems has been created. Climate change is an important problem in agricultural sector which affects the world's civil society. According to the inter- governmental panel on climate change the three main causes of the increase in greenhouse gases are fossil fuels, land use and agriculture sector which has been affecting the climate change for last 250 years. The increasing greenhouse gases from the late 19th century the present has resulted global warming of 1 to 3^{o}c to the planet. In the last century problems of pollution are affecting to Agricultural productivity and agricultural production also decline. India is an Asian country which is mostly depends on agriculture. China and India is the leading economy in continent. Indian economy is an agrarian economy, the problem of global warming is affecting to the agriculture productivity of India.

PRE-HISTORIC ENVIRONMENT AND HUMAN SETTELMENTS IN EARLY DECCAN

Prof. Parimal Arvind Sutawane[3]

The human history is very primitive and lengthy. The human history has various aspects, as the world has various geographical structures. The early human settlements in the world have their own specialties. There are many phases of human settlements and developments. The environment favors are responsible for the human settlements, In Asia and particularly in India, which is a part of south Asia; there are geographical diversities and different types of strata's. The Deccan, the southern part of the Indian peninsula has various landscapes and geographical configurations. In pre-historic period man was fully dependent for his survival on the nature and environmental good conditions. Here we are tracing the phases of human settlements & developments in the pre-historic period in early Deccan.

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Early Deccan - A geographical Concept: Early Deccan is a geographical concept occurred from the ancient period. It is a lower part of the Indian peninsula. The southern part of India which is at the most of south from the river Narmada. The southern part from the Mountain *Vindhya* is called as Deccan. It has deep roots of early history in the pre-historic period. The geographic favors and adversities have decided the fate of the man resided in pre-historic period in early Deccan. Considering all points the conclusion will be derived. The conclusion will have comprehensive output; various phase of the human life in prehistoric periods will be treaded out. The conclusion will have information about the pre-historic early Deccan regarding the human settlements and geographical features. How man struggled and settled in early Deccan in pre-historic age.

GENDER ISSUES IN HUMAN WELFARE IN RURAL AREAS – A CASE STUDY OF JALNA DISTRICT, INDIA

Ms. Vandana Uttam Katare[1]

The welfare of both women & men constitutes the human welfare. However, in planning for development the impact on women is often not considered separately. The study focuses on some gender issues in rural area like- Illiteracy, Health Problems, Women's Participation in Decision Making in Household, Work Participation (including work inside and outside the household) etc. We want to assess women's contribution to the development process and also to see how their welfare is affected by this development. Are there problems of perception and patriarchal values that prevent a proper recognition of women's contribution? How does this failure of perception affect (a) the development perspective (b) the understanding of what constitutes women's welfare and how it can be improved? How do women cope with the impact of ongoing socio-economic changes on their lives? The study analyses responses to interviews and questionnaires conducted in some villages in Jalna district in October –November 2012. The questions were designed to provide information on gender-bias in the conception and implementation of "development policies" and development programmes. Also the women's own perception of bias and the reasons for it, especially economic reasons. This study will be based on primary as well as secondary data. Personal interviews and questionnaires will be used for collecting primary data. we will collect secondary data from different sources viz. Magazine, Economic Political Weekly, Government Report, Authorized information and Websites etc.

RURAL ENVIRONMENT, POWER AND GENDER

Durgesh R. Kshirsagar[2],

In south Asia there is one country named, INDIA. Many people are leaving here in poverty, superstition and illiteracy, it has very great cultural heritage but what is the use of that when general people are not happy, when they are not equal, they are living like animals, is it our greatness, is it our tradition and heritage? Today we will speak and think about the rural problems and situations but after this how many of us have true great feeling and understanding towards them, don't know. Hope this conference will help us to develop our social responsibility towards the rural area and community. Autobiographies like "Outcaste" by Sharankumar Limbale, "*Kolhatyach Por"* by Kishor Kamble has been given the real and true picture of society. It has real examples and picture of rural community which shows real effect on gender, class and human mind. This paper will be lighted on the social construction and power structures with the help of two autobiographies.

ECOLOGY , LIVELIHOOD AND GOVERNMENT POLICY: A CASE STUDY OF KONDH TRIBE OF ORISSA

Dr. Bibekananda Nayak[3]

The current discourse on development issues resemble on human participation and environmental sustainability. Current debates in the developmental issues seem to be different from traditional similar from of the past. The failure in implementation of numerous policies and programmers for development is the lack of people's participation and environmental consciousness in the overall developmental process.

It has been observed that farmer's suicides and starvation death of the poorest and most neglected tribal people of India has been growing. There has been declining agricultural productivity and so small and marginal farmers including the

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agricultural laborers are not able to realize adequate farm income. Workers are unable to earn minimum wages. The Kondh tribal's livelihood is mostly depend on the forest and agriculture. They get fuel, fodder and indigenous medicine from the forest. The impact on climatic change has change their livelihood pattern from forest depended to roadside laouborer. The indigenous medicinal practice have left their profession; because of unavailability of plants, herbs in the forest. The tribal's have also migrated from one place to other to seek for livelihood.

Presently, the government has introspected the policy and started the Mahatma Gandhi national Employement guarantee act (MNREGA). Its main focuses are "economic development sustainable environmental and restrain migration". People are involved in decision making and benefit directly from generated fodder grass, trees and water structures (irrigation facilities, chekdams, plantaion etc). NREGA, which guarantees 100 days of employment to the poorest people in rural areas, can be devoted to water harvesting, afforestation and land development, bringing relief to villages. It can be called as 'Green Jobs' 'eco-friendly' scheme and it will restore climate. It is one step to protect from global warming. It is important to act on climate change not because it is just a global issue but because it is also a critical local issue.

A SOCIOLOGICAL STUDY: RURAL AND URBAN CULTURAL DIFFERENCES

Deepika Bansode & Aarti Dhanave[1]

The purpose of this paper is to outline the rural- urban cultural difference. Its major concerns is to discuss the cultural difference between the area's and secondary is to explore the educational changes. An average village in India counts up to a hundred to thousand houses made up of most primitive kinds. The houses are not very well ventilated and roads are narrower. The houses are low roofed with light building materials causing greater exposure to natural threats. People in this region have better social relations and celebrations here are socialized. Depending upon the density of human developed infrastructure and population, human settlements are classified as rural and urban. Urban areas include towns and cities while rural include villages and hamlets. Rural developments are a resultant of randomly developed civilization formed on basis of availability of natural vegetation and fauna. On the other hand urban settlements are an outcome of a proper planned process called urbanization. Many a time's rural areas are focused upon by government and developed into urban areas. Unlike rural, urban settlements are defined by their advanced civic amenities, educational opportunities, transport facilities, business and social interaction and overall better standard of living. Socio- cultural statics are usually based on urban population. While rural settlements are natural resource and events based urban population benefits human are scientific and technological advances. They are not very dependent upon nature for its day to day functions. In villages sunset marks the virtual end of the day, the city businesses are late open. We can conclude by research on 'A Sociological study: Rural and Urban Cultural differences' the following:

- India is a rural country as 72% of its population is rural resident. And so maximum population's thinking is tradition and can be changed only by education .
- Urban people do celebrate occasions but their ways are modern.
- Urban and rural cultures do differ from each other due to the civilization and modernisation.

POSITION OF WOMEN: POWER AND GENDER IN ANCIENT PERIOD

Dr. Phule Sushila[2]

In the early period of our Indian society we find that the Aryans who had given themselves a society which was divided into classes and not the caste system. Rgveda organized the social structure, whose very first unit was family. But, this family system was based on the patriarchal system. The eldest member of the family enjoyed the right of his power till he is dead and later on this power was continued by his eldest son. The growing son was seen to be kept with the company of the father his development of personality and power. But the position of the girls/ women compared to that of the boys/ men were different. The women even though enjoyed the full rights of the parents but still, they were not considered equal to the men. The women were only considered as the matter of pleasure, which can also be found to be mentioned in the great epic Mahabharata. We find that the women were referred to as Rsis, which means that she could compose verse and even offered hymns to gods. In the ages we find the men saying; Bin gharani Ghar bhoot ka dera. The womenwho were married had a different status. But the women who were spinster or widowed did not had the same right as that of married women. They did not have the right of property. After rgveda the era of Sutras had

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different conditions. The women's were not independent in living and status, and which was continued in the Manu period. In this study we are going to emphasize on the position of women's and their status with relation to gender of our ancient period.

A MAJOR PART OF DEVELOPING INDIA: WOMEN IN TRIBAL SOCIETY

Prof. Mrs. Leela P. Sangole (Phule)[1]

The status of women in India has been subject to many great changes over the past few millennia. From equal status with men in ancient times through the low points of the medieval period. The history of women in India is very eventful. In ancient India, the women enjoyed the equal status with that of the men in all fields. Works by ancient Indian such as patanjali and katyayana suggests that women were educated in Vedic period. Rigveda verses suggest that the women married at a mature age and were probably free to select their husband. This freedom in women nature can be mostly seen in the tribal women's in the India. Tribal or also called as adivasis, as they are popularly known as the symbol of self assertion; and comprises of around 8.2% of our national population. We find that the tribal are mostly concentrated in the belts of central India. The status of women in the tribal society is comparatively better than that of the women in general society. We find that the sex ratio in the tribal India is also much better as compared to the general population. Mitra and Singh write that discrimination against women, occupational difference and emphasis on status and hierarchical social ordering that characterize the predominant Hindu culture. Which is generally found to be absent in tribal groups. Bhasin also writes that though tribes too have son preference, they do not discriminate against girls by female infanticide. The status of tribal women can be judged by mainly by the roles they play in society. Their roles are determined to a large extent through the system of descent. The descent in the tribal society is majorly of the motherline and hence called as matrilinear system. The cases like the khasi, jaintia, garo and lalung follow this type of system. We also study that in this society the status of women also depend upon the family in which the women is being placed. The practice of bride price is very common in the tribal society which is also quite different from that of the general society. The women in the tribal society are found to do a lot of physical hard work which is praised by men also. To conclude we study that though the tribal women enjoy the freedom to mix and move around, but still there social organization and institution are discriminating particularly with regard to the customary laws that guide the owner ship of property. But, still there is a vast difference found in our tribal culture which is much better than our general culture. The research methodology is of primary source and the information is collected from the sources such as the books, magazines, news articles, network papers. The study found that the tribal women were free to mix and move around. Even though the same preference of male child is there in our tribal society but, still we found that the girls are not discriminated. In the following study we found that the women in the adivasis society though having some customary laws for the property ownership, but are having much more better condition than the general/ city women of our country. This reference of tribal women can be taken to change our society.

THE ARCHAEOLOGICAL EXCAVATIONS AT JUNNAR

Dr. Shreekant S Jadhav[2],

Junnar (19° 12' N, 73° 53' E) in Maharashtra is one of the important headquarters of Pune district, and lies about 90 km to the north-west of Pune city and 25 km east of the crest of the Sahyadris. The archaeological site of Junnar is situated in the high plateau area of the western Deccan. Naneghat which is 24 kms from Junnar town is the ancient pass which provided access to the Konkan coastlines during the Satavahana period. There are about 204 Buddhist caves in the hills surrounding Junnar town. These rock-cut caves are of the Hinayana period dated to circa. 1st.-2nd. Century A.D. There were few aims and objectives; therefore Deccan College conducted excavations during 2005 until 2011. The present paper is a comprehensive report on the archaeology of Junnar, detailing past work and highlighting the results of the excavations by the Deccan College under the directorship of Prof. Shinde and the present autho

ROLE OF GRAM SABHA IN RURAL DEVELOPMENT

Dr. Jyoti S. Dhayagude[3],

Panchayti Raj is regarded as the heart of Indian politics. The health of Indian democracy depends on its sound working. It is the agency of economic prosperity, social progress and political development. Its institutions act as the catchment areas for the discovery of new leaders. Panchayati Raj has brought importance to the local elites without whose support national leaders would not survive. The significant change in the Indian Political system and control of village ."Vote banks" has given village leaders the power of bargaining with politicians at higher levels.The objective

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of panchayati Raj are decentralisation , development and social change and the institutional leadership under its aegis forms the nucleus at new emerging elite in rural India. It is natural to expect this new elite to justify itself as the end generating catalysts of a new transformation in terms of the objectives of panchayati Raj.One of the major purposes of panchayati Raj was to create a vigorous local democracy for promoting rapid economic and social development of the rural areas.On 12th January 1959, the National Development Council endorsed the recommendations of Balwant rai Meheta Committee relating to the adoprion of panchayati Raj by the states with necessary modifications in accordance with local needs and conditions. **Panchayati Raj in Maharashtra:**Panchayati Raj in Maharashtra was inaugurated on 1st May 1962. According to the panchayat Samiti and Zilla parishad Act 1961.Power have been vested in the representatives of these bodies. At the village level a provision for Gram panchayats has been made.The operational success of the decentralization process is dependent to a large extent on the efficient functioning of the Gram Panchayat, which is regarded as the basic unit of the panchayati raj system. In the PRI system, basic functions are assigned only to the Gram panchayat. The 73rd Amendment aroused a great deal of expectation that hereafter , the panchayats would really be entrusted with substantial functions at the ground level and that they would come back to life once more. No doubt, there is progress but not up to a level desired by the act. Every other day , there is a pressure exerted by Ministers and MLAs to take away the powers and functions of the panchayats. Unless the functions of PRIs are clearly defined, problems will continue to persist state governments, in the first place, perceived panchayats as parallel institutions created to erode their authority. Therefore, distortion started from the very beginning, with the making of the new panchayat act itself. In fact, very few states have devolved specific functions to panchayats. This is notwithstanding the fact that they amended their Acts in conformity within the provisions of the 73rd Amendment.

IMAGINING CASTE IN THE MARATHI FILMS (EXPLORING THE IMPACTS OF GLOBALIZATION ON RURAL SET UPS AND POLITICS OF BRAHAMANICAL PATRIARCHY IN THE MARATHI FILM-*DEOL*)

Nirmala Jadhav[1]

Caste is a significant socio-economic structure of south Asian especially Indian society. It has a deep and enrooted existence in the rural set ups of Indian villages. There has been a subtle impact and existence of caste, though not in an explicit way, in Indian films and media. It becomes significant to study the overt and covert appearance of caste in Indian films to understand the imagining of rural set ups in films. The Globalization has shaken the traditional set ups and made to appear it in, though not fully eradicating it, a strange and complex way. *Deol* (2011) is a national Award winning Marathi film. It beautifully depicts the rural set up of Indian society and the peculiar changed mind-sets and the behavioral patterns of rural individuals especially in the changed economy and the religious-cultural politics of a village. In this Research paper an attempt will be made to take a historic review of the depiction of caste in Marathi films and its significance. The other part of the paper will try to explore the gradual transformation of rural Indian set ups in the era of globalization and to study what changes do occur in the dynamics of rural politics and the role of socio-religious factors in it. An attempt will also be made to make an analysis of the overarching existence of caste and hegemonic politics of Brahamanical patriarchy in the film.

THE CULT OF SHIVA WORSHIP IN MARATHWADA - A CASE STUDY OF PARLI VAIJINATH

Prof. Ganpat Vishnu Gatti[2]

The Godavari valley which was known as Ashmak and Mulak in ancient period on Dakshinpath was cradle of Indian culture. It was a meeting ground of Northern and Southern religious trends. Shiva worships mostly a south Indian cult, but later on it became popular in North India. The northern tradition believed that the concept of Shiva worship began in Kashmir. The tradition believed that Shiva born in Kailas mountain in Himalaya. The cult penetrated in Kashmir shadowed over Gangetic plains and after crossing Vindhya Mountains and Godavari River it penetrated in Karnataka and Tamil Nadu. Adi Shankaracharya, who borned in Nambudri family in Kerala popularized Shiva cult not only in South India, but also in all the four directions in India. He constructed Kachi, Srhengeri, Karveer and Puri maths for its propagation. During the Rastrakuta period the winds in favor of Saivizam were blowing fastly. Hence Krishna I, Rastrakuta king carved out famous Kailasa cave No. 16 at Ellora which is treated as one of the wonders in the world. Among the 14 sacred Joytirlingas three such as Ellora, Ghrashneshwar Temple (Dist Aurangabad), Aundhe Nagnath (Dist Hingoli), and Vaidyanath at Parli (Dist; 8eed). The existence of these three Joytirlingas amply testifies regarding the spread of Shaivizam in Maharashtra in general and Marathwada in particular. The temple of Vaijanath at Parli has undergone many changes. The original structure has been changed in the modern period. However, the interior old structure wherein the Linga is placed at sangtom sangtorium i.e. Garbha Griha has been treated as original one. The Sanskrit text Parli Mahatmya throws ample light on the history, tradition and myths around the temple. According to

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mythological stories Vaidyanath and Yogeshwari the Goddess at Ambajogai were thinking to marry but the Sarat could not reach in time and the elephants and other animals turned into stones as per scenes available at Jogai caves near Ambajogai. However, Vaijanath has been worshiped by large number of people, because of their confidence in this incarnation of Shiva. Thus, the cultural remains surrounding the Parli Vaijnath, there are many images of Shiva reflected in different temples. A careful study of the images temples, and pillars near Parli and Ambajogai show that Shiva worship was popular from Chalukyas to Rastrakuta Yadava period. In Ambajogai a twin city near Parli 22 kms away has reflected remains of 12 Shiva temples, out of which Kholeshwar temple is well protected and found in safest position was built by Kholeshwar Yadava's General, who is credited for setting cities like Mumbai and Kolhapur. The other temples in Jogai such as Amleshwar, which are in dilapidated stage also testify popularity of ;Shiva cult during Yadava period

RURAL LIFE IN CHALCOLITHIC PERIOD IN DAIMABAD

Dr. Gani.H.Patel[1],

Maharashtra has witnessed large deposits of Chalcolithic culture basically ranging from village Jorwe on the river Pravara, a tributary of Godavari. Archichologists have assigned this culture as Jorwe culture. Painted pottery and microliths similar to those collected at Jorwe were found in excavations at Nasik. This discovery dated back the history of Deccan by one millennium because earlier scholars believed that cultural history of Deccan used to begin from Mourya period. The discovery of Daimabad, the Chalcolithic site in Shrirampur tahsil was a turning point because it further supported rich evidence of Chalcolithic culture in Maharashtra. In the course of village to village survey of archeological remains the ancaient mound Daimabad was discovered by B.P.Bopardikar in the year 1958 and was first excavated by M.N.Deshpande in the 1958-59 season. Daimabad throws light on rural and agro based life of people in Maharashtra. S.A.Sali has pointed that "there was a dawn of agricultural revolution in Maharashtra in 1400 B.C. which was witnessed by Daimabad people in Chalcolithic culture. In all these trenches excavated at Daimabad during 1976-79, in all four trenches named as DMD-1, DMD-2, DMD-3, and DMD-4 were excavated. All these trenches were located in the south western part of the mound, which in the subsequent division of the site in to four sectors. The report on excavation throws light on social, economic life of the rural life of Chalcolithic period. This was a transition period and people were both vegetarian and non-vegetarian. The painted pottery and different designs' show that the life of the agro based people was well developed. The most remarkable find of this session was occurance of Jorwe pottery bearing Indus signes smilar to the graffiti occurring on Late Harappan pottery. The basic signs of the Indus writing were used here both singly and in conjunction with other basic signs. The chalcolithic Daimabad was dominated by rural and agro based life. The urban settlements of Lothal and Rangpur were transferred into agro based rural culture. The remains of foodgrains also show the agrarian life of the people. The use of pottery jars and various equipments used in agriculture also show the pattern of rural life. The site is located on Pravara vally and has rich tradition of agriculture production. The bronze chariot found at Daimabad is the testimony of well developed socio economic life. The images of Bull, elephant and chariot also show patterns of rural life. Thus Daimabad can be witnessed as an advanced phase of Jorwe culture, which reflected roots of agro based life having sound base at Jorwe. Later on the same was transformed into late Harrapan culture, and Sawaldha culture which Dr. Allchin has described as local variations of Jorwe culture. More light can be thrown if further more excavations are conducted at Daimabad.

PANDITA RAMABAI THOUGHT AND FUNCTION'S ON THE EMANCIPATION OF WOMEN

Prakash Laxman Shivbhakte[2]

The women social reform movements which happened in 19th century India were largely influenced by the British reformist movements. The social reformers of these times were keen on bringing social change in the status of women; hence, they created awareness and focused light on the exploitation of women folk. Throughout, the era of nineteenth century there were many women who stood by for the cause of social change of women in the society. Among some of these female reformers were Pandita Ramabai, Ramabai Ranade, and Kashibai Kanitkar. All these women made immense efforts for improvement of status of women in society. Out of them Pandita Ramabai was one of the most prominent social reformers, she was an avid reader and an eminent Sanskrit scholar. Herknowledge of Sanskrit helped her to *understand* the real social situation of women in the contemporary Indian society. According to her, the position of women is is worse in India in context to equality in education, social status, family, business, religious, rights, privileges and liberty in compare to the men". She also says that; "women can contribute to society as much as male folk." She also opposed male domination, mentioning as follows: "Women are made to consider to their husbands as God, it means complete slavery and kind of surrender to society, which means hindrance for individual development". With her such revolutionary ideas in 19th century, she thought of establishing many women welfare institutions or SADNIKA. Her institutions' contributed for wholesome development for women empowerment. According to Pandita Ramabai, the women should not engage themselves in religious matter but they should think in practical manners. To help widows she established widow homes. The Hindu religion does not consider the women as

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an independent person. In contradiction to Hindu social system she promoted individualism and liberty for women. In A.D. 1908 Pandita Ramabai opened the Institution named 'Sharda Sadan' and worked for upliftment of child widow. Latter on she established institutions like Krupa Sadan, Batami Sadan, for blind people, and Sadanand Sadan, for orphaned. In these ways Pandita Ramabai contributed in social reform for welfare for women in rural and urban parts of Bombay presidency. The present research paper would focus on Pandita Ramabai's view of woman reformism.

SOUTH ASIA: ETHNIC REVERBERATION IN ITS CORRIDORS OF POWER

Dr. Shuja Shakir[1]

South Asia increasingly finds itself in ethnic. From Afghanistan to Bangladesh Ethic groups of various hues, speaking different languages and following myriad Cultural practices dot the south Asian landscape. The region is largely rural as Only about third of its population is urban .While the region remains mired in poverty, Illiteracy and backwardness, this paper argues that its most fundamental problem relates to what is now termed as ethnic politics that is redefining the social ,political, economic, and cultural contours of south Asian societies. So widespread has been the influence of ethnic that it has left even the predominant impact of religion overshadowed. As Walter Anderson says, while Taliban might wrap themselves in universalistic Islamic norms, they in fact represent much narrower Pashtun interests. The other ethic in Afghanistan, more than one- half the population and equally Muslim, oppose the Taliban for ethnic and not religious reasons. Secessionist movements in Sindh and Baluchistan in Pakistan, those in Tamil- dominated regions of Sri Lanka or moist insurgency in Nepal, might manifest themselves in political or religious colour, but their true shade is ethic. The paper further attempts to explore the relationship between globalization and ethnic conflict in South Asia, drawing on works of scholars like amy Chua and Muni.Finally the paper also attempt, In brief, to delve into a counter- view (Kanchan, Chandra,Steven Fish, Robbin Brooks) that ethnicity and diversity, instead of being detrimental to, are actually supportive of, democracy.

CONCEPT OF GRAM SWARAJ - M. K. GANDHI

Mangala Yashwant Tayade [2]

We all people of India known to M.K .Gandhi, he was "Father of Nation". Many philosophers, thinker wrote & criticized on Gandhi's things like, "**village-self-rule, constructive programmed sarvodaya & gram swaraj".** Mahatma Gandhi gave more emphasis on gram swaraj. Gram swaraj is the third category of swaraj which Gandhi envisaged. "India's soul lives in the village" he wanted that power structure should begin from the below. This subaltern approach of Gandhi made his gram swaraj view was very strong. Gandhi advocated for a village based political formation festered by a stateless, classless society for the creation of gram swaraj. As with all of Gandhi's ideas, Gram swaraj should be understood and viewed within the context of the twin becomes of Truth and nonviolence. The fundamental concept of Gram swaraj is that every village should be its own republic, "independent of its neighbors for its own vital wants and yet interdependent for many others in which dependence is necessary," according to Gandhi, writing in 1942. Each village should be basically self-reliant, making provision for all Necessities of life - food, clothing, clean water, sanitation, housing, education and so on, including government and self-defense, and all socially useful amenities required by a community. That latter might include a theatre and public hall, for example. For India as a whole, full independence would mean that every village would be a republic with full powers. Then, as now, these were revolutionary ideas. .

RURAL WOMEN AND PATRIARCHAL POLITICS IN GRAM PANCHAYATI RAJ A CASE STUDIES OF VILLAGE HINGNI

Mrs. Gitanjali Borade[3]

This paper studies role of rural women in Gram Panchayatraj in the village Hingni and How patriarchal politics made by men's. Through the 73rd constitutional amendment enlisted participation of women in decision making bodies their Roles have been actually performed either by their husbands or any male member of the family. There are so many challenges by patriarchy that limit political action and social mobility.Indian constitution in 1993 reserving 33 percent of elected seats in village councils for female candidates. That alone, however is not enough as women are limited by a variety of social, cultural, economic and political factors, such as traditional gendered expectations of the Role position of women in the family and community. Caste and class in equalities. Lack of education and also of knowledge in political decision making.In this article the Researcher do a case study of village hingni, is a small population near

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about 1500 people village. Located behind the river namely Sarasvati in Dharur Tauluka, District Beed, Maharashtra. A patriarchal Impact on the villagers and secondary status of women. Year 2012, these are election of Grampanchayat post of 'Sarpanch' will be reserved for open (maratha) women. There is majority of Maratha cast and also a big challenge of women's political improvement women are passive and disinterested in political institutions. Only the kin of powerful politicians will enter panchayats through political connectivity to keep the seats for them and last by and most importantly, women are only proxy- name sake- members and they do not participate in the panchyats. There are also many cultural, social, physical obstacles for low participation of female in politics in village more over gender the male dominating society, in Hingni in equality and village is also the hindrance to female participation in such activates.Paper covers issues in gender inequality, Education of girls, resource allocation within marriage pattern, Education and power in the Political decision making. For the preparation of the paper feminist Historical Methodology used also premiere and secondary sources and questionaries' are used.

A MOVEMENT AGAINST 'ZĀĐPĀLĀ BĀBĀ' WHO CLAIMED HERBAL HEALING TREATMENT

Dr. Neeraj Salunkhe[1]

Dr. Shashikānt Ahankārī, a member of YUKRĀND was always involved with the various agitations run by his organisation during his college days. When he completed his M.B.B.S. course, he joined the government hospital of the Osmānābād to complete his internship in 1977. During this period, a shaman known as 'Zāđpālā Bābā' (Herbal shaman) was practicing in the village Malkāpur near Yeđashī. He was also known as 'Lomaţe Mahārāj'. He was claiming cures by distributing charms and incantations along with some herbal medicines or sacred ashes.[2] This herbal shaman was popular since August 1976.[3] Dr. Ahankārī organised an agitation in 1977 against this shaman.[4] This paper deals with the agitation. During the period, an article, accepting claims made by this quack and eulogizing him appeared in a local weekly 'Madhuvichār'. The editor claimed that Lomaţe Mahārāj was an icon of god in modern age with divine power. It was expected that the 'Lomaţe Mahārāj would be an old man with a long beard with saffron cloths but actually Lomaţe Mahārāj was only 23 years old, wearing a white Gāndhi cap with white cloths usually wore by a village man. Subhāşh Narahari Lomaţe who had passed matriculation and was known as '*devbāppā*' (god man) claimed that he had controlled one of the supernatural powers, which were with God *Datta*. He politely informed that all it was a play of god and he behaved as per the directions from god. All the villagers respected *'Devbāppā'* who belonged to *Mahānubhāv* sect, which respects very few deities including God *Datta.* A claim was discussed that he had experienced the divine power of Datta. Each Thursday nearly 10000 people gathered in his village Malakāpur, which was with only 70 houses and a population of 250. These devotees were from states like Mahārāşhţra, Gujarāt and Karnāţaka. However, 'Devbāppā' did not accept any amount from the visitors who were assumed to be cured by him, though these patients were ready to pay any amount if demanded. Many cases were reported who claimed a cure after the visit to '*Devbāppā*'. It was rumoured and believed that 'Devbāppā' Lomaţe Mahārāj provides cure to those deaf, dumb, childless, paralysed, and suffering from skin diseases, swollen lymph nodes, haunting by ghosts and many other diseases. It was believed that 'Devbāppā' made the buffaloes to provide milk those were milk less earlier.[5] Bābā was not accepting any money but he was asking the visitors to purchase an amulet priced at half rupee. In addition, some visitors were asked to purchase horseshoe for 2½ rupees. An eight-page biography of Lomaţe Mahārāj was sold for one rupee. Money was collected to raise a fund, which was planned to use for building a temple of Datta.[6] A rumour[7] was circulated that once two youths from Lātur visited '*Devbāppā*' but one of the man had dressed like a woman. Another youth introduced that man, camouflaged as woman, as his wife and complained that she was childless. Angry Bābā told them that both of them were pretending. Bābā further cursed, "Now that man in woman cloths would be converted as a woman". Within a moment, the man became a woman. The rumour of miracle[8] was helping Bābā to enhance his influence.

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[2] Gajendragadkar Bhārat, Malakāpurche Mahārāj, Weekly Manohar, 29 May to 4 June 1977, p. 4-5-22.
[3] A copy of statement submitted to Collector, Osmānābād by activists and doctors
[4] Diwāņ Vijay, Ārogyadāy kārsevetalā 'Nirankārī' Dr. Shashikānt, Daily Loksattā, 24/3/2005, Marāţhawāđā supplement, p.4.
[5] A report called as true story from Malakāpur in Weekly Madhuvichār
[6] Sobāt, 6 May 1977.
[7] A news report of 25/4/1977,(from Daily Marāţhawāđā)
[8] A letter by M.G. Khāsnīs, Daily Marāţhawāđā, (Year 30, No.274),22 May 1977

During the period, Dr. Shashikānt Ahankāri had joined Osmānābād by leaving Vaijāpur where he completed half part of internship. During his stay in Vaijāpur, he had extended YUKRĀND activity in region and launched work of *Loksamiti* in Virgāon, which had become a struggle-model against feudal forces for other YUKRĀND activists. Dr. Ahankārī arrived in Osmānābād to complete his remaining part of internship. He came across various patients in Osmānābād Civil Hospital in critical conditions who had earlier tried treatment offered in Malakāpur. Especially chronic patients of Asthma, Diabetes who were admitted in critical conditions informed that Zāđpālā quack asked them to stop taking the regular medicines prescribed by doctors. It was noticeable that shaman was not providing any specific herbal treatment to particular disease. He was fetching the all sort of leaves of trees from the jungles of nearby Yeđashī hills. The leaves were kept in a heap in front of shaman. When a patient visited, Bābā provided him handful of leaves to patient and asked him to dry the leaves in sunlight after returning to residence and eat it only after drying the leaves. So meantime, until leaves became dry, the patients were cured of mild illnesses due to body's inherent resistance. That made people to think that the treatment of Bābā was working. However, problem occurred with serious ailments. The patients were not going to recover even after few days. Some patients' condition deteriorated after few days and such patients were shifted to civil hospital.

The entire situation made Dr. Shashikānt Ahankāri to act about this problem. He himself visited Malakāpur and observed the situation. An assembly was arranged on World Health Day. He invited District Health Officer and raised the issue of Malakāpur Bābā.[1] On 7 April 1977; Dr. Selmokar, Dr. Doke (District Health Officer), Dr. Bhālchandra (District Civil Surgeon), and Mr. Bhālerāo (Dy. Collector) who also presented their views attended the function. Bāpurāo Jagadāḷe was president of function in which Dr. Shashikānt Ahankāri said, "This year the slogan of World Health Day is as 'Protect children by using vaccines'; but what vaccine could be applied against the diseases which are increasing because of lack of knowledge. Even today, educated people are visiting Malakāpur and expecting a cure by leaves of trees provided by quack. There is profound need of people's education for health." Thus, Dr. Shashikānt Ahankāri elaborated the situation in front of government officers. All the speakers called to liberate people from physical diseases also to free human mind from diseases like superstitions.[2]

Dr. Shashikānt Ahankāri decided to act by writing a series of articles since 26 April. It was also declared that doctors from Osmānābād Civil Hospital would launch an agitation against Bābā since 28 April 1977.[3] Daily Marāṭhawāđā helped by writing an editorial criticizing the fake godmen and criticising particularly Zāđpālābābā. Dr. Shashikānt Ahankāri's efforts against Zāđpālābābā were eulogised. Activists and doctors submitted a statement to Collector of Osmānābād. Various important points were raised. It was pointed, "As a crowd gathers in Malakāpur village which is nothing but a village fair. As no vaccination was performed in such crowdie place, the diseases like gastro, typhoid, hepatitis, Cholera were spreading due to contaminated water and open food stuffs available there. (As per the health plan, it was necessary that health department should arrange for vaccination in such places as the vārkaries who were reaching Panđharpur were also vaccinated as per health policy.) The serious patients were visiting the place and superstitiously following the advise to stop the drugs recommended by doctors which is causing death of many seriously ill patients and the mildly ill patients have became severely ill. The Bābā from Malakāpur was using the government storage space. Money was collected by various methods but there is no trust - board existing in village. S.T. Corporation was catalyzing the all affair by turning the buses towards the village Malakāpur, which are actually meant for other places. Extra buses were available to reach the village. S.T. Corporation has also provided a tanker. Additionally many times, an S.T. bus roams in the villages area as per the directions of Bābā who alone sits as a passenger. The entire affair in the science age is nothing but a hypocrite and causing great damage to the economy and spreading epidemic diseases. Therefore, you should enquire the matter and control the shaman. The additional buses plying to village should be stopped. Health department should also look into the matter." Dr. Shashikānt Ahankāri, Dr. Shyām Jewaḷikar, Dr. Pradip Kulkarṇi, Dr.Aruṇ Pāṭil, Dr. Biḷagi M.R., Dr. Bashārat Ahamad, Mr. Bhārat Gajendragađkar, Praviṇ Nāyak, Ajay Pānđe had signed the above statement.[4] The delegation met with Residential Dy. Collector Subhāṣhchandra Bhosale. Delegation demanded that the fake godmanship should be enquired and the severe action should be taken against the concerned persons. Dy. Collector assured that the intelligence department would

[1] Tape-recorded interview of Dr. Shashikānt Ahankāri
[2] Solāpur Samāchār, 12 Apr. 1977,
[3] A news report of 25/4/1977,(from Daily Marāṭhwāđā)
[4] The statement submitted to Collector of Osmānābād, from Collection of Dr.Shashikānt Ahankāri.

scan the hypocritical activity of Bābā in village Malakāpur.[1] All the voice against the Bābā started to organise and the crowd visiting to village Malakāpur started to dwindle. The buses, which were specially plying towards Malakāpur, were pouring flocks in that village. Therefore, YUKRĀND acted and decided to stop the buses as the S.T. Corporation was only considering of profit, which was earned by providing transport facility to village Malakāpur but it was indirectly promoting visits to Bābā. Buses plying from Osmānābād and Lātur to village Malkāpur were going to be stopped by intervention. A program of the agitation was declared in newspapers and accordingly the activist obstructed the buses. The bus obstruction program was executed on 4 May 1977 and 5 May 1977. Usually Dr. Shashikānt Ahankāri was noticed of instigating people and boys to do the acts of obstruction.[2] The activists of YUKRĀND, Lātur branch also acted. They demonstrated in front of the office of S.T. Corporation. Activists as Kamalākar Govindpurkar, V. K. Kore, and Gaṇapatrāo Piđage informed people and asked them not to run behind such fake godmen blindly and destroy themselves but to follow science with open eyes. They also asked the people not to run from the realities of life. Because of these demonstrations, it was reported that S.T. corporation officers canceled the bus, which was going from Lātur to Malakāpur.[3] Because of the agitations, another person, none other than the (Ex-)[4] Sarpanch of the Village Malakāpur came ahead against the Bābā. It was decided to file a case against the Lomaţe Mahārāj in court with the initiation of Mr. Banave, Sarpanch of village where Lomaţe Mahārāj was performing his activity. It was also reported that to run such a case, YUKRĀND was going to provide legal aid freely to Mr. Banave. Mr. Banave was a very good friend of Lomaţe Mahārāj and he was going to file a case and expose Lomaţe Mahārāj in court.[5] An one-day hunger-strike was kept by 14 youths in front of the office of collector of Osmānābād to condemn the loot of superstitious persons by systematic fake godmanship claiming cure by distributing leaves of trees and to organize the opinion against the Lomaţe. The strike was arranged by YUKRĀND. Captain Navale, Regional Officer of S.T. Corporation assured to hunger strikers that the extra buses, which were earlier sent to village Malakāpur on each Thursday, would not be sent. Dr. Shashikānt Ahankāri, Vyankaţesh Ahankāri, Subhaşh Lomaţe- Aurangābādkar, Bhārat Gajendragađkar, and Dilip Deshmukh participated in the satyāgrah. (Subhāşh Lomaţe was well known activist of YUKRĀND and friend of Dr. Ahankāri. Both had worked in Vaijāpur. As the godman from Malkāpur was also having name Subhāsh Narahari Lomaţe, a lot of confusion was created. So to avoid confusion, YUKRĀND activist was described as Subhaşh Lomaţe Aurangābādkar.) It was also reported that to enquire the godman activity of Malakāpur, Mr. Punđe, a Dy. Collector had been appointed. In addition, the thousands of people who were flocking in Malakāpur were vaccinated by Cholera preventive vaccine.[6] The hunger strike was held on 18 May 1977 from 10.00 to 17.30 in front of Collector office. Dr. Shashikānt Ahankāri instigated the hunger strike. He was described as making efforts to raise unrest in people about the 'Buvābāji (fake craftsmanship) of Malākāpur Mahārāj'. P.S.I., Osmānābād noted his activities with resentment and reported Civil Surgeon also. P.S.I., Osmānābād also posited that as Dr. Shashikānt Ahankāri was a government officer, he could not participate in such hunger strikes against government, obstructing S.T. buses, but Dr. Shashikānt Ahankāri had acted purposely. In addition, it was reported that Dr. Shashikānt Ahankāri had gone to participate in an obstruction gathering in Kaļamb and there Dr. Shashikānt Ahankāri was in efforts to instigate boys of YUKRĀND.[7] Actually, local P.S.I. was devotee of Lomaţe Mahārāj.[8] After receiving that report, Civil Surgeon demanded detailed explanation from Dr. Shashikānt Ahankāri immediately.[9] Dr. Shashikānt Ahankāri received anonymous letters threatening him during the period.[10] In addition, an article appeared in newspaper, which was advocating Malakāpur shaman and so-called medical treatment provided by him. Dr. Ahankāri was criticised and all the miracles, which were discussed, were reiterated with a strong belief in such things. The godman was described as useful and the medical professionals were discussed. The importance of herbal medicines was restated.[11] The entire situation made Dr. Ahankāri to write an application to DSP demanding a police protection. He stated that his organization, YUKRĀND raises voice wherever it saw injustice, superstitions and fake godmanship. He also stated that he had presented his views about the Malakāpur Bābā through

[1] A newspaper cutting dated 13May 1977,from Collection of Dr.Shashikānt Ahankāri.
[2] A confidential report with outward number 200, dated 21/5/1977 by P.S.I., Police Station, Osmānābād to DSP, Osmānābād about the activities of Dr. Shashikānt Ahankāri.
[3] A newspaper cutting dated 13 May 1977,from Collection of Dr.Shashikānt Ahankāri.
[4] Daily Marāţhawādā, 13 May 1977
[5] A newspaper cutting dated 17 May 1977, from Collection of Dr.Shashikānt Ahankāri.
[6] Daily Sanchār, Solāpur, 19 May 1977, p. 1.
[7] A confidential report with outward number 200, dated 21/5/1977 by P.S.I., Police Station, Osmānābād, op.cit.
[8] Tape-recorded interview of Dr. Shashikānt Ahankāri.
[9] Confidential letter No.GHO.EST.I/Confidential/2172/77 from the office of the Civil Surgeon, GeneralHospital, Osmānābād, dated 25/5/1977.
[10] From Collection of Dr.Shashikānt Ahankāri.
[11] Deshapānđe P.T., 'Malakāpur 'Bābā' akshepāche samarthan'. From Collection of Dr.Shashikānt Ahankāri.

non-violent methods.[1]He also submitted a statement elaborating his explanation to D.S.P. about the confidential report sent by P.S.I. Osmānābād. The statement elaborated, "I am an internee and not a government servant as reported by P.S.I., so the restrictions meant for a government servant are not applicable for me. I also raise a question, as PSI has written that I was participating in anti-government activities, is promoting or protecting fake godmanship policy of government? Actually if a government servant opposes fake godmanship, there is nothing wrong. Actually, the PSI is devotee of Mahārāj and that is why he is resenting a movement against him. I also demand that the said shaman was going to Osmānābād to watch plays using the jeep of police along with the same PSI. Actually there are various criminal activities happening in Osmānābād but PSI has time to report what happened in Lātur and Kaḷamb." Thus, Dr. Ahankāri used all such methods including pursuing government machinery and developed awareness against the fake godmanship. Because of all such efforts, the influence of Bābā dwindled in coming days.

RURAL WOMEN AND BHAKTI MOVEMENT IN MEDIEVAL MAHARASHTRA

Ms. P.M. Gaikwad[2]

The paper critically examines the status of rural women of Marathwada in the medieval times. The scrutiny of the sources reveals that these women were immensely explored from their own family members. Their marital status often led them to subject to several kinds of exploitations. They then expressed their woes through *Abhangas* of religious prayers. The paper takes these *Abhangas* as source to study the status of these women. The important sources used to reveal these expressions' of woes are often available with the Mahanubhav and other similar Bhakti cult ritualistic abhangas and poems.

"Shashtra – Shashtra"

Hanoz H.R. Patel[3]

The idea of my area of research is to work along aspects of new and critical Museology. This means working not just on/with collection, care and research but also its impact on society and environment. This will be different from the conventional pattern of giving an exhibition a particular timeline and also to give period to each and every artifact at display and follow the old monotonous formula of exhibiting the artifact where the viewer plainly sees the object and moves on. We can make an attempt to break the trend emphatically in respect to Exhibition of Weapons. Arms and Armour are usually viewed by audiences in showcases. They read the label attached to it stating its period, metal and people who used it. An attempt must be made to give the display of Arms and Armour a make-over. The aspects of Form, Function, Utility, Fabrication and Impact should enable the viewer achieve a better understanding of the technology, based on which society has evolved over the centuries. Every aspect as mentioned is aimed not only to engage the audience and hold their attention for larger duration but also to obtain social relevance of the weapon, which is often missing in displays in any museum. For Instance: We know swords are classified in categories of Curved, Straight and Assorted. Each type of sword was manufactured for a specific impact, for a specific group in the military by a professional black-smith. This information is rarely presented to the audiences of the Museum. This is where I wish to use my training in both History and Museology, and come up with novel ideas where the visitor learns via participation. This method involves engaging the audiences in activities with the collection. The following are a few examples of the public engagement activities: Hands on Approach (The Touch and Feel Method) ; Story-Telling ;Performances of the use of weapons; Filming of short videos; Toy making workshops; Taking photographs dressed in attire of Warriors; Games; Discovery Kits for Children; Interactive Conversations with Experts in the field Exhibitions are an important aspect of a museum's program for a number of reasons: they attract new audiences and encourage repeat visits; they provide a means of focusing on aspects of the collections which, for reasons of space, may not be dealt with in much detail in the primary displays; they provide a stimulus for researching and collecting in new areas; and they may even be used as a means of building up a completely new museum collection. In a country like India, where providing daily bread to family takes the utmost priority; CSMVS and IFA is taking a great step to make the museum reach at the doorsteps of the various groups of the society. This step would allow people to enjoy part of their own Locale and National Heritage. With the growing trends of involving modern techniques of public, engagement

[1] An application by Dr. Ahankāri dated 26/5/1977 to DSP, Osmānābād.

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such like Performances, Videos, Workshops, and Creative Reading Material attracts people to museums. The most important aspect in engaging the public is to target the school and college audiences, which given the knowledge regarding the scope of future occupation in Museums would further benefit the National Heritage and the profession of a Museologist. Thus to summarize this project would have a Six-Pronged effect: Reaching Un-Charted Audiences, New Modes of Public Engagement, Growth of Museum Visitors, Awareness regarding Locale and National Heritage and its Safeguard, Giving Young Curators to showcase their talents and Finally, helping to create Future Museologist's.

A STUDY OF WOMEN SELF-HELP GROUPS IN MARATHWADA

Madhav Gaikwad[1]

The study is based on survey conducted in select villages of Marathwada. The findings depict stark results of sources allotted and disseminated for the developmental purposes. The findings of the survey of these self-help groups reveal that the resources' allocated were often remained hitherto and the women engaged in the SHG remained under privileged and under privileged.

PIRACY: PREDATION OR RESISTANCE?
BY COASTAL COMMUNITIES OF GUJARAT- C.1750- C.1850

N.Keshorjit Singh[2]

Gujarat has 1600km long distance coastline and it was inhabited by seafaring communities well known for their navigation skills and entrepreneurship. These inhabitants came from both towns and villages and established their professional acumen globally. The foothold of Gujarati monopoly on trade and commerce was challenged by the Europeans Trading Companies since sixteenth century. It accelerated competition in trade and commerce which led to violence in forms of piratal aggressions. The coastal communities along the port towns of Mandvi, Mundra, Bet, Dwarka, Okha, Mithapur, Veraval, and Porbandarand their vicinities are recorded forpredation or resistance in the correspondences of colonial archives; for instance - the English documents refer predation or resistance by *Kharvas*, *Waghers*, *Kolis*, *Mianas*, *Babriawads*, *Sanjanian* in the form of 'piracy' or robbery on board of the *dhows* sailing in the arms of the Western Indian Ocean- Arabian Sea in particular. This paper attempts a **discourse** regarding the titles given to coastal communities "to be a pirate"/pirates/*chanchiya* as used in EEIC documents; or the act by them was 'natural and normal' as per the cultural, seafaring and economic traditions.

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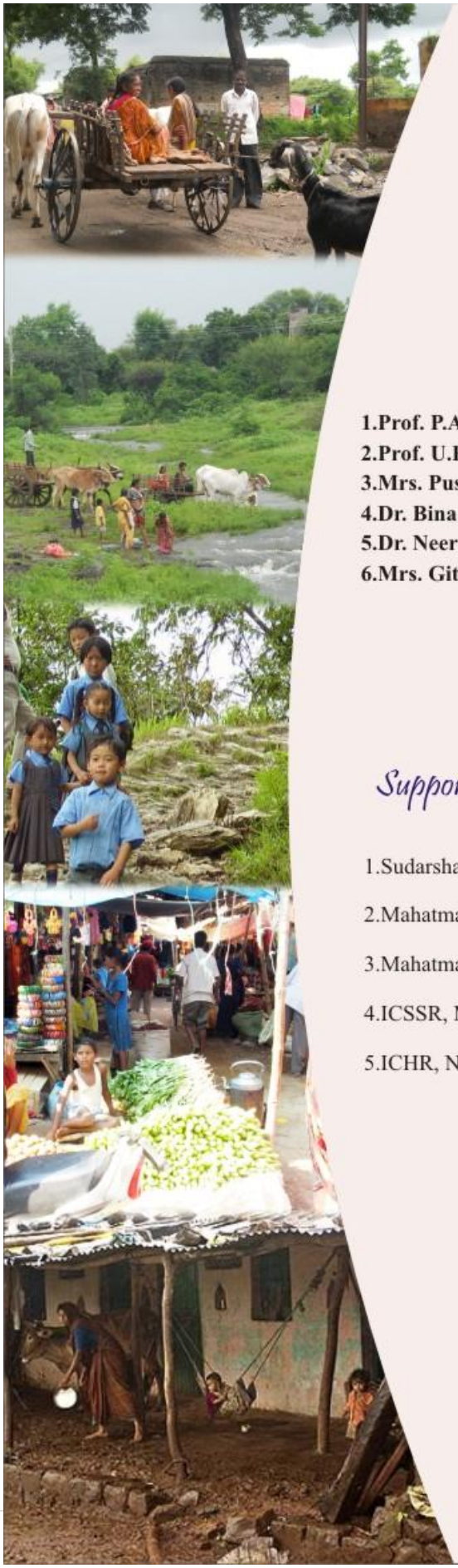

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