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Democratic Stability and Tumultuous Politics over Caretaker Govt. in Bangladesh

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The general election of 2014 in Bangladesh was boycotted by Bangladesh Nationalist Party (BNP) and its Islamic allies on the ground that this election was not conducted by a neutral care-taker government and therefore the entire electoral process was illegal. For this those parties indulged in country-wide violence, prevented the people from participating in the election to a large extent and even intimidating people and destroying property of those who participated in the election1. The question is "why did BNP and Jamaat frantically urge for setting up a care "taker government for conducting general election? Is it because they really wanted free and fair election in the interest of a healthy democracy? Or did they have any other sinister motive? To arrive at a satisfying answer we must analyze the socio-political developments in Bangladesh both before and after the general elections in 2014.

If BNP and Jamaat-e-Islami really wanted care-taker government in the interest of free and fair election, they would not have resorted to acts so violent and condemnable! First of all, the country-wide violence unleashed by BNP and Jamaat throughout the country to disrupt the election process crossed all the limits of tolerance. In the most anarchist manner, 531 educational institutions, where polling centres were housed, were either burnt or damaged. All modes of public transport, government offices, business and industries were attacked indiscriminately. The armed cadre of BNP "Jamaat alliance also cut more then 25,000 large trees, set fire to over 10,000 vehicles and attacked dozens of minority religious institutions.2 The question arises was the violence deliberately unleashed?

Secondly, the political crisis got intensified when BNP"s demand for a care-taker government to oversee the general election was integrated with Jamaat"s demand for wrapping up the process of war-crimes trial. Begam Khaleda Zia"s leadership of anti "liberation forces put the question before the entire nation "as to why BNP dared to shed whatever secular and liberal image it had, for the installation of a care "taker government?

Thirdly, the elections served as a grim reminder to the religious minority (read Hindus) of the brutal treatment it received 43 years ago from the marauding Pakistani forces and their local cohorts. Homes and property of the Hindus were attacked on the assumption that they had voted for the ruling party Awami League or ignored the directive to boycott the elections. Hundreds of houses of the minorities were burned or destroyed and a large number of the Hindus fled their homes.3 Were the acts systematically carried out by the BNP and Jamaat activists to terrorize the Hindus of Bangladesh?

Now a question crops up "does the care-taker government really ensure free and fair election? In answer it can be said that most developed democracies have ensured reasonably free and fair elections under the government in power. But due to distrust between the government and the opposition and the tendency of the government to alter the results of the elections, Bangladesh had introduced a system of care-taker government for a period of three months to run the government and conduct free and fair elections4. But this experience has been mixed as some basic flaws in the system continue to inject partisan politics in the electoral system. First, by assuming that the government will be biased; the system offers built-in motivations for governmental actions to manipulate and rig elections.

Second, the selection of advisors and the way the care-taker government worked became controversial as the losing political party and its allies blamed the government and the Election Commission for being biased in favour of the winner in 1996 and 20015. Both the parties "BNP and Awami League are well aware of these defects of a care-taker government. So the question is "despite being aware of the defects of the care-taker government and its inability to ensure free and fair elections why did the BNP "Jamaat alliance frantically demand a care-taker government?

Furthermore, the BNP "Jamaat alliance was also aware of the fact that the Supreme Court of Bangladesh had struck down the legal provision for a neutral care-taker government in 2011, holding it incompatible with the country"s constitution. Citing this landmark verdict of the nations" highest court, the grand alliance led by Awami League nullified the system of holding election under the care-taker government by reversing the 13th Constitution Amendment Bill.6

Though the court allowed the care-taker body to continue for the next two elections, the Awami League Government scrapped the provisions. So it was impossible for the Awami League government to institute a neutral care-taker government this time for conducting the general election in 2014 as this would have demoralized the party before the critical election. An institution which Awami League itself had discarded could not be constituted by Awami League. Instead Sheikh Hasina had proposed to form an all "party interim government headed by herself and requested the opposition parties to join hands. But the offer was turned down by the BNP "Jamaat alliance7 which preferred to boycott the forthcoming general election. So the Awami League-led government declared that it had no other alternative but to go in for the election as holding the election before 24 January of the current year had become a constitutional necessity.

In this backdrop, the following reasons may be held responsible for the BNP "Jamaat"s boycott of the general election. First of all, the process of holding trial of the war criminals of the 1971 liberation war by the International War Crimes Tribunal in Bangladesh could not be tolerated by the Jamaat activists. As some of its renowned leaders were held guilty and given death sentence Jamaat was increasingly becoming fatally critique of the entire trial process and had been adopting anti-social means to stall the trial process. So, when the issue of holding general election without a neutral care-taker government came to the forefront, it appeared as an instrument for Jamaat and its Islamic allies for diverting the attention of people from the process of trial of their members.Â

They also very cleverly shaped up public opinion against the ruling Awami League Government for not constituting a neutral care-taker government. This is not the first time that Jamaat had attempted to stall the process of trial of its members by directing the attention of common people towards a different issue.

It had done this also before. In 1992, when BNP was in power, a group of civil society actors comprising men of literary excellence, doctors, professors, relatives of the martyrs of the 1971 liberation war constituted a committee to hold trial of the Jamaat members, guilty of war crimes in 1971. The committee named Ekattorer Ghatak O Dalal Nirmul Committee gave death sentence to Moti-Ur-Rahman Nizami, the then Ameer of Jamaat for his crimes during the war. But when the Committee was almost on the verge of attaining success, the issue of destruction of Babri Masjid in India by the Kar Sevaks erupted, which came as a bonanza for Jamaat.8 The latter skillfully nurtured the sentiments of common Bangladeshi Muslims against the Hindus and engineered a country wide communal violence which ultimately threw the process of trial of the war criminals to the back foot.

This time also Jamaat adopted a similar strategy to put an end to the trial process. It should not be forgotten that Jamaat represents the anti-liberation and neo-Pakistani face of Bangladeshi politics. Over the years Jamaat has organized itself as a cadre-based force that is inimical to the interests of liberated Bangladesh in line with its philosophy of 1971. Thus, it has been deregistered by the Supreme Court and barred from contesting election declaring that its character contradicted with the secular constitution of the country9. Moreover most of its key leaders are either convicted or being tried in the war crimes tribunal. The Jamaat-e-Islami has no future at all unless it ousts Awami League from power. So boycotting the general election and unleashing a country "wide violence may be the strategies used by Jamaat to make a comeback.

It is worthwhile to point out that BNP had also joined hands with Jamaat in boycotting the election on 5 January, 2014 and denouncing the newly constituted Parliament as "illegitimate". Of course BNP had its own imperatives. Throughout the years BNP had become heavily dependent on Jamaat for its survival. So, when the Supreme Court deregistered the latter and the war crimes tribunal started convicting and trying the Jamaat"s members for the war crimes committed during the 1971 Liberation War, the very existence of BNP was at stake. That is why shading off its entire liberal and secular image BNP willingly took up the leadership of the entire anti-liberation forces by incorporating Jamaat"s demand for foiling the judicial process that aimed to bring the perpetrators of mass murder and rape in the 1971 Liberation War to justice.

It should also be noted that the main victims of the countrywide violence were the minority communities, especially the Hindus of Bangladesh. The atrocities reminded the religious minority of the brutal treatment its members received 43 years ago from the Pakistani forces. In the most anarchical fashion lives and property of the Hindus, as mentioned before, were attacked on the basis of assumption that they had voted for the ruling party or ignored the directive to boycott the elections 10. It would not be wrong to assume that the attacks on the lives and the property of the

Hindus were systematically conducted to evict the Hindus from the country as the Hindus constitute the largest bulk of Awami League vote bank. Previously also it was seen that on the eve of election Jamaat and its Islamic allies as directed by BNP ransacked Hindu colonies to wipe off the Hindu vote bank of Awami League. The Hindus in Bangladesh have traditionally supported Awami League mostly because of their secular political image. Also the Hindus have a soft corner for Awami League because they view the party as the liberator of Bangladesh from the tyrannical rule of West Pakistan. The historical language movement of 1951, in the latter days, the movement against the military rule of Ayub Khan, the establishment of communal harmony after the riots of 1964 and finally preparing the entire Bengali nation for earning freedom from West Pakistan "everything was orchestrated by the initiative of Awami League11. After the 1991 elections, armed cadres of Jamaat-e-Islami carried out large scale persecution of the Hindus. They had not even spared four to eight year girls. After snatching them from their mother"s arms, cut open their genitalia and raped them repeatedly even after they fell unconscious and were bleeding profusely.12

This time also, realizing the fact that the Hindus had a propensity of voting in favour of Awami League, the Jamaat and Islami Chhatra Shibir activists started torturing and harassing the Hindus even before the general elections. Most of the Hindus were prohibited from exercising their voting right on the day of election. However, those who came out and exercised their right to franchise became the victims of horrendous torture in the hands of Jamaat activists. In a sense, the terror tactic used by BNP and Jamaat had a genuine objective of denying Awami League and its allies the bulk of Hindu votes. The attacks were intentionally carried out by the BNP "Jamaat alliance to force the Hindus to leave Bangladesh so that the support base of Awami League gets destroyed forever.

There is no doubt that some foreign elements clandestinely support the BNP "Jamaat alliance to organize this violence in the name of political protest. In this regard the name of the state that appears first in the list is Pakistan. That Pakistan has been opposing the judicial process to execute the perpetrators of mass murder and rape during the 1971 Liberation war is proved from the resolution endorsed by the National Assembly of Pakistan condemning the execution of Jamaat leader Qader Mollah, who was convicted by Bangladesh"s apex court for war crimes in 1971.13

Nonetheless the US-backed International Community provided vital support to Jamaat and BNP and sided with the anti-election grouping. Since 1996, when Khaleda Zia was forced to step down barely a few months after a 'farcical' election, earlier that year the care-taker governments have conducted elections in Bangladesh. The USA found nothing wrong with the election in February 1996 and sent 48 observers to monitor it. But this time the US found the election on 5 January, 2014 not credible enough to send observers.

Analyzing the level of violence unleashed by the Jamaat activists throughout the country to disrupt the election process, it may not be wrong to assume that the violence was unleashed deliberately to weaken the society and economy of Bangladesh. There are earlier evidences of Jamaat and its

allies indulging in acts of cruelty and barbarism to cripple the country"s economy at its very infant stage. According to a report in the Dainik Purbadesh of 5th April 1971, 12 fundamentalist leaders met Lt. Gen. Tikka Khan (who had come to take over as Governor of East Pakistan) on 4th April 1971, and assured him total cooperation in restoring normal conditions in the entire province of East Pakistan. They proposed the formation of a citizens' committee in Dhaka to remove "baseless fears" from people"s minds.14 A 140 "member Dhaka Citizens" Peace Committee was formed whose convener was Khwaja Khairuddin.15 Violence under the auspices of the committee began almost immediately after that. On 13th April, a huge procession organized by it started from Baitul Mukarram and moving through the main streets of old Dhaka ended at new market. After holding a meeting at New Market, the processionists set fire to the homes of a large number of the local Bengalis at places like Azimpur colony, Shanti Nagar and Shankari bazaar, chasing and killing a large number of them and left their bodies on the roadside. Extending itself to union and village levels throughout the liberation war in besieged Bangladesh, this committee in cold blood led the most fearful genocide in human history. Apart from themselves indulging in murder, rape, plunder and destructive activities, the members of the peace committee created armies like the Razakar, Al-Badr, Al Shams to execute the plan of committing mass killings. While the Pakistani troops resorted to killings of the Bengalis according to the directions of the authorities and created terror out of vengeance, the purpose of the peace committee was to usurp the properties of those killed, wreak vengeance and earn praise from the Pakistani military junta. 16

Now, what was the purpose of Jamaat-e-Islami men behind carrying out this large-scale damage and destruction? And also why did Jamat unleash violence before the 2014 general election? It appears that they wanted to oust Awami League to bring back the pre-liberation political situation. The various documents pertaining to the plunder, loot and destructive activities that were discovered after the liberation reflected the clear directive. It would perhaps not be possible to retain East Pakistan after suffering from such dreadful acts of violence and atrocities. In fact, the acts of damage and destruction were strategies adapted by Jamaat and its killer armies to strangle the infant nation to death even after Pakistan failed to foil its attempt of achieving liberation.17 So, this time also it may not be wrong to assume that when the Jamaat cadres indulged in countrywide violence, killed hundreds of people in violent protests, damaged more than 500 educational institutions, (including primary schools, high schools, colleges and madrassas), set fire to over 10,000 vehicles, attacked dozens of minority religious institutions and caused damage to the nations economy, the ultimate objective of Jamaat was to make the country's socio-economic condition miserable and unmanageable so that even if Awami League managed to form government it would not be possible for the latter to govern the nation at all. The unending violence unleashed by Jamaat led to the death of innumerable people which is bound to affect the country"s economy having a steady growth of six per cent for the last 5 years.18 There is likely to be more unemployment, more poverty and more inflation, which will be nearly impossible for the Awami League Government to bring under control.

However it is also true that neither Awami League nor BNP can be expected to prepare the ground for successful parliamentary democracy in the country. What is needed at this hour --- is the right

kind of political consciousness and political movements by the mainstream parties, especially Awami League. But, there is no certainty that if Awami League indefinitely remains in power it can make Bangladeshi politics free from Islamic fundamentalism, anti-liberation forces, antidemocratic forces and governmental corruption. People should be well aware of who is right and who is wrong; which political party they should vote for and which party they should oppose. It is well known that Jamaat-e-Islami and its Islamic allies enjoy a considerable support base among certain sections of people. In the summer of 2008, the Bangladesh Supreme Court ruled that children born after 1971 to Urdu'"speaking Bihari Muslims -- a euphemism for Pakistani stranded in Bangladesh, were to be granted Bangladeshi citizenship.19 It is a common knowledge that Urdu-speaking Bihari Muslims actively assisted the Pakistan army in its orgies of rape and murder. So their offspring who acquired citizenship of Bangladesh by virtue of the 2008 Supreme Court ruling naturally have an inborn affection for Jamaat and its allies for being pro-Pakistani support base. Therefore, the Urdu-speaking Bihari Muslims who have achieved the title of "New Citizens" of Bangladesh form a formidable support base of Jamaat. The inhabitants of Mahammadpur belong to that community of New Citizens of Bangladesh. The politics of destabilization by "the enemy within" has become an established truth in Bangladesh. Conspiracies against the secular forces are hatched daily in and around the huge slum of Mohammadpur and many similar such settlements across the country.20

However, it is not the fact that only the new citizens support the Jamaat. Several other sections of Bengali Mussalmans harbour support for Jamaat and its Islamic allies. With the active support of Jamaat-e-Islami BNP had won 60 per cent of the votes in the municipal elections in Sylhet, Barisal, Khulna and Rajshahi. According to the National Election Commission, about 1.2 million voters, who constituted at least 80 per cent of the total population of the above-mentioned four districts went to the polls. In general, the BNP candidates got 60 per cent of the votes against 40 per cent of the Awami League candidates.21 Jamaat which had no candidates in any of the four cities had proved that it had a strong support base among the population.

So long as Jamaat enjoys formidable support base among the population, every scope remains open for Jamaat to use issues like the installation of a caretaker government to commit acts of violence and therefore fulfill its ulterior motives. After all from the above discussion hardly any doubt remains about the fact that the installation of a caretaker government was not the real cause behind Jamaat and BNP"s act of organizing country-wide violence before the general election of 2014. Their actual motive was not to prepare the ground for a free and fair election and thereby strengthen democracy in Bangladesh, rather their objectives were "i. To put an end to the trial process of the war criminals of the 1971 Liberation War. BNP, inspite of being a secular political party supported this demand of Jamaat for its remarkably large dependence on the latter for the sake of political survival; ii. Jamaat wanted to destroy the Hindu vote Bank by terrorizing and forcefully evicting the Hindus from Bangladesh; and iii. Finally Jamaat wanted to destabilise the society and economy of Bangladesh to render them completely unmanageable for the Awami League Government.

Therefore, time has come to spread proper awareness among the people to enable them realize the intentions of Jamaat hidden behind their apparent face of benevolence. Above everything else they must know their constitution which categorically forbids the formation of political parties on the basis of religion.22 So parties like Jamaat-e-Islami which sustain their existence by using religion as the sole capital do not possess any bright future in the politics of Bangladesh. At the same time it is equally true that BNP will have to significantly reduce its dependence on Jamaat and revive its secular image for the sake of a legitimate existence in Bangladeshi politics.

So far as the question regarding who should spread the necessary awareness among the people is concerned, the young protagonists, especially University students and their leaders in Bangladesh who have been involved in many national struggles in the past to achieve people"s rights, the nation"s independence and finally to restore democracy can be certainly expected to play a positive role in this regard. Besides them, several progressive people, pro-liberation and secular intellectuals, doctors, professors and other civil society actors can also play a significant role in this context.

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Liberal-Religious Ideology of Sufis and their role in the Development of Urban Centres in Medieval Rajasthan

Jibraeil

The fundamental ethos of Sufi ideology rested on the relationship of love that exists between God and man. They helped in developing a more humanitarian approach in religious life with a stress on service to mankind and a belief that the love of God was not possible without love for mankind. The Sufis unlike the Ulema, did not keep themselves aloof from the Indian masses. They knew Arabic and Persian but adopted the local idiom, customs and traditions and preached the message of love and universal brotherhood in the local languages so that these percolated to the masses. Thus, they played a greater role in spreading the universal values of Islam than the doctrinaire Ulema.1 Most of the Sufis were firmly rooted in the system of Islamic belief and practice. Serious disagreements prevailed between them and the Ulema over many ritualistic aspects of religion and among the Sufis themselves, but no Sufi ever questioned the basic principles of the Islamic faith. A Scholars working on ideological resemblances between Sufis and Bhakti saints, mentioned various patterns of interaction between the Sufis and the Bhakti saints in northern India during medieval period. There is a general consensus among scholars that nirguni monotheistic saints like Kabir, Nanak and Dadu were closer to the Sufis in ideological and theological terms than the saguni Vaisnava Bhaktas who believed in divine incarnations and image worship.2 Â Â Mohammad Habib opined that †we do not find any anti-Muslim slant in Kabir Das' and the great Hindu saints who came after him. They tried to find what was best in Islam and Hinduism and to reconcile the two3.

This kind of study of Sufis and Sufism is attracting the attention of historians. Scholars of medieval India have worked extensively on this theme and the issue still attracts lively scholarly debates. The concept, values and meanings of Sufism have been explicated not only by the scholars in their works but also defined in many dictionaries of the world. A dictionary of Islam defines Sufiyah as a man of the people who processes the mystic principles of Tasawwuf. Such men in popular parlance were known as the Sufis. The origin of the word Sufi can be traced to various roots, for example, to the Arabic Suf which means wool. The word Sufi is also beilieved to be derived from the Arabic Safu/Safa, meaning purity, with reference to the effort to attain metaphysical purity4. In this regard undoubtedly their role in spreading the message of love and devotion made them popular among different strata of people. Thus, it can be safely argued that the Sufis played a significant role in Indian society and culture and were the great promoters of peace, communal harmony, brotherhood and tolerance. As intolerance rears its ugly head throughout the world the humanistic teachings of the Sufis are needed to alleviate the sufferings and promote harmony. They preached practiced and personified tolerance, love for all, irrespective of their caste, creed, sect and colour and above all the divine humanism. One of the most significant areas of Sufi

contribution was the development of urban centres. This paper seeks to explore the linkage between sufi ideology and the growth of urban centres in the context of Rajasthan.

The large number of devotees that the sufi saints commanded played a constructive role in the process of urbanization. At the initial stage the saints preferred to stay in remote areas but later on their popularity made these areas populous paving the way for the foundation of big urban centres. These large settlements containing large number of people attracted the attention of the traders and shop-keepers. Even the followers of the saints themselves adopted some small time trading activities for their livelihood. While Islam too accepted trade and commerce as a preferred profession, Sufi settlements gave further fillip.5 Gradually big markets were developed as the number of devotees increased and the settlements expanded.

Thus, the commercial enterprises, a prerequisite for sustaining any urban centre were embedded in the Sufi philosophy and catapulted the growth of urban centres.6 Those regions where the Sufis established their Khanqahs and after death (wafaat) their mazaars (mausoleum), attracted large to flock to the town and cities, giving rise to urban population.7 These activities the centres welcoming prosperity and even today is advantageous for those people who are directly or indirectly involved in such activities.

Apart from the residential houses for the laity, construction, of reservoirs, bazaars, mosques, sarais, building tanks, wells, hospitals, madarsas, maktabs, gardens, street and other public utility works would also have to be undertaken.8 The communication system, too, would have need overhauling, linking the town with other major urban centres of the region.9 The course of development was also contingent on the extent to which the kings wished to invest in a particular town.10

The information about the Sufi saints and their activities in Rajasthan is available from a plethora of sources. The sufis first stepped in the province before the coming of the Turks in India. They had started preaching in the western and northern outskirts of Rajasthan from 8th century onwards. Among the prominent Sufis who visited this desert state were Syed Roshan Ali, Syed Mohammad Tahir, Syed Anas Mashhadi and Hamiduddin Rehani in last dacade of the eleventh century, A.D.11 They had visited Ajmer, Khatu, Didwana, and Nagaur respectively. Even after the conquest of India by the Turks, Sufism continued to flourish in the different centres of the country.12 For a better understanding of the theme, the paper is divided into three parts. First: Ajmer a great centre of Chishti Silsila; Second: Nagaur a centre of several Sufis and Third: Other centres of Sufism in Rajasthan.

I

Khwaja Moinuddin Chishti came to India from Ghazni. He travelled in A.D. 1191 from Ghazni to Lahore and from there to Multan then to Delhi and finally settled down at Ajmer.13 His followers formed the popular Chishtiya Order.14 He commanded respect from all sections of the society and continue to do so even today. It is very significant that during the course of invasion of the Turks

and expansion of missionary activities, Muslim traders, craftsmen and soldiers also settled down in and around Ajmer, Nagaur etc. This in turn encouraged construction of mosques, tombs.15 Ajmer, is centrally situated in Rajasthan, and was known by various names16, founded at the foot of the hills on which stands the renowned fort now called Taragarh. In a final battle, Prithviraj-III was defeated by Mohammad Ghori in 1192 A.D. who took possession of Ajmer17. After a long time, Akbar obtained its possession and made it headquarter for his operations in Rajputana and Gujarat. Ajmer enjoyed a sort of peace during the Mughal rulers18. According to Akbarnama19, Akbar visited Ajmer several times, and consequently the route between Agra to Ajmer developed. Large numbers of sarais were constructed for the benefit of traders. These sarais were furnished with lodging, wells, mosques, muezzins and imams, separate boards for the Muslims and Hindus and fodder for their animals20. Akbar walked from Agra to Ajmer, covering about 10 or 12 Kos (25 to 30 miles) in single day and prayed for son.21 A list of halting places 22 are mentioned below.23 (See Map-I)

- 1. Mandhaker (Medhakar/Mindhakar)
- 2. Fatehpur
- 3. Passed Khanua, halted near Juna
- 4. Koraha
- 5. Basarwan (Bhasawar/Bhusawar)
- 6. Toda (Toda Bhim)
- 7. Kalawali (Karauli)
- 8. Kharandi
- 9. Disa (Dausa/Daosa)
- 10. Passed Hansmahal and encamped near Phulmahal
- 11. Sanganir (Sanganer)
- 12. Near Neota (Niota)
- 13. Jhak near Muizzabad (Mozabad/Muzamabad)Sakhun (Sakoon)
- 14. Kajbul (Khajpur)
- 15. The Holy dwelling of the Khwaja in Ajmer

Map-I: Journey of Akbar from Agra to Ajmer based on Akbarnama24

Abul Fazal states that the perfection and miracles of the Khwaja were often the theme of discourses in the assemblies of His Majesty. This suggests that the dargah of Khwaja Moinuddin Chishti had gained a significant position in the religious circles even before the advent of the Mughals. The popularity of the dargah reached the rural areas, too. While on a hunting expedition at Medhakar/Mindhaker in January 1562, the young Emperor heard some minstrel singing deities about the glories and virtues of the great Khwaja of Ajmer. As Akbar was a seeker of divine truth, the impact of these songs made him ecstatic. In spite

of the pleas of his followers against going to remote areas, where there are dangers lurking at every corner, he left for Ajmer with a few attendants, sending news to Maham Anga, and other royal paraphernalia to join him by way of Mewat25.

Akbar reached Ajmer and spent several days there in devotion and humanitarian works. He distributed gifts among the attendants of the Shrine.26 His Majesty (HM) also arranged for the management of the Shrine and for the treatment of pilgrims and for the erection of mosques and Khanqahs in the territory27. In his third visit to the Shrine, an order was issued for repairing and enlarging the fort of Ajmer. He also constructed dwellings and gardens by the order of the nobles and officers28. Badaoni said that during the period of Akbar, on the Agra â€" Ajmer route a lofty college and high and spacious palaces were built on the road. His Majesty's extreme devotion induced him every year to go for a pilgrimage to that city and so he ordered a palace to be built at every stage between Agra and Ajmer and a pillar to be erected and a well sunk at every kos which provided both shelter and water to the weary traveller.29 Thus, the annual visit of Akbar to the Shrine, naturally enhanced its prestige and led to the development of the Shrine. Abul fazal also professes great regard and love for the Chishti saints. 30 Every winter in honour of Khwaja and Miran Sahib a fair (urs) was held, at Ajmer. It attracted thousands of pilgrims from all over India.31 It is significant that the Hindu peasant festival was celebrated at dargah by the Muslims also. On the occasion of Holi, the Hindus assembled at the main gate of the dargah, reciting verses in praise of Khwaja Sahib, and rubbed gulal (red powder) at the steps of the gate. On the occasion of Diwali lamps were lit at the dargah by the Hindu devotees, 32 and once the dargah was illuminated by its officials on this festival. 33 Supply of rose flowers and sandal, etc. by the Hindus must be taken note of 34

The frequent visits of the rulers (especially Akbar) to Ajmer benefited the people settled around it. He initiated construction activities in and around the dargah. Large numbers of buildings were constructed by his order. This created employment opportunities for large number of city-dwellers. Artisans, masons, building workers, water-carriers and stone-cutters got employment. Employment opportunities must have attracted large number of craftsman and skilled labourers from outside Ajmer. This enlarged the urban population of the city.

II

Nagaur had been a well known centre of Sufis and presently it is considered as the heritage town of India in general and Rajasthan in particular.35 It is said that this gasba reached its

peak during the period of Shaikh Hamiduddin Nagauri (Chishti Silsila) and Qazi Hamiduddin Nagauri (Suhrawardiya Silsila). After that it was developed as the big mart town and junction of trade and commerce.36

Nagaur is the chief town of the same name in Jodhpur division of rajasthan and lies in the latitude 27o12'N and longitude 73o44'E.37 Nagaur was a place of great Â antiquity, 38 and being situated in the centre of Rajasthan; it shares its border with several other districts of the state. On the north it is bounded by Bikaner and Churu, on the east by Sikar and Jaipur, on the south by Ajmer and Pali and on the west by Jodhpur.39 It is known in history as an important centre of Jainism 40 and Sufism 41. After the defeat of Prithviraj-III in 1192 by Mohammad Ghori, it passed into the hands of the Muslim rulers, who governed this place through a number of Turkish governors from 1195 A.D.onwards42.According to Isami's Futuh-us- salatin, Qazi Hamiduddin Nagori was appointed as gazi (Justice) of Nagaur, after the second battle of Tarain (1192). Nagaur was also the mint town under the Muslim Sultans of Delhi43. According to different sources, minting of gold, 44 silver, and copper were much more familiar in the period of Sultan Shamsuddin Iltutmish45, Ghiyasuddin Balban46 and mughal emperor Akbar47. Firoz Khan son of Shams khan Dandani, the founder of Khanzada Dynasty of Nagaur was also involved in minting the tanka coin at Nagaur in A.D.1433.48 The above information shows the importance of Nagaur in medieval Rajasthan. At the same time the qasba was a prominent religious centre for the Jain while from very early times, even after the establishment of the Muslim rule, the activities of Jainism continued and the Jains constructed temples over there.49 With the Muslim conquest of Nagaur, the influence of Islam is also noticed. The famous saints Rehani, Shaikh Hamiduddin Nagauri and Qazi Hamiduddin etc. resided at Nagaur and propagated the teachings of love and devotion.50 Many were attracted towards the faith and converted to Islam. Prominent among them was Rai Bisala, a feudatory of Prithviraj â€"III. After his conversion, he also built a mosque.51 In subsequent periods, several mosques were constructed.52

Nagaur was one of the important Sufi centres of Rajasthan and was well connected with other Sufi centres like Ajmer. The expansion of routes in any region depends on numerous factors; particularly its geographical conditions favourable to traveling, the volume of trade, the nature of occupation of the bulk of the people and the attitude of the state.53 Besides these, an important factor in the trade system is the travellers and the merchants, who played a vital role in the exploration of routes. They are the sort of people who made the world known by moving relentlessly from east to west and north to south.54 With the coming of the Turks and Mughals and with the industrial and agricultural development,

attention was given to Rajasthan traffic, in order to join new marts or to find new roads for marching armies, traders etc55. Thus, the town is a good marketing and trade centre for the adjoining rural population. Muslim families of the town were also known for their expert knowledge of dyeing and printing of chundaris and saris56.

Its location on the Mughal highway and trade routes also proved favourable for its growth as an urban centre. A significant example is explored. A trader of Nagaur carried mustard (sarso) from Nagaur and sold it to Multan and further carried cotton from Multan and sold these to Nagaur. The importance of that particular trader is also mentioned in the Persian sources that he was involved as a mediator for the correspondence between Shaikh Bahauddin Zakaria Suhrawardi of Multan and Shaikh Hamiduddin chishti of Nagaur.57 This information proves that Nagaur was connected to Multan by trade route. Besides these, many more routes were extremely important both from battles and trading point of views. A route from Delhi to Malwa passed through Gwalior and Nagaur.58The important routes that passed through Nagaur can be shown below:

(A) External Trade Routes (based on Epigraphic & Persian sources): (1) Nagaur to Multan59 This route frequently used by a trader (See Map-II) (2) Delhi to Malwa60 Gwalior and Nagaur attached with this route. (3) Agra to Nagaur61 Agra – Tonk – Toda62 – Nagaur. (4) Mewat to Bikaner63 Mewat Region – Nagaur – Bikaner.

Map-II

- (B) External Trade Routes (based on Persian, Rajasthani & other Sources):,
- (1) Multan to Jodhpur64: Multan-Bahawalpur-Pugal-Bikaner-Nagaur-Jodhpur.
- (2) Jodhpur to Kashmir65: Jodhpur-Nagaur-Hardesar-Nohar-Sirsa-Bhatinda-Amritsar-Kashmir.
- (3) Bikaner to Deccan66 : Bikaner Nagaur –Merta-Bundi-Kota-Jhalara Patan-Ujjai-Deccan.
- (4) Delhi to Ahmadabad/Gujarat67 : Delhi-Narayana-Narhad-Reni-Nagaur-Ajmer-Ahmadabad/Gujrat
- (5) Agra to Ahmadabad/Gujarat68Â Â : Agra-Nagaur- Ahmadabad/Gujarat
- (6) Ajmer to Ahmadabad69: Nagaur was connected to this route.
- (7) Nagaur to Ayodhya70 : Nagaur-Ajmer-Ayodhya.
- (8) Ajmer to Jodhpur71 : Ajmer-Nagaur-Bikaner-Jodhpur.
- (C) Internal Trade Routes (based on Persian, Rajasthani & other Sources):

There were many internal trade routes which were connected to the important towns (Sufi centres) of Rajasthan. The routes were highly beneficial to the traders, banjaras, and provided various types of transport facilities, if needed. The important internal routes are mentioned below:

- (1) Nagaur to Pugal: Nagaur-Bikaner-Pugal72
- (2) kota to Nagaur : kota-Bundi-Deoli-Ajmer-Merta-Nagaur 73
- (3)Bikaner to Jaipur: Bikaner-Nagaur-Rupnagar-Jaipur74
- (4)Bikaner to (Jodhpur): Bikaner-Nagaur-Khiwasar-Jodhpur(Mandor)75
- (5) Bikaner to Pali: Bikaner-Nagaur-Jodhpur-Pali76
- (6) Bikaner to Udaipur : Bikaner-Nagaur-Pali-Desuri-Udaipur77
- (7) Rajgarh to Pali: Rajgarh-Churu-Nawalgarh-Didwana-Nagaur-Pali78
- (8) Jaisalmer to Jaipur: Jaisalmer-Pokaran-Phalodi-Nagaur-Rupnagar-Jaipur79
- (9) Jhunjhunu to Pali: Jhunjhunu-Fatehpur-Ladnun-Didwana-Nagaur-Pali80
- (10) Ajmer to Anupgarh: Ajmer-Merta-Nagaur-Bikaner-Mahajan-Anupgarh81

The above trade routes were helpful in the growth of both internal and external trades of Nagaur and Ajmer during the medieval period. It was because of trade routes that the traders could frequently move with their goods, not only in Nagaur, Ajmer but other parts of Rajasthan as well as throughout India.

Apart from these, several buildings were constructed and mosques were built during the reign of Mohammad bin Tughlaq, Shams Khan, the founder of Khanzada dynasty and the mughal emperor Akbar. These are now the tourist places. Details are mentioned below:

Sultanate Period: Atarkin ka Darwaza, the most important construction during the reign of Mohammad bin Tughlaq. Presently it is known as Buland darwaza, the main entrance gate of shrine of Shaikh Hamiduddin Nagauri.

Khanzada Dynasty: Shamsi Mosque, Shamsi Talab, Shamsi Idgah, Teen Darwaza (Tripoliya) and Tomb of Shams Khan dandani (Kala Gumbad).

Mughal Empire: Akbari Masjid, Akbari Jharna, Ginani Talab, Shahjahani Mosques (I and II). Also many heritage buildings were constructed in the fort of Nagaur and in the qasba by Rathor rulers.

Following are the main Sufi saints who either visited or permanently settled at Nagaur.82

Hamiduddin Rehani: His Shrine is situated near Bakhatsagar. He constructed a building which even today exists at Nohars of Oswals in Nagaur.

Qazi Hamiduddin Nagauri: He was the founder of Suhrawardiya silsila in Nagaur. He was an eminent scholar, appointed as qazi, by Mohd. Ghori, was the first Qazi of Nagaur, continued on his post till the end of the reign of Iltutmish83. After the death of Iltutmish, Qazi, finally, shifted to the khanqah of Khwaja Bakhtiyar Kaki in Delhi. He died here and was buried in November 1246 A.D.84 Even today the existence of Suhrawardiya Silsila is present at Mohalla Suhrawardiya and at village Rohel Qaziyan near Nagaur.85

Sufi Shaikh Hamiduddin Nagauri (Siwal or Suwali): He was an eminent scholar and murid of Khwaja Moinuddin Chishti, and was appointed at Nagaur for the preaching of practices of Chishtia silsilah.86 His means of subsistence was a plot of land about the size required for pitching a tent. The Sheikh cultivated this himself, in what appears to have been a scientific and intensive way, and did not desire anything more than what the land produced.87 He was very much involved in providing education to the persons residing in and around Nagaur. Sultan of Bengal, Ghiyasuddin (1367-1373) was educated under his tutelage.88 Thus, the murids and the family member of Chishtia Sufi Hamiduddin Nagauri continued preaching at Nagaur during the period of Mughals and even continued later.

Shaikh Fariduddin Nagauri: He was the grandson of Shaikh Hamiduddin Nagauri. Died in Delhi during the reign of Mohammad-bin-Tughlaq.89

Shaikh Ahmad Khattu: In spite of Chishtia and Suhrawardiya, Maghribi Silsila was also established in a pargana Bara Khattu in Rajasthan. Its founder was Baba Shaikh Ishaq Maghribi, who was related to the African community and settled at Khattu.90 As a boy he received instructions from Baba Ishaq and lived there with him for a number of years, Baba Ishaq died and was buried in a grave which was dug during his illness under his own supervision.91 Shaikh Ahmad set out on pilgrimage to holy places in Arabia, Macca (for Haj) Iraq & Iran. He travelled to Arabia and stayed at Madina, after that returned to Delhi during the reign of Firoz Shah Tughlaq. From Delhi, he went to Khattu again and finally, he settled at Sarkhej in Gujarat by the request of Zafar Khan, the sultan of Gujarat.92 Here he died and was buried. His Maqbara was constructed by Sultan of Gujarat.93

Shaikh Kabir Chishti: He finally settled in Ahmedabad. He died and was buried there.

Khwaja Hussain Nagauri: He was one of the descendants of Shaikh Hamiduddin Nagauri, visited the court of Sultan Ghiyasuddin (AD 1469-1500) of Malwa to see the heir of the

Prophet. During his return journey, the Sultan offered a huge amount which the Shaikh reluctantly accepted but spent the whole amount in the construction of the mausoleum of Khwaja Moinuddin Chishti of Ajmer and Khwaja Hamiduddin Nagauri of Nagaur.

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Other Sufi CentresÂ

Narhad Town: That it was a flourishing town in the past is clear from the old remains of temples, images and other buildings.94 In the 14th century it was a mint town but remained a place of pilgrimage in early and later medieval period. This place was ruled by the Pathans in the 14th and 15th centuries, a famous mosque was built during the reign of Pathans.95 The Piraji of Narhad was the Diwan of Moinuddin Chishti of Ajmer. His name was Fariduddin Shakkerganj. During the rule of Pathan, many wells were constructed for the purpose of cultivation.96

Fatehpur Town: In this town there is a dargah of Pir Haji Nizamuddin Chishti (Nazmuddin),97 where an annual fair (urs) is held.98 Here, for commercial purpose, the famous Churan Chatni, Ayurvedic Medicines, agarbatti, iter, zafran, panmasala and candles were sold and also exported.99

Sikar Town: There is a dargah of Hazrat Shah Wali Mohammad Chishti, where an annual urs is held.100

Jhunjhunu Town: According to the sources, the family members of the Shaikh Kamaluddin dispersed and settled at different places considered as Jhunjhunu, Sikar and Fatehpur.101 Shaikh Abdul Qadir was contemporary of Akbar who gifted a mauza Bakara at the distance of 3 kos of southern of Jhunjhunu to Shaikh.102 A madarsha was started in Jhunjhunu town namely Qamrul Islam, after a well known and greatly respected Muslim saints of the district, Hazrat Shah Qamruddin.103

Singhana Town: Shah Ghulam Imam Nickname Shaikh Manu, died in 1793, his mazaar is situated in the area of qasba Singhana.104

Pali Town: A Chishti saint Shaikh Ghulam Moinuddin nickname Chandshah was familiar and his mazaar is situated in the area of Pali.105

Kapasan Town: Shaikh Abdurrazzak was born at a village of Gujarat and involved in devotion in the areas of Rajasthan and finally settled at a village Kapasan in Mewar. Now popularly known as Deewanashah. Earlier Kapasan was a small village but after his death a shrine was constructed and now it is developed as a town. 106

Galiakot: It is situated on the banks of the Mahi River and about 50 km south – east of Dungarpur town and is the important Bohra Muslim Pilgrimage centre of the region 107. This town is famous for the tomb of the saint Syedi Fakhruddin, whostarted to spread the message of prophet of Islam in the medieval period. Each year, thousands of Daudi Bohra devotees and many more Muslims assemble here from all over the country at the time of the annual urs, which is held from 27th day of Muharram, the first month of Hijri calendar(Mohammedan year) to pay homage to the saint108. Syedi Fakhruddin was a highly religious person with an ascetic temperament. He was known for his learning and saintliness 109. In the course of his wandering; he died at Galiakot village and was burried there. the village has since then become a place of pilgrimage for the Daudi Bohras110. The major work on the shrine started about 400 years ago, and the present shape to the dome was given in around A.D. 1954111. In the year of 1968, the shrine of Fakhruddin at Galiakot was visited by 12,000 devotees during the first week of the month of May, when the urs was held 112. Besides the Bohras, others are also visiting this centre. Due to the frequent visits of the Bohra Muslims from the different corners of Rajasthan as well as the out side of the state i.e. Gujarat and Surat113. Thus, it took the designation of a big town and developed as a trading centre which is connected by a trade route of Dungarpur to Banswara onwards.

Above is a cursory survey of the Sufi activities in Rajasthan. The teaching of the Sufi saints had a great impact on the people of different social strata irrespective of religion, caste and creed. Gathering of large number of people in and around the seat of the dargah gave boost up to the new settlement. Around these small trading activities were started and gradually big markets were developed as the number of devotees increased and the settlement was expanded. On the occasion of annual celebrations (urs) and the muhrram large number of pilgrims coming from outside also gave impetus to the trading activities. The devotion of the Mughal rulers and local zamidars to the saints also played a significant role in the development of a place into urban centre. Their construction activities created employment opportunities for different kinds of people. Large number of skilled and unskilled workers gathered there and enlarged the population. Lastly these centres became the place of love and affection. Adoption of local customs and traditions by the saints also played an

important role in promoting the concept of brotherhood which also became an important factor for the expansion of the Sufism in the urban centres.

Notes and Referances

- S.M.Azizuddin Hussain, â€~Sufis and Communal Harmony A Case Study of Indian Sufis', published in Negotiating Religion Perspective from Indian History, edited by Rameshwar Prasad Bahuguna, Ranjeeta Dutta and Farhat Nasreen, Manohar, Delhi, 2012, p. 388.
- 2. This kind of insights of scholars highlighted by Rameshwar Prasad Bahuguna in his article †Understanding Sufi-Sant Interaction in Medieval India', published in Negotiating Religion Perspective from Indian History, op., cit. p. 217 and 212.
- 3. A lecture on †Some Aspects of the Foundation of the Delhi Sultanate' was delivered by Mohammad Habib on October 26, 1966 at Kirori Mal College, on Professor K.M. Ashraf
- 4. Memorial Lecture. This article now has been published in a compiled article volume (book) of Professor K.M. Ashraf Memorial Lecture entitled Authority and Challenges, Aakar Books publication, Delhi, 2014, p. 29.
- 5. S.M. Azizuddin Hussain, †Sufis and Communal Harmony A Case Study of Indian Sufis', published in Negotiating Religion Perspective from Indian History, op., cit. p. 383.Cf. Thomas
- 6. Patrick Hughes, Dictionary of Islam, Rupa, Delhi, 1993, pp. 608-09.
- 7. Neeru Misra, Sufism: The Social Bond in Medieval India an Introductory Articles of Sufis and Sufism, edited by Neeru Misra, Manohar Publication, Delhi, 2004, p. 19. [The Prophet himself was before his mission, a trade and commerce has found wide recognition in Islamic and Sufi literature]. See Jibraeil, †Nagaur: A Trading Junction in Medieval Rajasthan', published in a proceeding entitled History of Marwar prior to Rao Jodha, edited by Mahendra Singh Nagar, Rajasthani Granthagar Pub., Jodhpur, 2011, pp. 215-226. Another article of Jibraeil, †Contribution of Sufis in the growth of Urban Centres in Rajasthan during the Eighteenth Century', published in a proceeding entitled Sufi Movement in Rajasthan, edited by S.M.Azizuddin Husain, Idarah-i-Adabiyat-i-Delli Â Delhi Pub., 2007, pp.62-75.
- 8. Neeru Misra, Sufism: The Social Bond in Medieval India An Introductory Article of Sufis and Sufism, op., cit., p. 19.

- 9. M.A. Khan, â€~Sufis and their Contribution in the process of Urbanization', an article in Sufis, edited by Neeru Misra, Op., Cit., p. 93.
- 10. H.K. Naqvi, Urbanization and Urban Centres under the Great Mughals, IIOAS, Simla, 1972, pp. 5-8.
- 11. Ibid.
- 12. Ibid. p. 9. See Jibraeil, †A Study of Towns Enroute from Agra to Ajmer Based on the Akbarnama', published in a journal Juni Khyat, edited by B.L.Bhadani, Marubhumi Shodh Sansthan, Sridungargarh (Bikaner), 2011, pp. 85-95. Also see articles of Z.A. Khan, †In Pursuit of Mughal Highways: A study of Road Alignments Based on the Kos Pillars', published at the 45th Session of IHC, Annamalai, 1984, pp. 320-329.
- 13. Khaleel Tanveer, â€ Nagaur Ke Sufi Aur Unka Yogdan' (Hindi Article) in Nagaur Ka Rajnitik Aur Sanskritik Vaibhav, edited by D.B. Ksheersagar and Naval Krishan, Jodhpur, 1998, p. 75. [He cited Ifazat-i- Hamdi (Urdu), p. 7: But still needed verification of the dates].
- 14. Neeru Misra, Sufism: The Social Bond in Medieval India An Introductory Article of Sufis and Sufism, op., cit., p. 17.
- 15. Ibid. p. 15.
- 16. Ibid. pp. 25-26. (It appears that the Chishtia order derived its name from the Chisht town of Afghanistan which would have been the dwelling place of several Sufi saints of order).
- 17. G.N.Sharma, Rajasthan through the Ages, Vol. -II, Rajasthan State Archives, Bikaner, 1990, pp.337-38.
- 18. K.C. Jain, Ancient Cities and Towns of Rajasthan, Delhi, 1972, p. 130.
- 19. Ibid. p. 303.
- 20. Ibid.
- 21. Abul fazal, Akbarnama, translated into English by H. Beveridge, Vol. II, rpt., Delhi, 1993, pp. 240-43.
- 22. H.K.Naqvi, Op., Cit., p. 66.
- 23. Ibid.
- 24. Abul fazal, Akbarnama, Op., Cit., pp. 510.
- 25. Ajmer is 228 miles, west of Agra.
- 26. Jibraeil, †A Study of Towns Enroute from Agra to Ajmer Based on the Akbarnama', Op., Cit., 2011, pp. 85-95.
- 27. Abul Fazl, Akbarnama, Vol.-II, op. cit. p. 510. Also see attached Map-II which is prepared as Journey of Akbar from Agra to Ajmer.
- 28. Abul Fazl, Akbarnama, Â op. cit. p. 510.-11.

- 29. Ibid.
- 30. Ibid. pp. 516-17.
- 31. Al-Badaoni, Muntakhabut-Tawarikh, Vol-II, translated into English by W.H.Lowe, p. 176.
- 32. Abul Fazal, Ain-i-Akbari, text-III, p. 202, English translation by Col. H.S. Jarrette, Vol-II, Delhi, Edt. III, 1978. p. 388.
- 33. G.N.Sharma, op., cit., p.338.
- 34. S.L.H. Moini, †The Hindu and the dargah of Ajmer', An article in Art and Culture, edited by A.J.Qaisar and S.P.Verma, Jaipur, 1993, pp. 203-220. [In the function of dargah some of the post were enjoyed by Hindus like; Peshkar of dargah, many Vakils, Mukhtars and Mutasaddis of the diwan and Mutawalli such as Asirdas, Bhim Singh, Lakhmi Narayan and Amrit raj etc.]
- 35. Ibid.
- 36. Ibid. p. 220.
- 37. See the Survey report of a project entitled " A Physical Survey of the Secular and Religious Buildings of Qasba Nagaur with Special Reference to Water bodies During Medieval Periodâ€, submitted by Jibraeil to the Mehrangarh Museum Trust, Jodhpur, in 2011.
- 38. Jibraeil, â€~Nagaur: A Trading Junction in Medieval Rajasthan', Op., Cit., pp. 215-226.
- 39. Rajasthan District Gazetteers, Nagaur, edited by K.K.Sehgal, Jaipur, 1975, pp.456-57.
- 40. K.C. Jain, Op., Cit., p.242 (Nagaur was known by various names such as Nagapura, Nagapattana, Ahipura, and Bhujangangagara).
- 41. Rajasthan District Gazetteers, Nagaur, Op., Cit., p.1
- 42. K.C. Jain, Jaina Sources for the History of Nagaur, pub. in "Nagaur ka Rajnitic aur Sanskritic Vaibhavâ€, Op., Cit., p.128.
- 43. Â Many Persian Source such as; Sarur-us-Sudur, Ain-i-Akbari etc. For details see M.H.Siddiqui, Madhya Kaleen Nagaur ka Itihas (Book in Hindi), Jodhpur, 2001.
- 44. A K.C. Jain, Ancient Cities and Towns of Rajasthan, op. cit., p.242
- 45. Â Ibid.
- 46. Â Its weight was 70.6 grain (1 grain=0.0648 or 1.5 Ratty).
- 47. Advard Thomas, "The Cronicals of the Pathan Kings of Delhiâ€, p.78. A.B.M.Habibullah, The Foundation of Muslim Rule in India. 290 (Also see an article of M.H. Siddiqui, â€~Madhyakaleen Nagaur ke Pramukh Shrot (AD. 1260-1752)', pub. in "Nagaur ka Rajnitic aur Sanskritic Vaibhavâ€, Op., Cit., pp.6-13.

- 48. Shoshani Museum of Lahore still have some of the coins which were minted by Balban at Nagaur (M.A. Chuqtai, "Nagaur a Forgotten Kingdomâ€, Bulletin of the Deccan College
- 49. Research Institute, Poona, Part-2, No. 1-2, November, 1940A.D.), p.167.
- 50. Abul Fazl, Ain-i-Akbari, Part-I, pp.32-33. English translation by H. Blockman. (Nagaur was declared a Sarkar by Akbar, while total sarkars were Seven under the Suba of Ajmer). The different types of copper coin of Akbar in nagaur were minted such as; dam adhela-half of the dam, pawala-one fourth of the dam, and damadi one eighth of the dam.
- 51. Nizamuddin Ahmad, Tabqat-i-Akbari, pp.201-202.Farishta, Tarikh-i-Farishta, p.32.
- 52. K.C. Jain, Ancient Cities and Towns of Rajasthan, op. cit., p. 247.
- 53. Ibid, pp. 249-50.
- 54. our survey team could not find out the mosque of Rai Bisal while still we are searching it.
- 55. K.C. Jain, Ancient Cities and Towns of Rajasthan, op. cit., pp. 249-50.
- 56. Availability of water in desert area is also valuable factor for the traders passing the town. Fascinatingly qasba Nagaur had seven talabs during medieval times. Even they are still alive.
- 57. PKS.Choondavat, †Trade Commerce and Medieval Routes of Nagaur', an article in proceeding of Nagaur Ka Rajnitik Aur Sanskritik Vaibhav, Op., Cit., p. 151.
- 58. Ibid.
- 59. Rajasthan District Gazetteer, Nagaur, Op., Cit., pp. 457-58.
- 60. K.A.Nizami, Some Aspects of Religion and Politics in India during the 13th Century, p.180 and comments no. 4.
- 61. Yahya-bin-Ahmad, Tarikh-i-Mubarakshahi pp. 34,166,193,217. G.N.Sharma, Rajasthan Studies, p.163. G.N.Sharma, Social Life in Medieval Rajasthan, p. 323. (Quoted by M.H.Siddiqui,
- 62. Madhya Kaleen Nagaur ka Itihas (Book in Hindi), Jodhpur, 2001).
- 63. K.A.Nizami, Some Aspects of Religion and Politics in India during the 13th Century, op., cit.
- 64. Yahya-bin-Ahmad, Tarikh-i-Mubarakshahi, op. cit.
- 65. Ibid. pp.192-193.
- 66. Toda is presently located 63 miles away in the south-west of Jaipur on latitude 2604' and longitude 75o39'. In a Rajasthani sources Arhasatta, it is mentioned as Toda bhim under

- 67. Rajputana Principality. Akbar also visited Toda, when started his journey from Agra to Ajmer (see an article of Jibraeil, "Contribution of Sufis in the Growth of Urban Centres in Rajasthan During the 18th Centuryâ€, Op., Cit., pp.62-75. Cf. Abul Fazal, Akbarnama, Translated into English by H. Beveridge, Vol.II, rpt., Delhi, 1993, pp.510-511.
- 68. Tarikh-i-Farishta, pp. 199-201.
- 69. Zakat Bahi, No. 81, V.S.1807/AD1750, RSA, Bikaner.
- 70. Sanad-Parwana-Bahi, No.25, V.S. 1838/AD. 1781, f. 77, Record of Jodhpur.
- 71. Sanad-Parwana-Bahi, No.25, V.S.1838/AD.1781, f.238, Record of Jodhpur (In my study, Ajmer was on the way of this route and comes after Merta, but scholars missed to plot it)
- 72. Dasrath Sharma, Rajasthan through the Ages, Part-1, pp.491-492 and 740.
- 73. Akbarnama, Part-II, pp.535-50.
- 74. M.H. Siddiqui, Madhya Kaleen Nagaur ka Itihas, Op., Cit., pp.257.
- 75. G.N. Sharma, Rajasthan Studies, p.164.G.N.Sharma, Social Life in Medieval Rajasthan, p. 324.
- 76. Abul Fazl, Akbarnama, Translated into English by H. Beveridge, Vol.II, op. cit, pp. 372-373.
- 77. Sava-Mandi-Sadar-Bahi,No.11,VS.1822/AD.1765,RSA,Bikaner.B.L.Gupta also mentioned in details about the internal trade routes of Rajasthan in his book â€~Trade and Commerce in Rajasthan').
- 78. Sanad-Parwana-Bahi, No. 21, VS. 1835/AD. 1778, f. 239 Jodhpur Records.
- 79. Sanad-Parwana-Bahi, No. 19, VS. 1834/AD. 1777, Jodhpur Records.
- 80. Sanad-Parwana-Bahi, No. 8, AD. 1768, Jodhpur Records.
- 81. Byav-ri-Bahi, No. 158, VS 1827/AD1770, RSA, Bikaner.
- 82. Sanad-Parwana-Bahi, No. 8, AD. 1768, Jodhpur Records.
- 83. Kagad-ri-Bahi, No. 6, AD1782, RSA, Bikaner.
- 84. Sanad-Parwana-Bahi, No. 13, VS. 1830/AD. 1773, f. 58, Jodhpur Records.
- 85. Sanad-Parwana-Bahi, No. 9, AD. 1769, Jodhpur Records.
- 86. Byav-ri-Bahi, No. 158, VS 1827/AD1770, RSA, Bikaner.
- 87. Khalil Tanveer, †Nagaur Ke Sufi Aur Unka Yogdan' (Hindi Article) in proceeding of Nagaur Ka Rajnitik Aur Sanskritik Vaibhav, Op., Cit., pp. 75-79.
- 88. Ibid and M.H. Siddiqui, op. cit. pp. 227-230.
- 89. Ibid. Cf. Ain-I Akbari, Part-III, p. 367.
- 90. Ibid. pp.230-31.
- 91. Ibid

- 92. Mohammad Mujeeb, The Indian Muslims, London, 1967, p. 151. [When the governor of Nagaur requested the Shaikh to accept a gift in cash and a grant of rent free land, for cultivation, of which he would make an arrangements. The Shaikh refused. The governor mentioned the matter to the Sultan and was asked to press the Shaikh to accept 500 silver tankas and the grant of a village. When the governor come with this offer, Shaikh said nothing and went inside his house, he told his wife about the Sultan's offer. His wife suggested him to reject this offer, while she had nothing with which to cover her head. Shaikh was overjoyed at this reply and went out and told the governor that he would not accept the Sultan's offer].
- 93. Khaleel Tanveer, op., cit., pp. 76-77.
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Hindi Cinema and the Freedom Struggle: 1912-1947

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Since the beginning of the 20th century cinema has emerged as an influential medium of information, entertainment, news, education and historical memory. The social importance of culture and identity in the modern world has opened new vistas for the study of cinema. Cinema is not only a powerful means of communication but also a mirror of society, a cultural agent of change and subject-matter and source of history. It is true that during colonial times many filmmakers were not able to express explicitly their political concerns and aspirations because of the obnoxious and politically inspired censorship policy of the British. But it should be kept in mind that the language of a motion picture is not restricted to dialogues alone; it is also about action, gestures, sentiments and symbolism. Most often these symbols are part and parcel of a certain social and historical context that they generate emotions and excite a large number of masses at the same time. These symbols play an important role in creating †appropriate emotional response or climate among the audience. TM1

Indian cinema began its journey during the oppressive colonial rule. Just like other industries, it was not given any kind of encouragement during that time. Moreover, the arbitrary and politically inspired censorship machinery of British Raj throttled any portrayals of democratic ideas and revolutionary spirit in the films. Many a times, Indian filmmakers resorted to the use of allegory and metaphor to convey the desired meanings.

India's connection with the celluloid began on 7 July 1896 at Watson Hotel in Bombay where Maurice Sestier, an agent of Lumiere Brothers - Auguste and Louis, founders of Cinematographe held the first screening of the motion pictures. India did not lag behind in terms of time as the first motion picture of the world was exhibited a few months earlier on December 28, 1895 at the Grand Cafe Boulevard des Capuchines, Paris, in the basement hall, named oddly enough Salon des Indes (the Indian Salon). Thus, India's tryst with the new medium began and later some Indians also plunged themselves in making short films. Harishchandra Sakharam Bhatwadekar (known as Sawe Dada) shot India's first motion picture in 1896 – a wrestling match – with a Lumiere camera. Such films were known as †topical'. Hiralal Sen of Calcutta was also a pioneer in this field.

Chronologically, the first Indian film was Ram Chandra Gopal (R.G.) Torney's Pundalik released on May 18, 1912 at the Coronation Cinematograph in Bombay. The film was based on the legend of a famous saint of Maharashtra and was defined as a charming religious theme, a popular Hindi play.2 It was a huge success and was shown along with a foreign film A Dead Man's Child. The Times of India wrote, "Pundalik has the power to arrest the attention of the Hindus." 3 Some film historians have contested Pundalik being the first indigenous feature on the ground that it was shot by an English cameraman named Johnson and screened along with a foreign film. But when we

analyze the facts like it was based on a story, specially made for the camera by the actors who took half of the bill of fare we can acknowledge it as India's first film preceding Dhundiraj Govind Phalke's Raja Harishchandra by a year. Moreover, employing of foreign technicians is in practice till now and double programmes too have been common for years.

The arrival of Raja Harishchandra of D.G. Phalke (1870-1944) or Dada Saheb Phalke as he is popularly known, on May 3, 1913 at Coronation theatre was a milestone in the journey of Indian cinema. Phalke also believed in the nationalistic doctrine of swadeshi. That was the period of the Swadeshi Movement and there were discussions on it in the public space. Phalke resigned from government job and took up an independent profession. He explained his ideas about cinema to his friends and to the leaders of the Swadeshi Movement.4 Phalke's pioneering and long lasting contribution to Indian cinema, very legitimately bestows him the title of 'Father of Indian Cinema'. Raja Harishchandra was the harbinger of the genre of mythological films.

In the 1920s, a number of talented people entered the field of cinema. All genres of films were attempted: historical, social, comedy and stunt. There was an emergence of studio system in this decade. The studios employed individuals on a monthly salary, on more or less permanent basis, and they covered all facets of filmmaking from acting, technical know-how to exhibition. By 1921, twenty one such studios existed in India.5 Some of these studios were big empires and in due course of time, they grew in size and influence. Cinema was also brought under the purview of Indian Cinematograph Act, enacted in 1918, which provided for censorship of Indian and imported films and licensing of cinema halls. The Board of Film Censors were established in the four port cities of Bombay, Calcutta, Madras and Rangoon (Burma was part of British India at that time) to examine the films for certification.

An important aspect of 1920s and early 1930s cinema is that the female lead roles were mostly played by Eurasians or Anglo-Indians as this profession was seen as degrading for women of respectable families. There were a number of instances where the anglicized names of the heroines were changed to Indian ones, may be, to make them more acceptable to Indians – Ruby Meyers was named Sulochana, Marien Hill as Vilochana, Renee Smith as Sita Devi and Mary Evans as Nadia – were some of leading heroines of 1920s and early 1930s.6

The journey of Indian talkie began on March 14, 1931 when full length talkie Alam Ara was released.7 The talkies in India were loaded with songs, dances and music. Even the earlier performing arts in India were full of dance and music. The tradition of Jatra, a form of itinerant theatre that borrowed tales from the epics, mythology and folk stories often with an objective to present a reformist – social or religious – message was very popular in Bengal during the 18th and19th centuries. The other variants of popular theatre were spread all over India – Nautanki in Uttar Pradesh, Tamasha in Maharashtra, Lila in Orissa, Swang in Punjab, Yakshagana in Karnataka, Kathakali in Kerala etc. - in which itinerant troupes moved from place to place to present their shows. The Indian cinema appropriated this heritage of song and dance and it became

a intrinsic characteristic of Indian films. In the initial days of talkies, number of songs in some films was more than fifty.8

Themes of Films (1930s and early 1940s)

Though cinema, since the beginning of the talkies, had diversified in terms of themes and subjects and varied presentation and details, yet they can be broadly classified into certain specific genres for our understanding. An attempt would also be made to analyze the undercurrents of the films so as to understand the hidden and deeper meanings they wanted to depict and project on screen.

Mythologies were a safe starting point as the themes of the films were familiar to the audience and their mythological and religious character appealed to the common psyche. These films dealt with the characters and events taken from the distant past, very often as inscribed in the epics and scriptures. The reverence for the heavenly deities was deep and abiding. When these Gods and goddesses appeared on the screen in flesh and blood from the cold pages of scriptures and epics and performed miracles, the illiterate spectators actually prostrated themselves beilieving these screen gods to be real.9 Â What was true of god was equally true of godmen. These were the latter day saints and devotees like Tulsidas, Surdas, Tukaram and many others all across the country. These holy men and women were not only endowed with the power to perform miracles but their life and teachings had a profound influence on the masses and were held in great reverence. Both mythological and devotionals inspired awe and reverence among the audience.10

The familiarity with the mythological tales, religious devotion towards gods, goddesses and saints and faith in divinity for performing miracles to provide solutions of problems in life all contributed to the popularity of this genre. Moreover, strict censorship norms for the films of socio-political nature by the imperialist government and fear of loss of capital among the producers discouraged them to depart from mythologies and venture into other themes. The popularity of the early mythologicals, aesthetically crude as they might have been, was a manifestation of the growing national consciousness. These popular legends of the gods and goddesses, familiar even to the commonest and poorest Indian, provided an oblique affirmation of the national sentiments against the threatened domination of an alien culture.11 The mythological films exhibited the ideals and values needed for social regeneration. The life story of Raja Harishchandra was parallel to the philosophy of Satyagraha, to endure suffering with belief in the final victory of good over evil.12 The popularity of mythological films also had an unexpected impact. The women of Indian middle class were permitted to go to cinema screenings in groups to see the mythological films and soak in the bhakti experience.

Historical and biographical theme was another important genre during the 1930s and early 1940s. The basic problem with the films based on the subject matter of important events of the past and propagating anti-imperialistic awareness was that they lacked a modern historical approach. This made them backward-looking and revivalist in nature.13 The so-called historical films were,

generally, a mixture of fact and fiction. A historical character or event was chosen and around that certain fictitious characters and events were added so as to appeal to the audience.

The formation of Progressive Writers' Association (PWA) in 1936 in Lucknow under the Presidentship of Munshi Prem Chand and the formation of Indian Peoples' Theatre Association (IPTA) in 1943 also influenced cinema. The PWA brought the young and aspiring writers and poets under its umbrella and became the first major cultural initiative to introduce political awareness and social realism. IPTA exerted some influence on the direction of cinema in 1940s and 1950s. The aim of the association was to create a theatre not only for the people but also of and by the people. Through its efforts, theatres came out of the closed halls to open skies.

The Gandhian movement had affected not only political but also social and cultural awareness of the people. Gandhi made the issues of untouchability, women's emancipation and Hindu-Muslim unity central to the freedom movement. His call to women to participate whole-heartedly in the non-violent struggle against the British witnessed an unprecedented number of women participating in the Civil Disobedience Movement launched by him in 1930. They left the seclusion of their homes and offered satyagraha, participated actively in picketing shops selling foreign liquor or cloth and marched shoulder to shoulder with men in processions. Thus, it brought a change in role and status of women. Gandhi's linking of social issues with national movement endeared him not only to intellectuals but also the common mass.

A number of filmmakers like V. Shantaram, Master Winayak, J.B.H. Wadia etc. were also deeply influenced by ideals of Gandhi and they also tried to portray some ideas through the medium of films. Achhut Kanya (1936) explored the social issue of untouchability; Duniya Na Mane (1937) dealt with the problem of mis-matched marriage in the society i.e. a young girl married to an old man; Admi (1939) supported a robust pragmatic approach to life's frustrations that was completely and consciously opposed to the glamorization of frustration in Devdas (1935) which had swept the country and had massive emotional effect on the whole young generation.14

During the 1930s and early 1940s a number of films on the literary works of Indian languages as well as foreign classical literary works were made. A wide range of themes, from ancient Indian classical Sanskrit works to stories and novels written in modern languages were presented by them on the screen. Bhagwati Charan Verma, Pandey Bechan Sharma 'Ugra', Amrit Lal Nagar, Govind Das, Sudarshan Seth, Sumitra Nandan Pant, Rabindranath Tagore, Bankim Chandra, Sarat Chandra in Bengali, N.H. Apte, Mama Warerkar, V.S. Khandekar, P.K. Atre in Marathi and K.M. Munshi and Ramanlal Desai in Gujarati contributed some socially significant stories and novels on which films were made.

The genre of stunt or action films was another significant trend in cinema. These films were very popular in mofussil areas where they attracted a large number of illiterate audiences. A lot of patriotic fervour can be found in these films. The titles of stunt and fantasy films were not only provocative but carried a hidden patriotic fervour in them. The titles were like Azadi, Hind Kesari,

Desh Deepak, Desh Dasi, Nav Bharat, Vir Bharat, Jawahir - e - Hind, Khudai Khidmatgar, Bharat Ka Lal, Baghi Sipahi, Swaraj Ka Sipahi etc. Some of the newly set up banners also mocked the authorities by naming themselves as Jawahir Pictures, National Movietone, Hindmata Films, and Indian Liberty etc.15 These apparently stunt films had deeper nationalist overtones. The characters in these films were generally shown divided into two camps – one attired in costly costumes representing the oppressing ruling class and the other shabbily semi-clad, a representation of the suffering masses of the society. Generally, the climax scenes in the stunt films witnessed verbal confrontation between protagonist and antagonist in which people's rights of democracy; good governance, justice and freedom of speech and expression were advocated. K.A. Abbas observed that in the atmosphere of growing anti-imperialism, even the coarse 'stunt' films were used to portray and glorify the democratic aspirations of the masses. If the British censors were satisfied at the climax by installation of a legitimate heir on the throne, the audience could not forget the earlier sequences dramatizing general public's defiance of a tyrant's authority.16

In the 1920s and 1930s, the American and European films, exhibited in India had scenes of nudity and passion, the scantily clad women and sexual encounters of unfaithful wives and husbands. Concerns were raised in this regard by Indians. In the Legislative Assembly on 21 March 1927, Mr. Ramdas Pantulu said, †The films that come from America †there a large number of them exhibited all over the Empire and the world †contain very many scenes which are calculated to corrupt morals.'17 On 21 March, 1927, Dr. V. Rama Rao referred to the †abominable love scenes which ... led the unfortunate youngsters' ashtray.'18

The roots of the formula films of today can be traced back to the Second World War. With the flow of the war time money, class of capitalists came into being. These businessmen entered the cinema industry with the sole intention of utilizing their black money and earning huge profits from it. They wanted to become filmmakers despite no knowledge whatsoever, as to how to make films. These capitalists, businessmen and financiers from outside began to bid competitively for 'film stars' and were ready to pay Rs. 50,000 to 60,000 for a film, partly in untaxed black money. The new class of capitalists and financiers hired big stars, directors and music directors and started making the formula film of song, dance and star-appeal. The 'star-system' met with great success in the abnormally strained atmosphere of the war.

Indian Cinematograph Committee

In October, 1927, the appointment of the Indian Cinematograph Committee under the chairmanship of T. Rangachariar was an important step taken by the government. Its objectives were to examine the censorship system and suggest measures to encourage "the exhibition of films produced within the British Empire generally and the production of Indian films in particular."19 The report finally drew a lot of informative data. It made a comprehensive study of all aspects of film production, distribution and exhibition and aspects of government supervision in India. It made several recommendations to the government like formation of Central Cinema Bureau,

Central Board of Film Censors (for whole of British India) at Bombay, Deputy Censor at Calcutta, governmental cinema department, state support and encouragement for technical training etc.

With reference to the resolution of the imperial Conference in 1926 concerning the exhibition of Empire films (euphemism for British films) within the Empire under some Imperial preferences, the committee pointed out that:20

If there is misunderstanding, as has been asserted, of American scenes shown in the films and confusion of them with European civilization more specially British civilization, it is because they regard all of them as one.

The committee argued that if too much display of American films in the country is a threat to the national interest, then too much display of other western cinema is as much a menace.21 Sensibly it refrained from imposing imperial preferences and dumping of British films into India. It rather suggested that Indian film industry required to be safeguarded, guided and encouraged as it was in its formative years and it is essential to the national importance that the indigenous industry should be encouraged in every way.22 Thus, it made a really valid argument in favour of Indian film industry during the time of its infancy. The committee deduced that much of the criticism of the effects of cinema on society was ill-founded and prejudiced. The principles and methods of censorship adopted by the Boards were in every way adequate, provided that they were intelligently and uniformly applied.23 The government of India received this report in June 1928. But unfortunately, no action was taken on its major recommendations and the whole exercise became totally futile. But this document serves as a vital source to the students of Indian film industry to unearth detailed information about cinema in the colonial regime.

British Censorship

In India, before independence censorship was more political than social in nature. The British government enacted Indian Cinematograph Act (1918) to bring cinema under its control by instituting the censorship system in the provinces. The use of cinema for political propaganda by the nationalists and the realization of potentiality of cinema by the British both led to strict censorship by the colonialists. There were a number of films which attempted to portray political fervour through the scenes and dialogues but censors excised them. Bhakta Vidur (1921) an allegorical portrayal of Gandhi's political activities, supported Gandhi cap, and charkha. The loyal officers of the court of Dhritharashtra who represented the King Emperor in the film were awarded 'donkey-bahadur' titles, an obvious spoof on 'Diwan Bahadur' titles given by the British. The British clamped a ban on the film by calling it 'thinly veiled resume of political events in India.'24 Their main concern was to use censor as an instrument to serve their imperial policies and reject whatever was inimical to the interests of the Raj. K. Subramanyan's Tyaga Bhoomi (1939) was banned by Madras district magistrate. F. Rangoonwala writes, "All India Radio was even not allowed to carry a line, which referred to the Mahatma Gandhi Road."25 In 1943 Kismet's song Dur Hato ai Duniya Walon Hindustan Hamara Hai (Stay out! O Outsiders, India is ours) not

only injected a note of patriotism among the masses but also preached religious tolerance and communal harmony. Moreover, 'Dur Hato' transformed in to the filmy equivalent of Gandhiji's 'Quit India' call.26 Another couplet of the song: Tum Na Kisi ke aage Jhukna, German ho ya Japani (Bow not before anyone, be it German or Japanese) also tried to hoodwink the authorities. The impact of the song in the cinema halls was electric.27

Mahatma was renamed as Dharmatma and a number of scenes and dialogues were deleted. The producers of Iman Farosh were asked to delete all cries of Inquilab Zindabad (Long live the revolution uttered by crowds).28 Even in European and American films like Captain of the Guard (1936), Knight without Armour (1937) Kid Millions (1935) any reference to patriotism, independence and revolutionary ideas was not tolerated.29

Mazdoor (1935) based on Munshi Premchand's story exhibited the existence and struggle of the Indian working class. It was released in the backdrop of intensifying radical sentiment and was quickly proscribed by the government on the suggestion of the Bombay capitalists.30 It was banned for being a travesty of mill life and management, the effects of which are likely to be harmful to the relations between employers and workers in India. The censored version of this film was released in March 1935 under the title Seth Ki Ladki. But it was again prohibited by the censors because:

There is running throughout the film the idea of the conflict of capital and labour, that much of the film depicts the squandering by members of the capitalist class of money earned by labour, in contrast with the squalid conditions under which labour lives; and that it is a direct incitement to discontent in labour circles.31

National Leaders and CinemaÂ

Bal Gangadhar Tilak was the first national leader who exhibited his interest in cinema. He supported the development of indigenous film industry. In his newspaper Kesari (meaning Lion) he even praised Raja Harishchandra (1913) as the first swadeshi feature film.32 Lala Lajpat Rai supported cinema as a tool of free expression and sought its exclusion from the purview of the censors.33 Jawaharlal Nehru was not very expressive in his support for Indian films though he was quite aware of the trends and developments in India. Though not an enthusiastic supporter of film medium, Nehru sent his good wishes to Indian Motion Pictures Congress held in Bombay in 1939. It read:

Motion pictures have become an essential part of modern life and they (sic) can be used with great advantage for educational purposes ... I hope that the industry will consider now in terms of meeting the standards and of aiming at producing high class films which have educational and social values.34

Rabindranath Tagore exhibited interest in cinema and some of his short stories were filmed and he also acted as an old monk in this film. As early as 1900, Tagore had recorded his voice on a gramophone disk, a rendering of Vande Mataram.35 One notable exception among Congress leaders who tried to use documentaries as an instrument of propaganda for nationalist cause was S. Satyamurty. In 1934, he made a film appealing to the voters before the city elections of Madras and got it screened in a number of cinema houses.36 In 1937, before the elections of the Provincial Legislature, Satyamurti produced another propaganda film in Madras. But its certification was rejected.37

It is very ironic that Gandhi, the hero of a large number of documentaries and whose life and philosophy was an inspiration to so many films was so averse to this medium. Gandhi's reply to the questionnaire sent by Indian Cinematograph Committee in 1927 (to know his views about the state of Indian cinema) was:

Even if I was so minded, I should be unfit to answer your questionnaire as I have never been to a cinema. But even to an outsider the evil that it has done and is doing is patent. The good if it has done at all, remains to be proved.38

In 1939 K.A. Abbas wrote an open letter to Gandhi requesting him to accept the positive contribution of cinema in entertainment and its utility as a tool to further the cause of the national movement. But this letter did not create any impact on Gandhi. The solitary film he saw in his lifetime was Ram Rajya (1943) of Vijay Bhatt. Despite Gandhi's aversion to films, depiction and projection of Gandhi and his ideas continued unabated in films as well as documentaries. The British government became so apprehensive about Gandhi's popularity that it tried to control every media giving coverage to him. As late as 1944, in relation to exhibition of a film relating to release of Gandhi from prison, one of the Home members J.A.T. Horne writes that films should refrain from making a hero of Gandhi i.e. there should not be frequent pictures of him and if he appears on the screen it should merely be along with other pictures of Indian events and personalities. The script of the film should be austere and objective and Gandhi and other leaders should not be eulogised in future.39 R. Tottenham, Additional Secretary, in a letter dated 22 May, 1944 noted that the film and the commentary is 'calculated to excite extreme sympathy with Gandhi and implies criticism of government for having kept him in custody for so long.40 The British government was not only worried about exhibition of films relating to Gandhi in India but also their export to other countries.

In response to a letter, written in 1944, from New York to Documentary Films Ltd., Madras, regarding export of two versions of a film (relating to Gandhi) to America, the Intelligence Bureau, and Home Department replied:

The Madras CID have stated that the film entitled Gandhi contains much Congress propaganda and have expressed the view that both its English and Indian versions were unsuitable for export.41

The first reference to Vallabh Bhai Patel in relation to the film–world can be noted when the makers of Brandichi Batli/ Brandy Ki Botal (Marathi, Hindi, 1939) directed by Winayak asked him to support their troubled film project which was based on a campaign for prohibition of liquor. Patel recorded a speech for the film condemning the evils of drinking liquor and supporting the cause of prohibition. This speech became the opening scene of the film. From the Bombay port, Patel also helped in securing release of a smuggled film print on Subhash Chandra Bose and the Azad Hind Fauj (INA).42 With the initiative taken by the producer Vallabh Bhai Patel and the help provided by Indian Motion Pictures' Producers' Association (IMPPA), a documentary titled Netaji Subhash (1947) based on the life of Subhash Chandra Bose was produced, which also included the smuggled footage.

Another dimension was neorealism which strived for re-orientation of cinema - expression of everyday reality, recording events within their historical fold and focusing on the class/people who have never before received the attention of cinema.43 In other words, its purpose was to deglamorise film and to make it a relevant, purposeful and socially useful form of communication. Moreover, cinema stepped out of the studios; the filmmakers went out on the streets and the fields, employing both professional and non-professional actors and documenting the nation's experiences for posterity. The themes of neorealist films centred around contemporary socioeconomic tribulations of the post-war Italian working class economic oppression, feeding one's family and interracial marriage.44 Dharti Ke Lal (Children of the Earth, 1946) was one of the pioneering films portraying socialist realism- had non-professional cast and depicted the theme of uprooted humankind in the Bengal famine.45 The colonial apathy, disdain and abdication of responsibility in context of its citizens is evident in one of the most poignant scenes of the film when the female character in the film succumbs to prostitution to save the life of her only child who was in a critical stage for want of food and milk. The situation, further worsens when his husband himself is ready to become a pimp for his wife. Chinnamul (The Uprooted, 1948) showed the colonial apathy in terms of partition of India and consequent violence. It reflected the filmmakers' personal concern with immediate social realities and was a milestone in the development of socially conscious cinema in India. 46

Bimal Roy made a number of socially noteworthy films and Do Bigha Zamin/ Two Acres of Land (1953) was the most significant of them all.47 It was based on the theme of a peasant being driven out of his land due to his indebtedness and how forces of industrialization deprive him of his ancestral land forever.48 Do Bigha Zamin's peasant's struggle against the avarice of the village moneylender and to redeem himself are well documented.49 Though he is unable to save his land but the film ends on a hopeful note when they are shown moving towards a rising sun.

Nationalist Overtones during the Second World War

The 'do or die' call of Mahatma Gandhi during the Quit India Movement instigated a sense of revolutionary spirit among the masses. The British Government unleashed its obnoxious

censorship policy on the films to stop the propagation of ideas and ideals of the national movement. The government also restricted the length of the feature films to 11,000 feet and the trailers to 400 feet in May 1942. In July 1943, a strict embargo was placed on the production of new films and even on the making of new prints of duly certified pictures except under a licence from the government. The license was given to each producer on the basis of his last performance and on guarantee that every third film be produced will be based on an approved subject. Under the Defence of India Rules, the exhibition of 200 feet of approved film was made compulsory for every exhibition and rental was also charged for these films.

The Director of War Publicity was put on the Censor Board to ensure that the films contained nothing that would work against the war efforts.103 In February, 1943 the Government established the Information Films of India (IFI) for the exclusive production of newsreels and documentaries. Under it, films to promote the war effort and boost the moral of the armed forces were produced. The colonial rulers made an all-out effort to throttle the nationalist aspirations expressed via the medium of films and use the films as an instrument of propaganda to suit their colonial policies.

Thus, we can say that Indian cinema underwent a significant journey from its beginnings to the 1940s. The early pioneering efforts of Phalke and others during the silent era laid the foundations of Indian filmmaking. The obstacles and constraints during the colonial rule provided an opportunity to filmmakers to experiment and spread their ideas in diverse ways. The 'topicals' or the short films also served as important sources of education and documentation during the early era of filmmaking. The emergence and growth of film studios, which acted as huge magnates, attracted a horde of talented and promising filmmakers and technicians in the 1930s and early 1940s. The films of this period exhibit undercurrents of patriotism, zeal for social reform, advocacy of democracy, peasant and industrial concerns and desire to attain independence, directly or indirectly, in one form or another. By the beginning of 1941, the dark shadows of the Second World War started affecting the film Industry. The circulation of black money in the film industry, rise of 'star-system' and collapse of the 'studio-system' gave a jolt to the established studios and filmmakers. Moreover, the separation of certain talented filmmakers from the studios also affected the industry. As the years dragged on, the adverse effects on the film industry became worse. A large number of escapist entertainers and musicals flooded the market in 1944. At this juncture, some filmmakers diverted themselves from the usual fare of formula films and made a few pathbreaking films which later became the torch bearers of a neo-realistic kind of cinema.

Notes and Referances

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- 5. Yves Thoraval, Cinemas of India 1896-2000, Macmillan, Delhi, 2000, P. 9
- 6. Shyam Benegal argues that Mary Evans or Nadia Hunterwali was in a way precursor of Amitabh Bachchan's role in 1970s in Hindi cinema where he was pitted against the establishment or the state.
- 7. Å The World's first talkie film was the Jazz Singer (1927) of Alan Crossland, produced by Warner of America
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- 12. Gautam Kaul, Cinema and the Indian Freedom Struggle, Sterling Publishers Pvt. Ltd., New Delhi, 1998, P. 175 vChandrabhushan †Ankur', Hindi Filmen: Ek Aitihasik Adhyayan, Rahul Publishing House, Delhi, 1994, P.48
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Urban Villages in Globalized India: Degenerative Growth Processes in Navi Mumbai

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Introduction

Urbanization is a practice which one finds to be always in momentum in the current era and has two very significant phenomenon associated with it. These phenomenons are of utmost importance and needs attention in order to describe urban villages and their growth implications for the country and in particular to Navi Mumbai. First, urbanization involves outward expansion of large metropolitan area and cities. Recent work based on 2001 census data shows that most large metropolitan cities in India have continued to expand laterally and are better described by the census term 'urban agglomerations'. Mumbai Metropolitan Region consisting of the metropolis of Mumbai and its satellite towns like Navi Mumbai, Thane is a good example. The term urban agglomeration denotes a continuous urban spread and generally comprises of a town /city and its adjoining outgrowth. Interestingly, smaller metropolitan cities in India still continues to experience in-filling within city limits, while the large metros mostly show declining growth in the core and continue to expand outwards. However, this expansion comes at the cost of engulfing many villages and smaller towns in the surrounding area.

The second phenomenon that relates significantly to urbanization in developing countries like India is incremental growth in urban population. This growth in urban population is not only due to manifestation of rural-urban migration but also due to natural increase of population in urban areas. Further, the lateral spread of the city can be captured by the growth in urban population due to the merging of towns and by jurisdictional changes in the urban agglomerations. Conceptually, this is the addition to the urban population due to the extension of municipal limits, the merging of old towns or the inclusion of new towns in old urban agglomerations. Therefore, the outward expansion of the metropolitan urban regions and increasing population growth of the concerned regions has meant more complex interactions with the surrounding rural areas and also associated gradual changes in their land -uses and occupations transforming them into semi-urban or periurban area. Interestingly, such areas have been studied earlier particularly in terms of their economic and social linkages with the city. In earlier studies, metropolitan region of influence and dominance was demarcated on the basis of flows of goods and people. The positive aspects of these flows and interactions at the rural-urban fringe are also captured in McGees1 concept of the 'desakotta' where both regions gain, the rural areas through increased earnings and larger markets and the urban areas through savings on housing cost and less congestion in the built -up areas.

However, since 1990s concerns have been raised about this kind of spreading of urbanization and its negative impact on peri-urban areas (which are arising due to the changing economic structure

and changing economy of the cities of developing countries like India). The negative impacts are related to the processes of change that such areas experience with spreading urbanization and they include changes in land use from agricultural to residential and industrial/commercial, changes in the use of natural resources like deforestation, water depletion and pollution, land leveling because of excessive quarrying, land degradation because of brick kilns and increased solid and liquid wastes. This has been mentioned amply in the case of new city development of Navi Mumbai. A certain kind of peri-urban area is the urban villages of Navi Mumbai. However, one needs to remember in this case that these peri-urban areas like urban villages of the metropolitan cities are located far away from the corridors of political power and often without any official urban status, generally lack the institutional capacities and governance structures to enable them to raise queries regarding the development and growth process and patterns of their own region and locality.

Contextualizing Urban Villages

Urban villages in Indian cities are urbanized villages that are original villages that have conformed to the urbanization pattern around them and have submitted to the current development paradigm. Urban villages represent those peri-urban areas which have been assimilated by the spreading out of the cities and the development of the new towns. When cities spread out gradually over the hinterlands due to increasing pressure of population the villages on the fringe areas get transformed at a slow pace. These areas are broadly referred as rural-urban fringe. The rural-urban fringe which is the area at the edge of a city has become an increasingly popular area for economic developments. Competition for land in these areas increased significantly during the 1990s. The land is much cheaper than in the city center. Therefore, many manufacturing units, service centers, which were located in the prime inner city locations were moved to these areas as their previous locations lacked space for expansion. Post New Economic Policy 1991 these rural- urban fringe areas attract shopping centers, business parks and recreation facilities like golf- courses.

In the case of new town development like Navi Mumbai the transformation from agriculturally based rural to the industry based urban is more immediate where vast land banks are cleared for the development of a new city.2 Consequently, the urban villages face the fundamental problem of integration into the emerging urban scenario, growth and new development. For instance, since the residents of the urban villages are not able to participate as the highly skilled worker in the urban industry due to lack of training, their wages are significantly below the wages of the middle class and upper class and they become the urban poor of the city.

In the peculiarity of the Indian urban scene is the urban village where the prime change happens in the landscape component. It is crucial to understand that the majority of the Indian cities are not continuous and uninterrupted urban agglomerations. One finds within the built up areas of the Indian city relict villages which were absorbed into the urban area during the course of expansion of the concerned city or new urban town development. The extension of the city engulfs the villages taking away their agricultural land for urban use thereby bringing about a radical change in the economic base of the communities and this leads to transporting of the villages in the urban

setting. However, the physical and social patterns of the area changes only in a relative sense. In developing countries like India the rural areas that get into the urban fold cannot be quickly assimilated and adapted to their new urban development. The changes that one associates with urbanization tend to be slow and long drawn out process and its pace depends on the sole factor of exchange between the urban village and the city. Therefore, the urban village manifests change in occupational patterns of the residents. The housing and the house types of the urban villages along with street patterns, land use gets transformed. The main areas where the transformation is exhibited in the urban villages are:

- (a) Transformation of major landscape elements (schools, commercial centers are built in the urban village).
- (b) Transformation of land uses (change from agricultural land-use to industrial land use).
- (c) Transformation in occupational structure (people shift from working in agricultural field to working in the informal sector in the city).
- (d) Transformation in social structure (with regard to class where the original landowners of the village become landlords for providing housing to the new migrants to the city and therefore, a rent seeking approach4 is developed by the landlords).

Understanding the Urban Village Site

The urban village site is over-crowded with buildings serviced by extremely narrow streets. A large number of the dwellings in the area are dilapidated and sub-standard. The standard of community services and open spaces is far below a desirable level. In India the urban villages are existing pockets of old villages that have got cramped among the rapidly rising city around them. They largely lack basic civic services such as roads, water and sanitation and now construction is mostly haphazard as a result of flouted planning norms imposed by government bodies. These places have come into being when the surrounding agricultural and farm lands that were once the principal source of livelihood were sold or taken away for urban development. Some village dwellings and villagers continued to stay in these new urban villages by engineering ways of livelihood in their new urban milieu.5

If one takes a panoramic view of a city, one would witness that the urban poor do not live in high rise apartments or bungalows like the urban middle class and upper class of the urban area. There are specific kind of settlements which define the housing of the urban poor. Therefore, these settlements reflect their housing situation and adversities around which they exist and live in the city, in spite of actively taking part in the economic growth of the city. A specific category of urban settlements of the urban poor in the city can be termed as the urban villages or the gaonthan areas. The urban villages of the city emerge from the point of selling of agricultural land by the farmers to the government for the purpose of development of new town. As a rehabilitation measure the agency developing the new town provides the original village residents of the newly acquired land with some parcel of land to be developed for their residential and commercial purposes. In the case of Navi Mumbai this is done with the help of 12 and $\hat{A}\frac{1}{2}$ per cent scheme6

of CIDCO (Cities and Industrial Development Corporation), the government body responsible for making of Navi Mumbai. The settlements that come up in the parcel of land occupied by the villagers are termed as gaonthan in the city.

The money that the farmers receive from selling the land to the government for the purpose of development is used by them to build a mishmash building which is of inferior quality in terms of material used and the aspects of ventilation or safety are hardly taken care of. A good example of urban village is the Kotukbandh Gaon of Kharghar node in Navi Mumbai or Vashi Gaon of Navi Mumbai. The housing found in the urban villages, typically are characterized as one-room tenement with a small cooking place and shared common sanitary areas. These become housing of the service providers like painters, fitters working in the construction industry, auto drivers, bus drivers and so forth. The tenants who migrate from rural areas to work in the informal sector in the city pay a monthly rent of 1500 to 2000 for a small room in the urban village. It is interesting to understand that the original village which existed before the development of the new towns turn in to a slum like congested settlement with the original landowners of the village turning into slum lords providing housing to the new entrants to the city on a rent basis.

Urban villages have become a reality of metropolitan Indian cities. These spaces of the city perform very important function of providing services at a very cheap rate to the urban middle class and also provide housing to the rural populations who have migrated in search of work in the informal sector. Therefore, the housing of the urban village has started playing de facto roles for the new town. However, one finds original village residents of the area living in urban villages moving out of these urban villages and taking shelter in the slums. Further, the residents staying there for many years have reported of loopholes in the infrastructure services of the villages and various other problems which make daily life in the urban village a menace. Again, many sell their plots and houses to look for alternative staying arrangements.

The Problematic Inception of Urban Villages in Navi Mumbai

City and Industrial Development Corporations (Henceforth CIDCO), the organization which was to create the new city of Navi Mumbai, achievement in building the city of Navi Mumbai has depended on the management and control of one resource which is land.7Large scale land acquisition for the purpose of creating a land bank to facilitate the availability of land as and when needed by the building authority is something that has been practiced by CIDCO. Land banks are seen as enabling the orderly development of newly acquired land. In highly populated countries like India the creation of vast land banks is possible only by taking away land from people. A city development project of the size and scale of Navi Mumbai has necessitated considerable land acquisitions. There were a number of rehabilitation measures used by the government to appease the local population. Rehabilitation measures varied from providing minimum of physical and social infrastructure such as water supply, better sanitary facilities, village tank to construction of primary village schools.

However, two most important schemes which were based on return of land to the village people and therefore transferring ownership to the "project affected people' (Henceforth PAP) were the Gaonthan Expansion Scheme and Twelve and a Half Per cent Scheme. Under the Gaonthan Expansion Scheme (GES) 10 per cent of the total land acquired from a village is reserved for development and eventual return to the villagers. Half of the reserved land is allotted directly to project-affected persons after development and the remaining half is used to make roads, drainage, opens spaces and social facilities which will benefit the village as a whole. The PAPs were considered to be those who have lost a minimum of 100 sq. meters of land or were residing in such land or doing business on such land. Developed plots allotted to the PAP range from a minimum of 100 sq. meters to a maximum of 500 sq. meters and are on a 90 year lease. Â The other scheme was the twelve and a half scheme. It was for the land owners who were entitled to this scheme. Under this scheme maximum size of 500 meters was returned to the land owners at double the land acquisition cost. Out of the total of the 12 and a half percent allotment, 30 per cent was reserved for providing basic amenities and social facilities. Thus the net allotment was 8.75 per cent of the total land acquired. The allotted land would be in residential zone and would be for residential purpose only. These two schemes were the major two factors which created the urban villages of Navi Mumbai.

However, regarding acquisition of land and rehabilitation of the villagers of the area, a significant component to be stated is the compensation money that was paid by the New Town Development Authority (Henceforth NTDA) to villagers (considering this money would be used by villagers for their economic growth in urban villages). The rehabilitation package of returning land to the villagers has been analyzed by Jacquemine8 who states that only people who had a big chunk of land before and those having enough money can benefit from the scheme. First, the land holders who got back a parcel of land from the NTDA would have to support their large and mostly joint families in that small 870 meter square plot. Secondly, the land recovery regulations and building regulations of NTDA were very strict. Those who got back land under the scheme had to get the building permission within 6 months and the construction had to complete within 4 years. If this was not done there were delay charges that were put. Therefore, the kind of budget required to construct house, get land was more than the households budget even for the regular salaried of the villages. Therefore automatically land went to the private developers. Therefore, the formal rules imposed on the construction of buildings by NTDA were cumbersome for the urban villagers to be followed.

Further, CIDCO put urban villages of Navi Mumbai in the informal sector as the constructions mostly did not follow the construction and building guidelines. Therefore, urban village became the site of informal settlements of the planned nodes of the new city. This also implied that the settlements were bereft of important components required for functioning of the society like basic services9. Therefore, since these structures did not conform to new regulations imposed by CIDCO, the New Town Development Authority (NTDA) of Navi Mumbai regarded them as part of the informal sector of the new city. These settlements became island of congestion with poor

services through a political leadership holding surrounding development to ransom. This factor was also responsible for the specific kind of urban villages that one finds in Navi Mumbai today.10

Urban Villages of Navi Mumbai and their Degenerative Growth

The development plan stated that the original villages of New Bombay were physically not to be adversely affected by the development of the nodes but were instead to be provided with a minimum of physical and social infrastructure and were to be fully integrated into the new urban environment. The New Bombay Development Plan stated as one of its objective to enable urban villagers to adapt to the new urban setting and to participate fully and actively in the economic and social life of the new city. However, the most striking feature of growth and development of New Bombay is the physical impact of the growing nodes on the urban villages. Interestingly, after 25 years of project implementation a number of nodes are growing and expanding so rapidly that they directly threaten to swallow up the nearby villages. At several locations the multi-storied buildings of a node are within the village periphery. Again within the village that are located in the vicinity of an expanding node, land or property is gradually being taken over by outsiders and real estate developers and in several villages two or three storied buildings are mushrooming and sometimes replacing the old village houses. This displaces and pushes out the original residents of the village. The case of Vashi Gaon is a good example where only 30 per cent population is original villagers and land has also been taken up by private developers.

The major factor of disappointment and opposition and anger of the local population towards the New Bombay project is that of all the promises of alternative employment and other rehabilitation schemes very little has been in reality implemented. With the years the PAP's and their families seem to have been increasingly neglected by NTDA as well as by the private industries in the area. The youth is one group that suffers from the insufficient opportunities on the job market. The unemployment rate is higher among the younger generation it becomes difficult to get proper training or education. They get increasingly confronted with financial and practical difficulties. Whereas primary education in the village schools is cheap, the quality is mostly of low standards.Â With the start of development of the New Bombay area, the large majority of local people lost their land, their jobs and their incomes. On the other hand as Bannerjee-Guhall already in the late 1980s observed over the years very little alternative employment has been provided not by the authorities or public companies or by the private industries in the area. Consequently, unemployment and underemployment and the lack of a proper and steady income are the major problems for the original village population. The land returning scheme proved costly, therefore a strong buying out process is in full swing with the villagers selling their plot in the private market, gaining some money but ultimately not really moving forward.

The data of the Village SES 9612 reveal that the large majority of village families do have some kind of income, but in nearly 70 per cent of households there is only a single earner. Nearly, 50 per cent of the population earns between rupees 1251 and rupees 2650 per month. Another 30 per cent earns less than 1251 rupees. And another 20 per cent earns more than 2650. The fact that

nearly 73 per cent of all village households have 4 to 7 members and that nearly 70 per cent of all households have just one earner, is itself indication enough of the high rate of unemployment. The unemployment rate seems to be specially high among the younger generation. The young males below the age of 30 who are employed in a permanent job is between 15 to 20 per cent of that age group. Older PAPs who earlier managed to get an alternative job after land acquisition are in many instances employed but since the village population has since those days increased by nearly three times mainly due to migration and natural increase, marriage, the pool of predominantly young job seekers has increased manifold times. The increase in the number of jobs has been slow and the combination of neglect of the authorities and reluctance of industry has resulted in a situation in which the majority of the village population and which includes a large majority of the youngsters is either unemployed, underemployed, temporary employed or self-employed. With regard to the above facts, it can be easily stated that the urban villages of Navi Mumbai are nothing but pools of poverty amidst vast richness of the formally planned city.

The situation has been very difficult for people those who did not have any land and were not considered PAPs. The landless households did not get any compensation or benefits. Yet most of these people lost their jobs and incomes and therefore have been more affected than the formal PAPs. The groups which have been most affected are poor agricultural labourers, tribals and fishermen in the area who suffered from these developments. Due to sharp increase in chemical pollution in the Thane Belapur Industrial Area (TBIA) since the 1960s, the fish population in the coastal areas has almost disappeared.13Â Therefore, whereas a large number of families in the villages have lost their lands, their jobs and their incomes, very little alternative employment has been generated. In the mean time the general level of inflation in the area has sharply increased and prices have increased and each and every commodity and service. Modernization and urbanization has lead to increased inflation in education, health related services. This overall makes survival of the urban village residents very costly, as they have to continuously fight inflation related to basic daily requirements.

Understanding Vashi Gaon and Kotukbandh Gaon of Navi Mumbai

The paper in this section with the help of secondary literature explores the case of Vashi Gaonthan and Kotukbandh Gaonthan of Navi Mumbai. These two gaonthans were selected for the current paper since the nodes that they belong to are in different stages of development and researchers find some associations related to the condition of the gaonthans and the development stage of the nodes. This section attempts to explain that.

Therefore, let's take the case of Vashi. Vashi was the first point that was developed because of the already constructed road bridge across the Thane creek, close proximity to the Maharashtra Industrial Development Corporation (MIDC) industrial estate along the Thane-Belapur road, which was an area with some minimum infrastructure which, according to CIDCO represented the potential market for housing structures. Further, locating the wholesale market for agricultural produce in Vashi raised the prices of land in Vashi.14 Vashi was also extensively dominated by

commercial activities in sector 17 and by business centers like banks, financial institutions, real estate consultancy, engineering consultancy, retail shopping, restaurants and hotels. Therefore, Vashi and a number of surrounding nodes like Sanpada, Nerul, Belapur emerged out as high income nodes. Â However, along with Vashi, also came up the Vashigaon which was followed by the rehabilitation measures of CIDCO

Vashi Gaon is the adjacent area to Vashi, a central node of New Bombay. Vashi gaon is the gaonthan area, the land for which was given by CIDCO to the the original residents of the area to be used for commercial and residential purposes. This was with regard to the compensation given to the villagers for land acquisition for the purpose of the development of the new town of Navi Mumbai. Vashi Gaon was left to be developed independently by the villagers and CIDCO did not have any role behind its development. Vashi gaon came up approximately in 1989, post the development of Vashi.

It is important to look at the land use of Vashi Gaon since transformation in the usage of land is the fundamental factor, which the peri-urban region witnesses in the process of urbanization. Vashi gaon in the current stage has mostly residential buildings. The next category of the built up in the gaonthan is the commercial buildings which consists from shops to restaurants. Different groups of people are consuming the land in Vashi gaon. The first group is the private developer. This gaonthan area of Vashi finds a good presence of private developer in the region. The private developer in the region develops houses when the gaonthan people give plots to the developer. The landowners of the area find it very lucrative to sell their lands to the developer and they themselves move to a shanty. At times they bargain for a house from the builder at cheaper price in the same plot of land. Further, the middle class in the region are consuming the houses build by the private developer. Therefore, middle class housing is slowly gaining an entry in the urban village of Vashi in Navi Mumbai.

The other category is the gaonthan people who have used the land given to them by CIDCO to build a house for themselves. This type of housing mostly reflects squatters similar to the ones found in Turbhe stores of Navi Mumbai. It is mostly one single room of relatively large measures where multiple domestic work keeps going on throughout the day. Further, another group, which consumes land in the Vashi gaonthan area, is the Bharat Seva Shram, an organization that performs social work. They have some building in the Gaonthan, which has been bought by them from CIDCO, where their day-to-day functions take place. Antagonism between the Bharat Seva Shram Organization and the gaonthan residents are recorded in the literature of the region, considering Bharat Seva Shram functions for cancer patients of the society, the residents believe the spread of the disease in the region because of the organization.

The interesting point is although Vashi Gaon was originally reserved for the gaonthan people, the PAP's of the area have actually sold their plots for gaining money, and currently out of the total population of Vashi Gaon only 30 per cent are villagers. Many original residents have migrated to other parts of the city. The other significant point that one can witness in the case of Vashi Gaon

is that along with permanent settlements, the region is surrounded with slum pockets. Sharma and Sita15 rightly points out at the organic growth of slums in the gaonthan area of Vashi. Therefore, the transformation of the Vashi gaonthan area is explicit and the degeneration in the growth of urban villages is evidenced from the lack of sustainability of these villages which are slowly getting swallowed by the private builders and the middle class.

The other gaonthan area considered in this study is the Kotukbandh gaonthan which is located in the Kharghar node of Navi Mumbai. The most important difference between Kharghar node and Vashi node of Navi Mumbai is that while Vashi node has been fully developed by CIDCO, Kharghar node is still in the process of development in the new city. Therefore, one finds the difference getting reflected in the gaonthan region also. It is important to understand from the current literature, that the availability of work in the city is the single most magnetic factor which force urban poor people to live in this city and the Kotukbandh gaon has proved to be an important destination for the new migrants to the city. Research reports that since there is construction work proceeding in the city of Navi Mumbai at a fast pace, there is continuous inflow of people from rural areas within Maharashtra and outside who come and live in these kind of urban villages of the city. A Nevertheless, again work here does not correspond to employment in the formal sector with regular salary, social security, but it relates to job in the informal sector as street vendors, domestic maid, construction worker and so on.

This kind of an urban village provides a settlement to survive in the city on a monthly rent basis. They slowly acclimatize themselves to the difficult housing situation in the gaonthan as it is also different from their rural housing where their housing is more spacious. Their income in the the urban area has to increase accordingly for their housing situation to also improve. These kinds of structures of settlements of urban poor are sufficient to house one single member of the family, which is the case when the male member migrates to work in the informal sector in the urban economy. However, after a period of time when the male migrant gets his family to stay along with him these settlements become congested as they can only occupy one person comfortably. Therefore, then it gets difficult for a family of five to live in that single room tenement in the city.

The land use of Kotukbandh gaonthan in the Kharghar node of Navi Mumbai is different from the Vashi gaonthan. The land use has mostly residential structures reflecting one room tenement for the migrant population working in the informal sector of the city on a sporadic basis. The gaonthan also reflects the absence of slums in the urban village. This gaonthan also reflects the absence of private builder in the region. However, the landowners who have now converted to landlords of the one room tenements of this village have a rent seeking approach16 to their renters. Another point that emerges from recent literature regarding the housing structures in the gaonthan area is that the monthly expenditure of the urban poor is very high in comparison to their meager income, which leads to their lack of savings. They hardly have any cash left at the end of the month. Therefore, since there is no savings, this does not allow them to improve their housing situation in the city.

Conclusion

From the above sections, the paper intends to highlight that urban village on one hand when has become an important destination for the urban poor, on the other hand due to the neglect of the government bodies has been the victim of degenerative growth process amidst the vast development of the new city of Navi Mumbai. The urban villages in megalopolises like Navi Mumbai provide housing to the unskilled low-income group who work in the informal sector of the city. These housing structures represent inadequate facility, fragile structural built, improper provision of services and health disorders among the residents. Decent land and housing have become prohibitively expensive for the urban poor. Inadequate urban planning, poor management, and a series of ineffective land regulations have been pointed out as culminating into massive housing issues in the mega cities. 17Â Amidst this situation, housing urban villages provide some kind of solution to the urban poor. However, the urban villages with the increasing population are fraught with new challenges.

Housing is both a physical and social phenomena and one that has profound geographical significance. Therefore, while the concepts of the household and home are clearly social, the dwelling is tangible, physical entity. For instance, scholars note that in the 19th century context, it was to the advantage of mainstream capitalist society and economy to produce a built environment for the highly skilled labourers of the workforce that would flow with the process. The future stability of capitalism depended on it. Therefore, it became necessary to make some fundamental changes to the nature of residential built environments of high skilled working class and unskilled working class to segregate different groups of the working class from each other. Housing is one of the most important resources with social and spatial implications. Further, the kind of house one lives is amongst the most important signifier of identity in contemporary society. 18Â With this regard it is important to mention housing in the urban villages of Navi Mumbai and the associated degenerative process is important to analyze in the growth of new towns of the country. These new towns are planned but they seem to be exclusively for particular social groups, excluding major segments of the society.

Notes and Referances

- 1. McGee's concept of Desakota refers to 'spatial continuum from parts of the country that are dominantly rural to the urban cores in which urban activities dominate but it is the space between these two poles made â€"up of mixed rural and urban activities that is becoming increasingly important'. For a detailed discussion see T. McGee. "The Spatiality of Urbanization: The Policy Challenges of Mega -Urban and Desakota Regions of Southeast Asia' UNU-IAS Working Paper No. 161. 2009.
- 2. Jacquemine discusses in detail the problems that witness the growth of new towns like Navi Mumbai. According to her new town development is full with contestations among the original residents of the villages and the government officials engaged with the

- creation of the new city. For a detailed discussion see A. Jacquemine. Urban Development and New Towns in the Third World- Lessons from the New Bombay Experience, Ashagate Publishing Limited, England, 1999.
- 3. Shaw charts the detail history and the growth of the present economy of the new city. Her findings reflect the slow transition of the rural villages to urban villages. However, the transition of urban villages has always been incomplete since transition of these areas is always complex and contested by various stakeholders. For a detailed discussion see A. Shaw. The Making Of Navi Mumbai Orient Blackswan, New Delhi, 2004.
- 4. Basu discusses in detail the use of land for rent generation. The paper clearly mentions the important role land plays in the successful operation of the market economy of the society. Therefore, he discusses one aspect of land which is rent seeking. Rent-seeking implies extraction of uncompensated value from others without making any contribution to productivity. See P.K. Basu "Political Economy of Land Grab' Economic and Political Weekly, Vol.42, No14. 2007.
- 5. Chandoke discusses about the role urban space plays among various classes. Urban space is although contested but its requirement is found among all class segments engaged in running the urban economy. See N. Chandoke "On the Social Organization of Urban Space: Subversion and Appropriations" Social Scientist, Vol.21, No.5/6. 1993.
- 6. 12 and a half per cent scheme were important rehabilitation packages for the original villagers of the area of the New Bombay. The other scheme along with this scheme that came to the picture was the Gaonthan Expansion Scheme (GES) which was for development of the urban villages and integration of the villages to the new city of Navi Mumbai. However, the schemes failed miserably as it did not serve the purpose of the targeted population. See L. Batra. "A Review of Urbanization and Urban Policy in Post-Independent India" Working Paper Series, Centre for the Study of Law and Governance, JNU. New Delhi. 2012.
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- 13. S. Patel. "Housing Policies for Mumbai" EPW, Vol. 41, No. 33. 2005.
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- 16. S.Bannerjee-Guha. "Neoliberalising the "Urban: New Geographies of Power and Injustice in Indian Cities" EPW, Vol 30, No.22. 2009.
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Globalization as A Phase of Academic Capitalism - Some Reflections on the Centre-Periphery Divide

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ABSTRACT

Globalization can be viewed as an accelerated compression of the contemporary world and the intensification of consciousness of the world as a singular entity. Compression makes the world a single place by virtue of the power of a set of globally diffused ideas that render the uniqueness of societal and ethnic identities and traditions irrelevant except within local contexts and in scholarly discourse. Globalization is irreversibly changing the politics of the nation-state and its regional sectors, domestic classes and interest groups. It is creating new potentials and limits in the politics of education. Its effects on the politics of education are complex. Increasingly shaped as it is by *globalizationâ€"both directly and via the effects* of globalization in national governmentâ€"education at the same time has become a primary medium of globalization, and an incubator of its agents. While inhibiting or transforming older kinds of education, globalization creates new kinds. Globalization works both on and through education policy, i.e. that not only is education affected by globalization but it has also become a principle mechanism by which global forces affect the daily lives of national populations. In globalization, it is not simply the ties of economic exchange and political agreement that bind nations and societies, but also the shared consciousness of being part of a global system.

An attempt has been made in the following paper to raise questions about the relevance of globalization and education policy in countries on the periphery of the global economy and politics. With contemporary globalization, penetration of the world periphery by means of education has been accomplished mainly in other ways, especially as contingent on structural adjustment and democratization projects. While the cold war era was characterized by the efforts of major powers to capture the $\hat{a} \in \mathbb{C}^{\infty}$ hearts and minds $\hat{a} \in \mathbb{C}^{\infty}$ of the people through political and economic goals, the market era has relegated the importance of politics and ideology to the background and profit and market driven policies have taken the lead. \hat{A} Following the trend of colonialism, the governments in counties like U.S. and Australia advocate the interests of forprofit education providers with regards to GATS. Multinational Corporations, and a few leading universities can be seen as the neocolonialists who are bringing about a loss of the intellectual and cultural autonomy of those who are less powerful.

INTRODUCTION

The notion of the world community being transformed into a global village, as introduced in 1960 by Marshall McLuhan was likely the first expression of the contemporary concept of globalization. Prior to the 1980s, accounts of globalization focused on a professed tendency of societies to converge in becoming modern, described initially by Clark Kerr and colleagues as the emergence of industrial man.

Globalization cannot be avoided as history has shown that when universities shut themselves off from economic and social trends they became moribund and irrelevant. European universities for example ignored both the Renaissance and industrial Revolution and ceased to be relevant. The French revolution entirely swept off the universities. In popular discourse, globalization is often synonymous with internationalization, referring to the growing interconnectedness and interdependence of people and institutions throughout the world. For example, structural adjustment policies and international trading charters, such as the North American Free Trade Association (NAFTA) and the Asia-Pacific Economic Cooperation (APEC), reduce barriers to commerce, ostensibly promote jobs, and reduce the price of goods to consumers across nations. Yet they also shift support from "old" industries to newer ones, creating dislocations and forcing some workers out of jobs, and have provoked large and even violent demonstrations in several countries. The spread of democracy, too, is part of globalization, giving more people access to the political processes that affect their lives, but also, in many places, concealing deeply rooted socioeconomic inequities as well as areas of policy over which very few individuals have a voice. Even organized international terrorism bred by Islamic fanaticism may be viewed as an oppositional reactionâ€"an effort at de-globalization â€"to the pervasiveness of Western capitalism and secularism associated with globalization.

STRUCTURAL ADJUSTMENT POLICIES and IMPACT ON EDUCATION

Much of the focus on the role of education in globalization has been in terms of the structural adjustment policies of the World Bank and other international lending organizations in low-income countries. These organizations push cuts in government expenditures, liberalization of trade practices, currency devaluations, reductions of price controls, shifts toward production for export, and user charges for and privatization of public services such as education. Consequently, change is increasingly driven largely by financial forces, government reliance on foreign capital to finance economic growth, and market ideology.

With regard to education, structural adjustment policies ostensibly reduce public bureaucracies that impede the delivery of more and better education. By reducing wasteful expenditures and increasing responsiveness to demand, these policies promote schooling more efficiently. However, structural adjustment policies often encourage an emphasis on inappropriate skills and reproduce existing social and economic inequalities, leading actually to lowered enrollment rates, erosion in the quality of education, and a misalignment between educational need and provision. As part of

the impetus toward efficiency in the expenditure of resources, structural adjustment policies also encourage objective measures of school performance and have advanced the use of cross-national school effectiveness studies. Some have argued that these studies represent a new form of racism by apportioning blame for school failure on local cultures and contexts.

The spread of education is widely viewed by National and international assistance organizations, such as the U. S. Agency for International Development and the United Nations Educational, Scientific and Cultural Organization (UNESCO), as contributing to democratization throughout the world. Along with mass provision of schools, technological advances have permitted distance education to convey Western concepts to the extreme margins of society, exposing new regions and populations to knowledge generated by culturally dominant groups and helping to absorb them into the consumer society. But a policy of using schools as part of the democratization process often accompanies structural adjustment measures. However, encouraging user fees to help finance schooling has meant a reduced ability of people in some impoverished areas of the world to buy books and school materials and even attend school, thus enlarging the gap between rich and poor and impeding democracy. Even in areas displaying a rise in educational participation, observers have reported a reduction in civic participation. Increased emphasis on formalism in schooling could plausibly contribute to this result. Increased privatization of education in the name of capitalist democratization could invite greater participation of corporate entities, with the prospect of commercializing schools and reducing their service in behalf of the public interest.

Kenneth King traces the construction of the educational dimension of the global development agenda over the period 1990 to 2006 and argues that the multilateral agencies, and notably the World Bank, UNICEF, UNESCO and UNDP, played vital roles in designing the architecture of this world agenda, supported at a key stage by the Development Assistance Committee (DAC) of the OECD. The milestones in this process were the World Conference on Education for All in 1990, the OECD, and DAC Report on Shaping the 21st Century in 1996, the World Forum in Dakar in April 2000, and the Millennium Summit of September 2000. These processes identified a series of goals and targets, including in education, that were time-bound and circumscribed in their range and coverage. It is suggested that the multilateral agencies played the dominant role in the construction both of the MDGs and of their predecessors, the International Development Targets (IDTs), and that, as a consequence, these may well not be strongly owned by developing countries in the way that is often claimed that they are.

A CRITICAL APPRAISAL OF THE HISTORICAL PROCESSES AT WORK,

What makes globalization distinct in contemporary life is the broad reach and multidimensionality of interdependence, reflected initially in the monitored set of relations among nation-states that arose in the wake of World War I. Much of the recent, groundbreaking educational literature on education and globalization focuses on Western industrialized countries and their †significant others', i.e. the newly industrialized countries of the Pacific Rim. Central to the post-colonial critique of globalization is a concern to †renarrativise' Â the globalization story in a way

that places historically marginalized parts of the world at the centre, rather than at the periphery of the education and globalization debate. Such a critique is also centrally concerned with the continuing impact on education systems of European colonialism, and with issues of race, culture, language, as well as other forms of social stratification including class and gender in postcolonial contexts. A postcolonial critique draws attention to the transnational aspects of globalization and of social inequalities and seeks to highlight forms of resistance to Western global hegemony as they have manifested themselves in education.

The Significance of Previous Forms of Globalization for Education

It is pertinent to understand how global "flows and networks from pre-modern and early modern times have left their mark on the education systems of periphery. The spread of global religions, especially Islam and Christianity, brought with them their own educational forms and systems of schools and universities. These interacted with and often disrupted and displaced indigenous forms of education, ceremonies, skills and crafts training. Educational globalization really developed and intensified, however, during the early modern and modern periods with the advent of European colonialism. Colonial education spread a common structure of schooling throughout the region. Colonial education either superseded or worked alongside earlier forms and has provided the basis on which postcolonial reform efforts have had to build. Colonial education itself became a key site for the spread of global "flows and networks†in the economic, cultural and political spheres both in the modern and contemporary periods. In the modern period education was a key mechanism for the imposition and diffusion of global religions throughout the colonized world. It also directly contributed to the development of global trade and commerce in the colonial era by providing indigenous laborers with the basic skills and dispositions required by the colonial economic and administrative systems. However, because colonial education only typically offered a very limited basic education and was never universal it provided a limited human resource base on which postcolonial governments could draw on in their endeavors to become globally competitive. In this way colonial education contributed to the marginalization of colonial economies in the contemporary period. Colonial education was also highly selective and elitist in the opportunities it offered for secondary and higher education and was, therefore, deeply implicated in the formation of indigenous elites who in turn have become part of the emerging global elite. Colonial education was instrumental in the globalization of English and other European languages which has directly facilitated the commodification of, and the creation of markets for, Anglo-American cultural forms in the contemporary period2.

PENETRATION OF PERIPHERY

By mid-twentieth century, missionaries and colonialism had brought core Western ideas and practices to many parts of the world. Perhaps the most important question in understanding how education contributes to globalization is why do non-Western people surrender to the acculturative pressure of Western forms of education? The core-periphery theory proclaims that the majority of that growth is enjoyed by a 'core' region of wealthy countries despite being severely outnumbered

in population by those in a 'periphery' that are ignored. The disparity of wealth between core and periphery countries is staggering, with 15 per cent of the global population enjoying 75 per cent of the world's annual income. The 'core' consists of Europe (excluding Russia, Ukraine, and Belarus), the United States, Canada, Australia, New Zealand, Japan, South Korea, and Israel. Within this region is where most of the positive characteristics of globalization typically occur: transnational links, modern development (i.e. higher wages, access to healthcare, adequate food/water/shelter), scientific innovation, and increasing economic prosperity. These countries also tend to be highly industrialized and have a rapidly-growing service sector. People in positions of power and influence around the world are often brought up or educated in the core (nearly 90 per cent of world †leaders' have a degree from a Western university). The 'periphery' consists of the countries in the rest of the world: Africa, South America, Asia (excluding Japan and South Korea), and Russia and many of its neighbors. Although some parts of this area exhibit positive development (especially Pacific Rim locations in China), it is generally characterized by extreme poverty and a low standard of living.

Economists Joseph Stiglitz and Dani Rodrik have argued that globalization works against the interests of the developing countries.3 The powerful universities and academic systems –the centers- have invariably dominated the production and distribution of knowledge. Smaller and weaker institutions and systems with fewer resources and often lower academic standards- the peripheries – have remained dependent upon them. The academic centers provide leadership in science, scholarship and research, organizational structure. The centers are located in the larger and wealthier countries where the most prestigious universities benefit from rich resources, libraries, academic staff and laboratories and legislation that supports academic freedom.

The international academic centers –namely the research oriented universities of the North which use the English language occupy the top tier. Though high quality universities do exist in counties like Japan, China, Singapore and South Korea, it is U.S, Britain, Germany, France, Canada and Australia which are the centre of the world academic system. However even within these much of the higher education centers lie on the periphery of the research centers and are not considered to be leaders in academic system, e.g. only 100 of U.S.'s post secondary institutions can be considered research institutions. It is now more difficult to become a part of the centre as the price of entry has risen. Library acquisitions, research laboratory, information technology etc require ever greater resources .Thus countries with poor financial resources find it impossible to join the ranks of top academic institutions and attain the †centre' status.4

ACADEMIC CAPITALISM-A MARKET ACTIVITY

The theory that seeks to understand and explain the changes that are occurring in higher education due to neo-liberal capitalism and globalization is †academic capitalism', as theorized by Slaughter and Leslie5, and more recently, Slaughter and Rhoades6. In the sphere of higher education, academic capitalism is representative of the economic tendencies of globalization as suggested by Giddens and Gross-Stein7. Academic capitalism is defined as direct market activity,

which seeks profit and market-like behavior, which entails competition for external funding such as grants.8 In many university programs across North America, there is an emphasis on acquisition of work-related skills and relevance to employability. Â Academic capitalism is defined as a situation in which the academic staff of publicly funded universities operates in an increasingly competitive environment, deploying their academic capital, which may comprise teaching, research, consultancy skills or other applications of forms of academic knowledge. They are academics who act as capitalists from within the public sector as they are state-subsidized entrepreneurs. This group also includes academics moving from curiosity-driven research towards conducting more applied research for industry.

EVENTS LEADING TO ACADEMIC CAPITALISM

It is widely understood that academic capitalism is the result of four events in 1980 that eased technology transfer from universities to industry9. First, federal funding for university research declined to two-thirds of academic research and development funding. Second, the Bayh-Dole Act of 1980 allowed for the commercialization of inventions arising from federally supported research. Third, the first spin-off company originating in university research on biotechnology showed how collaboration between public and private entities could be achieved. Fourth, the Supreme Court decided in Diamond v. Chakrabarty (1980) that live, human-made microorganisms were patentable. Combined, these four events led to a wave of new university mechanisms, namely the technology transfer processes that provided the underpinnings of academic capitalism. Academic capitalism is manifested in the following types of activities faculty choose to spend their time on.

External Grants

Shrinking state budget allocations to higher education have been linked to efforts to capture new funding sources10. To increase revenue streams, colleges and universities have turned to privatization strategies.

Patents and Licensing

The University and Small Business Patent Procedures Act, (1980), generally known as the Bayh-Dole Act, gave universities clear title to patents for academic research. Patents and licensing have became valued extensions of scientific research because of their potential for institutional revenue financial rewards for individual faculty members and as a source of regional economic development. In 2006, the Association of University Technology Managers reported the technology transfer activities of 189 American academic institutions (including universities and research institutions). Combined, these institutions filed more than 11,620 new patent applications and signed more than 5,000 new licenses. These efforts resulted in more than 550 new startup companies. Patents and licenses are distinct efforts to commercialize research. A patent grants property rights to the inventor by providing legal protection of intellectual property. According to

the United States Patent and Trademark Office (USPTO), a patent gives the patentee $\hat{a} \in \text{TM}$ to exclude others from making, using, offering for sale, selling or importing the invention $\hat{a} \in \text{TM}$.

Consulting

Consulting has been defined as "the application of professional and scholarly expertise in the community outside one's own academic institution†and is seen as an extension of teaching and research.

Distance Education

Access to higher education is a key issue facing higher education and has several components including financial access, geographic access, programmatic access, and academic access. One solution has been to expand access through distance learning and lowering prerequisite standards, expanding summer school courses, and increasing distance education offerings. Distance education is geared at creating a revenue-generating product of curriculum and instruction that is copyrighted and marketed to Consumers willing to pay for convenience.

THE DISCOURSE OF CAPITALISM IN THE ACADEMIA

The discourses of academic capitalism change the nature of the academy in a number of ways, beginning with the way in which we communicatively construct the university and its constituents. Professors become entrepreneurs. Professors who once followed a call to a vocation must now follow a path of careerism that "in its anxious and voracious need for continuing, quantifiable achievement - a certain number of books or articles published, a certain hierarchical ranking of affiliated institutions and presses, a certain salary increase â€" is never satisfied. Academic success becomes measured by productivity. Tenure committees count publications, rather than publications that count. Slaughter & Rhoades have referred to the †breaking down of boundaries and walls' between state, market and civil society (namely the non-profit), and the ways in which interactions, movement and communication have been facilitated through technologies. Slaughter & Rhoades explicitly state that academic capitalism, built on networks, is an element of economic globalization. Academia is perhaps one of the most visible sites of globalization: with flows, networks information, ideas, people, courses, or teaching; with numerous global cosmopolitan elites who †know no bounds'; as the birthplace of many new technologies; with powerful nodes and weaker links; as working within and outside the confines of national policy; with numerous cross-country and cross-campus interactions.

KNOWLEDGE AS A COMMODITY

As colleges and universities become more entrepreneurial in a post-industrial economy, they focus on knowledge less as a public good than as a commodity to be capitalized on in profit-oriented activities. In Academic Capitalism and the New Economy, higher education scholars Sheila Slaughter and Gary Rhoades detail the aggressive engagement of U.S. higher education institutions in the knowledge-based economy and analyze the efforts of colleges and universities to develop, market, and sell research products, educational services, and consumer goods in the private marketplace. There is an ascendant academic capitalist knowledge/learning regime expressed in faculty work, departmental activity, and administrative behavior. There has been a shift in the public subsidies embedded in new revenue streams and a shift in emphasis from serving student customers to leveraging resources from them. In Academic Capitalism and the New Economy, Sheila Slaughter and Gary Rhoades describe a cultural system that valorizes higher education's dual economic roles: generating revenue for academic institutions and producing knowledge and wealth to boost the global competitiveness of corporations. This system depends on a mode of production that fosters the growth of contingent faculty and nonfaculty professionals relative to full-time, tenure-track professors. It also gives rise to a mode of management that strengthens the governance role of central academic managers relative to that of faculty.

UNIVERSITY AS A REVENUE GENERATOR

Academic capitalism is †the pursuit of market and market like activities to generate external revenues'. Universities are compelled to pursue revenue-producing practices to augment financial resources, boost organization prestige in the market, and enhance their standing in a competitive and global environment. But more importantly, Slaughter and Rhoades see academic capitalism as a way for universities to connect with the world. Differing from previous explanations about higher education connections to the economy, academic capitalism links universities to the †new economy' or †knowledge economy'. Universities are best suited to exploit the new economy because of their human capital and well-established systems to conduct research. While others have described the phenomenon as university entrepreneurship, academic entrepreneurship, academic-industry relations or AIRs, capitalizing knowledge, technology transfer, marketization, and commercialization the core concept is the same†"universities and their faculties engage in behaviors that link to industry to generate wealth and prestige.11

The new economy †treats advanced knowledge as raw material that can be claimed through legal devices, owned, and marketed as products or services' 12. The protection of this raw material is achieved through patents, copyrights, and trademarks. The goal, then, is for university owned †trade secrets' to be sold in the marketplace for a profit. The result is universities engaging with the market and displaying increasingly market-like behaviors. Empirical evidence for academic capitalism is seen in universities marketing to students who †shop' around for education that suits their tastes, or in the expansion of disciplines more directly linked to the

business world and the knowledge economy: MBA programs, computer science, communication or media arts degrees etc.

However as pointed out by Altbach, the university is a unique type of organization, a non-profit cultural institution, prized for the values and services it embodies rather than for the performance and profit it provides. Extreme capitalist economic discourses surrounding higher education undermine this distinction, throwing into doubt the idea of the university as a †public good.' Some are calling for universities to be run like businesses by managers where the goal is †to ensure more accountability and efficiency in the management of academic institutions'13.

Applying the economist's machine metaphor to academia has a number of well known outcomes; less public funding; more cooperation with corporations; increased pressure for scarce resources, and the spiral to attract the best and brightest students, among others. Outcomes of research become products. Students become customers. These trends can be summed up as the discourse of "academic capitalism,†the view that higher education needs to be run as a business according to capitalist economic principles. These discursive strategies change the way we think about the university and therefore affect the way professors do their work. These economic discourses are changing hiring practices in higher education and changing the lives of individual faculty members. More and more faculty members are contracted employees, who are solely responsible for their career development and receive little, if any, organizational support.

Finally, to think of the university as a business determines that students be reoriented, not as learners, individuals in need of self-realization and critical thinking skills, but as customers. While it may be useful to think of students as the focus of higher education, it is a mistake to think of them as customers because they are more than that: they are participants in the learning process. Another problem with the metaphor of the student as customer is that, by treating students like customers, we teach them that education is something that is received for payment, rather than something that must be worked for .A student's immediate desires often consist of very short-term and self-serving goals: to pass a course, to graduate, to learn concepts and techniques whose immediate applicability to employment are manifest. Most professors did not decide to become academics for money. Many followed this calling in order to pursue varied research interests. Other academics are enthralled with the challenges of teaching young minds, challenging them and broadening their horizons.

Education is increasingly seen only as a way to improve the economy; innovation and knowledge generation is important only insofar as it provides commercial benefit or job creation; students, parents(and funding bodies) privilege programs and degrees which will provide well-paying employment. Thus this humanistic commitment to nurture the developmental potential within persons and communities is difficult to enact in a world driven by pursuit of money, power, and greed†. This is further reflected in the students, who act increasingly like customers, and less like people in search of an education. Education must lead to a well-paying job.

A CHANGING CULTURAL SYSTEM –CHALLENGES POSED BY ACADEMIC CAPITALISM

Capitalism, academic style, was once most evident in the realm of patenting and technology transfer, pursued by a few research university faculty, now extends to instruction. Education is being transformed into a service mediated and delivered through technology. The result is a standardized and commodified education. Academic capitalism is a cultural system within higher education; it is an internal, not just an external, threat. Â More faculty view themselves as small businesspeople, although they treat their relatively secure academic salaries as sinecures. Administrators and professors refer to units that "bring in money," without acknowledging the public subsidies that make it possible for them to do so. And they talk about units that "do not generate revenues," without considering the tuition monies that many such units earn for the university through their large student numbers and high student to faculty ratios. Capitalist consciousness is also often evident in intellectual property negotiations. Many faculty concentrate as much on their individual share of profits as on the public good and the public is usually left out when the profits are divided up.

New Professionals on Campus- or †managerial professionals†M who have advanced degrees, technical bodies of knowledge, and professional associations, are hired, evaluated, and fired by supervisors, not by peers, as faculty are. Their presence on campus thus shifts power to management.

THE MORAL IMPLICATIONS OF GLOBALIZED TIME IN ACADEMIA

Under globalization there have been discernible changes in how we think about, understand and use time. In his paper, Judith Walker argues that academic capitalism requires both the reification of time and our internalization of the importance of managing time in a justifiable and $\hat{a}\in\mathbb{C}$ successful $\hat{a}\in\mathbb{C}$ manner. He concludes that time should be understood as an essential component of the theory of academic capitalism. Since the invention of the pendulum clock in 1657, everyday activities in the West have been governed by quantifiable units of time. This reification of time, as Marx (1967) pointed out, is what enabled a capitalist system of production where the worker was disciplined by the clock. Yet whereas the modern capitalist sought to control time, the post-modern knowledge worker attempts to $\hat{a}\in\mathbb{C}$ outsmart $\hat{a}\in\mathbb{C}$ time. Globalization, we are told, seeks to $\hat{a}\in\mathbb{C}$ obliterate $\hat{a}\in\mathbb{C}$ annihilate $\hat{a}\in\mathbb{C}$ time. Globalization, we are told, seeks to $\hat{a}\in\mathbb{C}$ obliterate $\hat{a}\in\mathbb{C}$ annihilate $\hat{a}\in\mathbb{C}$ time.

In effect, it is not so much a †cult of speed' but rather a †cult of efficiency' that undergirds globalization. Both institutions and individuals are encouraged to use a cost-benefit analysis to determine how they should use their time in the most efficient way. The pressure to be efficient is intertwined with the pressure to perform; i.e. to use one' time successfully: to produce countless articles and books; to generate successful grant applications so to bring in more money. This is an individualized process, in the manner of †do it yourself scheduling' 13.

As Urry notes, the responsibility falls more and more on the individual to manage his time to be efficient and responsive. For the academic there is an overt tension: between the discourse of being a $\hat{a} \in \text{Flexible}$, autonomous worker $\hat{a} \in \text{Fm}$, and being increasingly more regulated by time and demands of accountability.

As Max Weber (1958) maintained, time is a moral issue. In the academic capitalist regime we are encouraged not to waste funds and implored not to waste time. In the academy we must constantly justify our time to ourselves and others. Furthermore, how we use time is tied to merit. We are seen as deserving, and accordingly will be rewarded if we can manage our time well. Bourdieu (1998) claims that the notion of competence is at the heart of that society.

THE ROLE OF ENGLISH

The use of English is central for communicating knowledge worldwide. English is the Latin of the 21st century as has been noted by policy makers like Altbach. English language products dominate the international academic marketplace especially books and journals. The world role of languages like Spanish, German, French, Hindi, and Urdu is shrinking and the countries that use †small languages' are tempted to change the medium of instruction in their countries. The English speaking countries like U.K, U.S have succeeded in establishing dominance of their academic systems thereby further strengthening the core periphery phenomenon. The core periphery relationship has further been strengthened with the onset of academic capitalism. The idea of what is 'international' has been occupied by the hegemonic discourses of Anglo-American journals.Â Articles in international publications, particularly those noted in the ISI indices, have become crucial for the evaluation of the success of university departments around the world, and scholars in many countries are steered to publish in these journals. A Not only do the English-language journals, especially Anglo-American ones, dominate the publication space. The English-languagebased research community is perpetually expanding as part of the globalization of knowledge, and the homogenizing effects are spreading not only through academic publications but also through various forms of interaction and academic migration.

IMPACT OF NEW INFORMATION TECHNOLOGIES

Although networking and on-line access will help scholars from 'peripheries' to make contacts and to reach research literature, they may also experience pressure against working in their native languages, or against studying questions that differ from those attracting attention in the centres, for ultimately they will be measured against their peers in the centres and not against scholars in their own institution or region. According to the centreât "periphery model, underdevelopment is not the result of tradition, but is produced as part of the process necessary for the development of capitalism in the central capitalist countriesât "and its continued reproduction on a world scale. The world of globalized higher education is highly unequal. The centreât "periphery model thus suggests that the global economy is characterized by a structured relationship between economic centres which, by using military, political, and trade power, extract an economic surplus from the

subordinate peripheral countries. Thus, according to proponents of the core–periphery model, the appearance that capitalism is developing traditional and backward societies by locating enterprises in underdeveloped regions masks the structural relationship by which capital develops and prospers at the expense (or progressive underdevelopment) of non-capitalist economies.

IMPACT OF MIGRATION AND MULTINATIONALIZATION OF HIGHER EDUCATION

The flow of highly educated talent from the developing countries to the West is large and problematic for the Third World development. Academic migration takes place especially in the sciences, engineering, information technology and some management areas .e.g. more Ethiopian holders of doctoral degrees work and live abroad. This type of migration further strengthens the centre periphery divide as it weakens the academic system of developing countries.

The emergence of global education manifests itself in various programmes like the †twinning' programme-linking academic institutions in one country with the counterparts in another, universities in one country setting up branch campuses in another. This is also a replication of the colonial models whereby the mother country superimposed its institutional model and curriculum, often diluted and designed for the intellectual subservience of the colonized e.g. British initiatives in Asia and Africa, the Dutch in Indonesia and French initiatives in Africa and Asia. Today colonialism and cold war politics has been replaced by the market forces e.g. Universities of Australia and U.K are actively promoting programmes in Malaysia which have generated complaints of poor quality, supervision and inadequate communication. Another trend has been the establishment of U.S. style universities in Kyrgystan, Qatar, Bulgaria which is accredited in the U.S., the language is English and the curriculum is U.S. based and has questionable quality and relevance. As part of the twinning programme the university in the North provides the basic curriculum and orientation for an institution in the south with little adaptation to the local needs. The goal for all the stakeholders in the North is profit making and the south in the meanwhile gets entangled in the web of neo-imperialism and academic capitalism.

GENDER AND ACADEMIC CAPITALISM

Academic capitalism may impact sub-groups of faculty in differing ways. A study by Metcalfe and Slaughter sought to better understand the ways women might be affected by academic capitalism. They claim a "differential success†of women in the academy where there has been significant expansion professional support/service in executive/administrative/managerial positions; however, women have not yet achieved parity in faculty positions. While women have gained ground on men in terms of the number of positions and salary, an alternative hierarchy is emerging that is dominated by men. Men are moving to entrepreneurial units (e.g., centers and institutes) to recapture their historic privilege in the academy. This puts them closer to university technical and financial resources which lead to benefits such as summer salaries, consulting opportunities, educational/research partnerships, networks for future partnerships, spin-offs, and royalties 15. Further, they posit women are not

well situated to access the market. In general, there are fewer women in STEM fields, a higher concentration of women at less prestigious institutions where support mechanisms are less developed, and women may be less attuned to opportunities to participate in academic capitalism. Metcalfe and Slaughter explain that women are less likely to engage in the commercialization process; however, this may be by choice. Women might choose to reject academic capitalism in favor of teaching and research/publishing as a way to achieve work-life balance.

CONCLUSION

Neo-liberalism, propelled by globalization, has extended capitalism into those aspects of our lives previously not associated with the economy. Â In academia, there is the appeal of possessing ownership over production, yet the disciplining of time and the commercializing of the academy have fundamentally changed the way academia is run, depriving those of us who work and study there of that deeply cherished autonomy and leaving us with a feeling of being without control. In the capitalist academy we are expected to spend our time competingâ€"filling out applications for grants, scholarships or job positions. Likewise, we must meet the deadlines imposed on usâ€"to be awarded tenure or to get promoted. This is quickly becoming a global model; indeed, Slaughter & Rhoades (2004) remark that due to globalization, as well as the perceived success of American universities, other countries are beginning to imitate the American, academic capitalist model the periphery divide. thereby accepting The academy does not function solely within the seamless time/space compression of globalization and combines the †timeless time' of antiquity in its pursuit of scholarly truths. As post-Fordist knowledge workers, we are told we are not controlled by the clock but at the same time we are required to be in control and take control of our activities and our own disciplining. In the academic capitalist regime, students and faculty are working within an environment that is increasingly becoming commercialized and in which a re-conceptualization of time is occurring. This corporatization, marketization, and commercialization combine both modern clock-time and networked/globalized approaches to time. Online programs like U21 Global serve as examples of the way in which academic capitalism, globalization, time/space compression and time acceleration come together. What is undeniable is that life within the academe has changed as a neo-liberal result capitalism globalization. and Taking an example from the Indian context, Thomas Macaulay, in his infamous minute of 1835, was opposed to funding of education and scholarships to students and he was firm that †on all such subjects the state of the market is the decisive test.' Now, 150 years after establishment of these three universities of Calcutta, Madras and Bombay, which were created to help the British get people trained and suitable for their trade and business, the big business and policy makers of independent India are responding to the market demands and marching towards all out commercialization of higher education in India. In a market-model university, departments that make money, study money or attract money are given priority. Heads of universities assume the role of travelling salesmen to promote their programmes. The thinking and attitudes of students, now called consumers, are manufactured and an education system is created that produces standardized people. Thus the whole idea of culture will be threatened as this standardization eliminates cultural focuses, thoughts, language, and educational themes. No longer will truth be

sought, except whatever suits the corporate interests. As this standardization is institutionalized through international equivalency, the uniqueness of each educational institution will vanish. Therefore, the foreign direct investment in education cannot be accepted and it should be opposed. In order to strengthen national intelligence, to increase contacts with the scientific and intellectual community of the world, and to increase capabilities and upgrade knowledge for further development, India has no option but to strengthen its public higher education system. The Government must take care of public interests and act to protect public services like health and education from the predatory elements that preach the ideology of the marketplace as the solution to every issue.16 There is a need to review National Knowledge Commission whose many recommendations facilitate technologically mediated educational delivery systems, institutional reorganizations (in which meritorious programs are downsized to permit investment in areas seen as having market potential), a renewed emphasis on English, a State guided by the market principles, as under neo-liberal doctrine which will perpetuate the differentiation and hierarchy. It is not the efficiency guided by the rules of market but the efficiency in terms of social priorities that should form the basis of education reform in a developing country like India. In the present phase of globalization, when the movement of ideas and information is very fast, the developed countries have attempted to tap the resources that lie embedded in the human resources of the developing countries. It is imperative that India does not fall in the trap of the neo-colonialist strategy devised by the developed countries in the name of Knowledge Economy. It remains to be seen whether the educational policy of India has fallen in the trap of †Finance Imperialism' and following the diktats of the World Bank and the I.M.F is facilitating the traditional domination of the North over the south or the state is maximizing the national interests as well. As academic managers work to bring in money and respond to employers' demands, and as employers gain influence through college and university boards, institutions focus increasingly on short-term revenue-generating activities and economic functions such as workforce preparation, continuing education, applied research, and product development. With little open discussion, long-term and long-standing educational, social, scholarly, and public-service functions that have shaped and served our democracy are compromised. Though the task of ameliorating inequalities in higher education is not an easy one, it is important to ensure that globalization does not turn into the neocolonialism of the 21st century.

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Cancer and Family System - Networks, Support and Quality of Life

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ABSTRACT

Caring and supporting those affected by cancer is a challenging task for all. Cancer affects not just those who have the disease but also their caregivers and families. Very few studies have examined the effects of long-term cancer survivorship on the family. Most studies that have addressed this topic have focused on breast cancer survivors and are limited to three years after diagnosis. This paper raises issues about the role of family members in providing support for cancer patients. This article will examine the family dynamics in dealing with cancer as well as the significance of professional intervention in holistic care of the patient.

Key Words: Cancer Survivorship, Supportive Care, Psychosocial support, Counselling, Coping.

INTRODUCTION

Cancer affects social relations in unique ways, depending, inpart, on the type and the stage of disease. Cancer does not happen to just one person. Cancer happens to couples, families, and friends. The complex emotions and lifestyle changes that follow a cancer diagnosis can be almost as overwhelming for family members and friends as they are for the person with cancer. Cancer can change the way one relates to his family and friends -- the core making up the primary group and the way they relate to others or in Mead's rhetoric the †generalized others'. It is entirely possible that everyone in the family and in circle of friends will be supportive throughout the recovery. But chances are that one may run into a few relationship obstacles. Friends and family love the person and are worried about him, but they may have strange ways of showing it. Some people withdraw and avoid talking to him. Others smother and treat him like a child. Many cancer survivors find that one barrier to a smooth transition out of cancer treatment is the reaction they get from friends and family. The best way for cancer survivors to prepare for relationship difficulties is to expect these problems and plan accordingly.

The number of cancer patients in the world is increasing all the time. Cure and supportive care of cancer patients apart from the treatment is a necessity. Care is a wide field and incorporates not only medicine and medical people but also family members as its central force because family is the primary and basic institution in our lives and plays a pivotal role in shaping our social identity and psychological movements or propensities. For those diagnosed with cancer, psychosocial services should be available and should include the assessment of patients for the presence of anxiety and depression, support to help patients adhere to treatment plans, skill building for coping with cancer stress and basic emotional support. For those with clinical range anxiety or depression,

care should be available to help ameliorate symptoms. Psychosocial support should also be available for families of cancer patients and staff members who treat cancer patients. Four generations of studies have focused on cancer and its effects on families and caregivers. The first generation of studies appeared as clinical papers and included recommendations on how to minimize disruption to the patient and spouse. However, these studies lacked data and were based on clinical impressions. The second generation of studies emerged in the 1970s and 1980s and primarily included cross-sectional, descriptive designs focusing mainly on the spouse or caregiver. The third generation of studies used complex statistical analyses to examine the processes by which family members were affected by cancer in the survivor. Such analyses enabled us to understand how the cancer ,invaded' other family members' behavior, how family members managed the illness, successfully or not, and why children were negatively affected. The fourth generation of studies has evolved quite recently and includes rigorous intervention studies for caregivers or family members. However, most of what we know about families, what affects them, and how well they do or do not manage the cancer is limited to short-term survivors and their families, not long-term survivors. Also, populations studied are primarily those affected by breast cancer.

There are four reasons based on data (as opposed to reasons based on speculation or clinical practice) to consider family-focused research in cancer survivorship: 1. Family members are substantially distressed when a member has cancer. 2. Family members do not know, understand, or respond supportively to the expressed thoughts, feelings, and behavior of other family members about the cancer. 3. Families try to cope with both the impact of the cancer and with tension in the family caused or accentuated by the cancer. 4. Family members struggle to maintain their core functions when one of them is a long-term survivor. Family members are substantially distressed when a member has cancer. Even high-functioning families struggle and suffer when a member has cancer. 1 Both cross-sectional and longitudinal studies have demonstrated emotional distress and behavioral disruption in spouses of women with breast cancer.1

Conjugal Dynamics

Significantly elevated levels of distress in spouses have been documented up to three years after diagnosis; according to some studies, distress in the spouse exceeds that in the diagnosed patient.2. Couples experiencing the acute phase of breast cancer treatment are known to function in survival mode, during which time competing demands distract them from attending to each other's needs, thoughts, and feelings, as well as to specific needs for support about the cancer.3 Very little is known about the couples' interactions in long-term survivorship. We speculate two extremes: either benefit-finding behavior (identifying positive aspects in the cancer experience), or heightened interpersonal tension in the couples' relationship.4 But scientists do not know what predicts a couple's ability to see the positive in long-term survivorship or what predicts heightened tension in the relationship.5 To date there has been no research in this area with long-term survivors.6 Sometimes cancer treatments can interfere with interest in sexual activity. If one is female, she may experience pain with intercourse7, vaginal dryness, or concerns regarding

fertility.8 Perhaps treatment has put into sudden menopause. If male, one may be having difficulties in getting or maintaining an erection.9 Counselling may help one develop strategies for dealing with these problems. Sometimes counselling can help prevent the development of sexual problems in the future.10 One of the limitations of research in this area is the focus on experiences of sexuality after cancer that affects the reproductive organs.11

Children's Experiences

Most of our knowledge of children's experiences of a parent who has cancer is limited to two years after diagnosis.12 This distress relates directly to the child's illness-related concerns, as well as to the real and symbolic threats to the child's sense of security.13In a recent study of school-age children, 81 per cent of children whose mothers had early-stage breast cancer feared that she was going to die from the disease. 14 There is substantial evidence showing that the quality of parenting is affected when a parent has cancer.15 Most evidence for this claim comes from studies of children whose parent has breast cancer.16 Children of mothers with cancer sometimes think of themselves in negative terms compared with children of parents who are not ill. In a seminal study looking both at children whose mothers had breast cancer or diabetes and at children whose mothers were healthy, children of mothers with either cancer or diabetes tended to have lower selfesteem than did children of healthy mothers.17 Multiple studies provide evidence that family members do not know, do not understand, do not focus on, and report not having the skills or confidence to support other family members reacting to cancer in the family. This has been extensively documented in child-rearing families affected by breast cancer, 18 as well as in recent studies involving the spouseâ€"patient dyad.19 Even when parents with cancer see that the disease distresses a child, parents say they do not know what to say or do. They report feeling excessively consumed by their own feelings of tiredness or sickness and by the struggle with their own illness experience.20 Approximately 25 per cent of younger children and 15 per cent of adolescents whose mothers had cancer reported that no one, not even family members, helped them cope with the impact of the diagnosis.21 No studies have looked at these factors beyond the acute phase. The demands of cancer and treatment can make it difficult to take care of young children. Adult children may be available to act as a caregiver for a parent with cancer, but this role reversal can be difficult for both parents and children. Even for adult children, the fear of a parent dying can be enormous. Younger children may become overly clingy, impulsive, or want to stay home all the time. Older children or teenagers may be angry or distant and withdraw from family activities. Changes to their schedule or changes to the parent's appearance, such as hair or weight loss, might be more frightening if they are unexpected. To deal with these, assessing child's age and providing truthful, accurate and understandable information without overwhelming them with facts, is of great help as miscommunication will not only turn them hostile but also alienates them and invites unnecessary misunderstandings particularly among young ones who are best listeners but worst interpreters. Verbal reassurance of parent's love and security to them even after getting ill impedes such misinterpretations.

Other Relationship Issues

Navigating relationships is a challenge for cancer survivors transitioning to life after treatment. Recognition of some of these common scenarios is important both as a reference to survivors as well as understandings for commoners. Some friends and family members may avoid talking with the patient because they just don't know what to say. Others may avoid talking about cancer for fear of upsetting the person. If the patient feels like talking about cancer, it is good to bring the subject up with his friends and family and let them know that it's okay for them to talk about it. Reassurance that he just wants someone who will listen to him and understand his feelings is healthy indeed. It is also okay to tell people when one just does not want to talk about your cancer, sometimes he might just want to have a conversation about another topic or laugh with his friends. These approaches help in opening up an oral forum, spontaneous and sensible enough to help the person at hand. Coping' is a popular concept in nursing and behavioral medicine.22 Although the concept has salience in studies of an individual's adaptation to delimited stressors, its validity in depicting a family's response to long-term survivorship is less clear. In two studies of families affected by maternal breast cancer, illness-related demands reported by both the patient and spouseâ€"caregiver never significantly predicted family member coping behavior. In another study involving 111 families of women with breast cancer, data obtained at three different occasions at four month intervals revealed that family members did not change their coping behavior, even when the number of illnessâ€"related demands changed.22 Furthermore, in analyses over time involving these same households, family members' coping behavior did not diminish the illness-related pressures over time. If family members are not coping with the illnessrelated demands, with what are they coping, if anything? There is evidence that family members attempt to manage tension in the family system, especially heightened tension in the patientâ€"spouse dyad, accentuated or caused by the cancer. However, there are no known studies of coping behavior in families with long-term survivors. It keeps away isolation, negative waves and put in an informal platform that facilitates bipolar communication and reinforces one's identity as a strong sociable personality, which in turn helps in discovering, lost autonomy and self-control. Letting people know about physical limitations is also vital as one might burnout from overwhelming and all encompassing expectations.

Family Caregivers

Family caregivers are those family members who are directly involved in the patient's cancer care. Family members are involved in a variety of care activities and often take responsibility for symptom management, equipment management, transportation, and the provision of emotional and social support. Family caregivers assume this role while simultaneously maintaining their own work, family, and other responsibilities. Cancer and cancer-related treatment may alter family functioning, family communication patterns, family member occupational roles, and social roles. Family members often assume the patient's previously held roles while coping with their own emotional responses to the patient's diagnosis and the uncertainty of the future. Decades of research have clearly demonstrated that assuming the role of caregiver can lead to feelings of overload,

distress, and disagreement about goals of care, particularly when there is a lack of support from the health care team. Caregivers require support, coordination, and communication with health care providers if they are to be successful in carrying out the tasks of care.

Core functions of the family include maintaining an emotionally and physically safe environment, interpreting and reducing the threat of stressful events (including the cancer) for family members, and nurturing and fostering the development of individual family members. These functions include an attentive parenting environment for children and the provision of information and support to children when, their sense of security or well-being is threatened.15 Studies involving families experiencing both recently diagnosed and long-term breast cancer diagnoses provide evidence that these core functions are threatened when a member has cancer.21 Mothers of schoolage or adolescent children report that they are unable, especially during the treatment phase of cancer, to be the parent that they want to be and that they know they should be.17 Spouses report that they do not know what to do to support their wives, and they struggle with what to say and how to help. Children report not wanting to talk about their cancer related worries, questions, or concerns for fear they will further burden the ill parent.21

Family members are seldom prepared to be caregivers, and there is often little time for preplanning. They become caregivers immediately at the point of diagnosis and continue in this role over the disease, treatment, and survivorship trajectory. When a patient is diagnosed with cancer, family members often assume responsibility for providing care. They are typically involved not only with the diagnostic and treatment phases of care but also across the care trajectory and into survivorship. These caregivers are a primary source of support to individuals with cancer. Family caregivers over the course of the cancer treatment trajectory may reflect on what support the professionals can provide. Caregivers require support, coordination, and communication with health care providers if they are to be successful in carrying out tasks of care. Concern for caregivers as partners in patient care and caregiver outcomes deserves attention from health care professionals. Considering the caregivers' value to the health care team, this role should not be underestimated. From the point of diagnosis, caregivers have reported a lack of clear expectations and limited information from oncology professionals about what care is needed and expected. Direct care demands may include areas such as physical care, nutrition, spiritual support, symptom management, housekeeping, transportation, and financial support. Care can also include activities such as wound care, management of infusion pumps, and catheter care. Caregivers become vital cancer care team members in coordinating treatment and physician and laboratory appointments. Caregivers serve as a conduit for information from the patient to the provider and from the provider to the patient to keep the patient's plan of care intact. Among the variety of roles that caregivers assume, however, symptom and medication management are often the most commonly cited by caregivers. Patients experience multiple symptoms of varying severity, including pain, insomnia, nausea, vomiting, fatigue, diarrhea, constipation, shortness of breath, peripheral neuropathy, and anorexia. Symptom management, either from the cancer or from side effects of treatment, becomes an important caregiver activity. Medication management for pain and other symptom control may be particularly burdensome for family caregivers due to the complexity of symptom-management

regimens, lack of information regarding ,acceptable' symptom severity, and communication strategies with the health care team. For the caregivers, the severity of the patient's functional impairment and disability has been consistently shown to increase care demands and restrict other roles. Caregivers report work related challenges that require adaptation of their employment obligations to manage and meet care demands. This may result in missed days, work interruptions, leaves of absence, and reduced productivity.

The family caregiver assessment is the key component to identify caregivers' areas of needs so that they can obtain strategies and interventions that will aid the patient during and after active treatment. Professionals must consider their approach to the family based on the caregiver's level of knowledge and skills, and should tailor their interventions to those needs. Professionals need to be aware of family disagreements on care goals.22 Family members often use the Web as a source of information; thus, professionals should know which sites are credible and make recommendations of those preferred sites to the family members. Oncology professionals need to review Web sites regularly to ensure that accurate and up-to-date information is being presented. This augments the resources of the professional and is a ready resource for the caregiver. Webbased resources have the potential to promote problem solving, to provide advice and guidance, and to be an ongoing resource for care. Professionals should use regular, thorough assessments as a way to determine need so that recommendations can include resources that caregivers would find beneficial. The duration, intensity, and depth of care provided by family members and the impact on patient outcomes are under recognized as important components of caring for a cancer patient. Caregivers as partners in patient care and caregiver outcomes deserve careful attention. Professionals are challenged to recognize the value of early and continued involvement of family members as care partners. A family plan of care, rather than a patient-only plan of care, should also be considered. Caregivers are the first responders to cancer patients' problemsâ€"considering their value to the health care team, the role of the caregiver should not be underestimated.

How Counselling Helps Patients

The greatest benefit of psychosocial care is that patients and families may experience a significant improvement in quality of life. Without emotional support, people can struggle unguided with issues of their own mortality, with complex questions about quality and quantity of life, and with the burden of coping with treatments and suffering, both physical and emotional. Through counselling, one may be better equipped to enjoy a fulfilling and productive life. The experience of cancer can have the effect of putting a magnifying glass over one's life; it tends to bring out the good, amplifying the strong supportive bonds with friends and family. However, the impact of the illness can also exaggerate the difficulties of everyday life, related, for instance, to marital problems or to family communication issues. These may add to the considerable anxiety of living with the cancer itself. Patients who receive emotional support are better equipped to cope with the relationship problems and the fear, depression and anxiety that are a normal part of dealing with cancer. Counselling can help to ease tensions within the family, and help with the complicated task of getting financial aid, making it easier for the person to get on with the important job of coping

with the disease and its treatment. For many people, one of the greatest benefits of counselling is that it is an opportunity to have their problems given individual attention. Counsellors have a deep sensitivity to the fact that the life of every person with cancer is unique. Counselling work is about tailoring an individualized approach to each situation.22 Many family members consider one of counselling's biggest advantages the fact that they can express pent-up feelings and emotions which are often tightly under control when they're with the patient or other family members. Often, families and caregivers feel helpless when faced with the serious illness of a loved one. Counsellors recognize that care for the caregiver is integral to the care of the patient. Often caregivers need emotional support and counselling to be effective in their changing roles. Taking on the role of caregiver introduces a range of challenges, which have to do with self-management, sexuality, role changes, physical exhaustion, and emotional distress. Often the spouse or partner experiences higher levels of distress than the patient, yet may not feel entitled to these feelings. It is important to acknowledge that caregivers and family have very different stresses and needs than patients. While the person with cancer must focus on getting well and is the focus of attention, the caregiver must deal with everything and bear the burden of both the emotional and practical disruption.

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Perspective Section

New Language of Politics in West Bengal

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In the last decade of the 20th century, Andre Gunder Frank and Marta Fuentes noted the birth of a new kind of social movements in world history. People in civil society were found to mobilize themselves through a myriad of social movements beyond or besides, and often instead of, political parties, the state, and revolution. Many local community movements were mobilized in pursuit of more grassroots participatory democracy and bottom-up self-determination.

In recent years, West Bengal has witnessed many such social movements. The movements against land acquisition in Singur and Nandigram, and the tribal revolt in Lalgarh are the prominent examples. In the initial phase of these movements, people"s committees were formed by the local communities to spearhead mobilizations and protests. Whether such movements can maintain their autonomy in a world dominated by big political parties is an open question.

In the recent protests against corrupt ration dealers in West Bengal, which originated in the Bankura district sometime in 2007 and spread to other districts, the Amarpur Gram Panchayat of Ausgram Block of the Bardhaman district witnessed a unique social movement. The movement was documented by the activist-scholar, Manisha Banerjee. Her narrative is summarized below: An on-the-spot organization was built up by the villagers of Amarpur Gram Panchayat, inhabited by a large number of Muslims and Scheduled Castes. The organization took the first move of making a deputation to the local BDO and Inspector, Food and Supply. The memorandum, written in the vernacular and signed by 500 villagers, incorporated the grievances of the local people relating to gross irregularities in the Public Distribution System. The Gana Andolan Committee formed by the villagers decided to fight the panchayat elections in 2008. They floated three independent candidates, who fought the elections with the symbol of table fan and were elected as members of the Panchayat. Within eight months of their coming to power, the local organization of the people and their representatives to the Panchayat revived a closed village haat, which was started 22 years ago and allegedly closed later by the CPI(M) men. This market is essentially a market for fresh vegetables, fish and other items coming directly from the producers. What started as a movement against corruption in the supply of essential foodstuff took a constructive step in the direction of procurement of food items for the underprivileged villagers [Manisha Banerjee, Calcutta Research Group (CRG), Series on Policies and Practices, No. 25, August 2009].

Very recently, a similar social movement was initiated by the villagers of the Loba Gram Panchayat in Dubrajpur police station of the Birbhum district. The villages in the Panchayat are inhabited by mostly small farmers, bargadars, daily labourers and small shopkeepers. The movement, as reported by Surojit Ghosh Hazra in Hindustan Times (June 10, 2013), is stated below:

Being fed up with the narrow agenda of political parties, the Krishijomi Raksha Committee (KRC) formed by the villagers in 2009 to fight against land acquisition decided to contest the panchayatÂ elections in 2013. They filed nominations for all 18 seats in the three-tier panchayat system- 14 gram panchayat, 3 panchayat samity and 1 Zilla Parishad. Actually, most of the villages under the Panchayat have been a bed of simmering discontent for the last few years. In 2006, the DVC and Bengal EMTA decided to acquire more than 3300 acres of land from the state government for the excavation of coal for a DVC power plant. The land to be acquired comprised 11 of the 14 villages under the Loba Gram Panchayat. According to local sources, the villagers initially rallied behind Trinamool Congress (TMC) to fight against land acquisition. In fact, in the panchayat elections in 2008, the TMC had bagged 7 of the 12 Loba Gram Panchayat seats. The situation began changing after the 2011 assembly elections as the distance developed between the TMC and KRC. The police firing in Loba village in November 2012 following an altercation with the villagers injured 35 persons and it intensified the movement against land acquisition. In defence of their decision to fight in the panchayat polls, the secretary of the KRC, Joydeep Majumder, stated: "We have filed nomination papers for all seats. We may not have much money like the major political parties, but we have the people with us.â€

The mainstream social scientists will argue that Amarpur and Loba Gram Panchayat experiences are isolated examples of micro-politics and they have nothing to do with our political imagination. As a counter-argument, we would like to plead in the language of Ranajit Guha for "a re-writing that heeds the small voice of history".

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Resurgence of Vector Borne Diseases: Environmental Perspectivel

Siddhartha Gupta

Backdrop

Malaria (including drug resistance varieties), Dengue, chickunguniya and Japanese Encephalitis have bounced back as killer diseases in the last couple of years. Malignant (Falciparum) malaria has collected a heavy toll in Kolkata itself in the recent past. The exact statistics of such deaths are not known. Sizeable number of patients suffers from Dengue and Dengue Hemorrhagic Fever in North Indian States. Our state is also not an exception. Even almost forgotten chickunguniya has registered a comeback. In 1994 plague epidemic in Surat was devastating. Other vector borne diseases like Kala-azar, Filariasis, etc., are also increasing by leaps and bounds. The lone vector borne diseases which are still absent) in our country are yellow fever and African Tripanosomiasis (Sleeping Sickness). In the era of globalization, it will not be surprising if they make an appearance in near future.

Drug resistant plasmodium falciparum is a real threat to public health management in modern times. Chloroquins, Mefloquine or even Artimesinine resistance cases have been reported from different places of South East Asia. Artimesinine Resistant Jungle malaria is resistant to almost all known anti-malarial drugs-singly or in combination. Its cross border transmissions may cause havoc in other countries also. According to World Health Organisation (WHO), malaria is a public health problem at present in 109 countries across the globe and 3300 million people residing in the malaria prone areas. In 2007-2008, almost 250 million patients had malaria infection of which 0.9 million died. The majority of the patients and deaths are reported from Africa. Dengue is not far behind either. Globally 2500 million persons reside in dengue affected areas. Annual incidence of dengue is 50 million. In 1998, Dengue spreaded in 56 countries and was reported as a pandemic.

Scenario in India

The national incidence of malaria cases are approximately 2 million and deaths from malaria is around 2000 per year. More that 25 per cent of Indian citizens reside in malaria prone areas. A major portion of the health budget is consumed by malaria control programme and there is good amount of manday loss.

In 1953, the total number of malaria cases in the countries was 75 million with 0.8 million deaths. National Malaria Control Programme (NMCP) was first started at that time. The initial success of the programme is evident by the drop down of total number of cases to only 1 million by 1966. No malaria death was reported in the year 1972. But due to different causes, malaria bounced back within a couple of years. In1976, the total number of new cases became 6.5 million with death of

60 patients in the country. Filaria, another mosquito borne disease, is also widespread in our country. Almost 530 million people of 200 districts of India reside in the filarial prone area.

Japanese Encephalitis (JE) is another killer viral disease which is borne by Culex mosquito as vector. Each year almost 50 thousand people are attacked which culminate in 10,000 deaths and 15,000 handicapped persons.

Now, we come to another mosquito borne viral disease called chickunguniya, which was almost nonexistent for last 4 decades but has registered a dreadful

comeback recently to cause a huge number of morbidity. In the 1960s almost half a million population in Chennai and Kolkata suffered from this disease. After four decades, in 2006, an epidemic of chickunguniya struck 1.4 million people in 16 states of India. In some places almost 50 per cent residents fell ill.

Another vector borne disease, Kala-azar has also marked its overwhelming presence in 52 districts of Bihar, Jharkhand, West Bengal and Uttar Pradesh. The annual incidence of new cases is above one lac at present.

Reappearance of the Diseases

Let us now come to a question why have these diseases reappeared? Once it was thought that Malaria will be eradicated from India soon. So, the name of †National Malaria Control Program' was changed into very ambitious †National Malaria Eradication Program', which has failed miserably. The causes of resurgence of all such vector borne diseases will be found not in the medical text books only, but social and environmental causes must be looked into. Particularly climate change and global warming are the important contributory factors in flourishing of vectors.

The main causes which have been identified by the public health experts are as follows:ÂÂ

- 1. Change of public health policies by the government and lesser allocations of fund.
- 2.Stress on curative medicine in place of preventions. Excessive dependence of larvaecides, insecticides and anti malarial chemotherapeutic agents.
- 3. Emergence of Genetically modified DDT resistant vectors and drug resistant parasites.
- 4. Populations growth and changes in social pattern
- 5. Rapid deforestation and unplanned urbanizations
- 6.Climate change.

All the above mentioned causes are very important contributory factors. None the less, in the present article we shall mainly concentrate on the last three points.

Population explosion, urbanization, Deforestation

There has been a gross change of demographic pattern worldwide in the last five decades. There has been a massive growth in populations, compounded by inland migration of rural people to town in search of livelihood. A sizeable portion of them are so called †Developmental Refugees' who are evicted from their ancestral habitat and profession due to land acquisition for constructions of big dams, thermal or hydel power projects, special economic zones, mining, freight corridors, etc. These displacements not only brought a sudden change in their lifestyle and means of subsistence, but also a dramatic shift in their socio-cultural practices. In Africa, cross border ethnic conflict among different tribal groups is one of the major causes of unrestrained rise of malaria, as identified by world health organization (WHO). Moreover in sub-Saharan Africa. 28 to 44 per cent people live in urban area and the rate of urbanization is 3.6 to 7 per cent. Rate of such urbanization is also very high in Asia and Latin Africa. According to an unofficial estimate, almost 70 per cent of the world's population will live in towns and suburbs by 2050's.

In 1960-64 the total world population was 3.2 billion, which has crossed 7 billion mark in 2014.

The huge exodus of rural populations to towns and cities has created very big slums (âEBusteesâETM), full of shanties. There are no arrangements for safe drinking water, sanitations, waste disposal and overcrowding (less than 100 square feet space per Capita). Poor sanitation leads to stagnant water around human habitations, which is the favorite breeding ground of anopheles, culex, aedes, mosquitoes, different types of flies and bugs. It promotes increases in rodent populations also. These slums act as a sanctuary of water-borne diseases also.

It has already been proved that the epidemic of malaria in undivided Bengal was directly related to the establishment to railways in Bengal. The rail bridges constructed for this purpose blocked the natural drainage of flood water prevailing in the country side. The stagnated flood water is a favorite breeding ground for mosquito. Presently the number of big dams in this country is above 4000, not to speak of the number of medium sized and small dams.

Unregulated and rampant constructions work in the urban area is another cause for the spread of vector-borne diseases, and underground water reservoirs in the multistoried buildings are a nuisance. Our modern life style has also its sinister effects. Widespread usage and disposal of non biodegradable plastic containers, cellophane, metallic containers, rubber tires, etc., act as good reservoir of larvae.

Deforestation, rampant felling of trees and encroachment of agricultural land by human needs drive the forest mosquitoes to the urban area. Previously their principal preys were jungle animals and cattles. Now they have shifted to man.

Climate change

Global warming creates favorable condition and provides good microenvironment for breeding of different types of vectors. All types of mosquitoes, flies, bugs, ticks, etc., breed in summer and rainy seasons, Excess of green gas effects, increasing use of aerosols are likely to raise 1-20C of temperature on earth's surface every year as per IPCC report. Excessive rainfall and humidity also promote increase in vector population. EI Niño effect has also been held responsible for the resurgence of vector population – leading to increase morbidity and mortality due to malaria, dengue and yellow fever.

From the above discussion, it is evident that steady rise of these killer vector borne diseases cannot be halted unless the socio-economic and environmental factors are taken care of. Mere spraying of insecticides, larvaecides or treating the patients with newer and newer anti malarial drugs will fail to break the vicious cycle.

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Commentary Section

A Considered Response to the UGC's NET for History by Distinguished Academics

Seema Alavi et al.

To
The Chairman
University Grants Commission
New Delhi
Dear Sir,

The University Grants Commission has mandated that an exam i.e. the National Eligibility Test, be passed as a requirement for the teaching of History at the undergraduate and post-graduate levels, except in the case where the candidate has a PhD. Those who score highly are given the Junior Research Fellowship which greatly strengthens their candidacy for the Ph.D. program.

We the undersigned, as teachers and researchers of History, believe that the NET exam as it exists does not measure competence in History as a discipline in any imaginable sense. The NET's own understanding of History is fundamentally different from the practice of the discipline across the world. This understanding, as reflected in the question papers, holds History to lie solely in the memorization of facts. Therefore, in the NET's version of History, the mechanical retention and retrieval of information appears to be the only competence required for the teaching of the subject.

There has always been a rich and robust debate about the nature of History as a discipline; but historians are absolutely unanimous when it comes to distinguishing the mere retention of facts from the discipline of History. Historical understanding does make use of facts, but no historian will agree to it being identified with such facts. Facts when positioned within a narrative or an argument take on a meaning that is very different from their existence as isolated, discrete data. As discrete pieces of information they can be memorized and presented, but not taught or interpreted. Information can be found and reproduced, but not understood sui generis.

The format of the multiple choice question paper, even when there are questions that purportedly test causal linkages, in reality do not test anything more than mere facts. They do not require that a fact be 'œunderstood', but only 'œknown' mechanically, in the Pavlovian manner. History on the other hand, as a form of reasoning, preserves its kinship with rhetoric and logic. The documentation of events and the understanding of processes require intellectual rigour, careful judgement and precise expression. These are the qualities that define the teacher and researcher of history. We note with dismay that there is nothing in common between what is taught and researched and what is being tested in the NET exam. An unfortunate trend that we have noticed

is that the NET's conception of history and historical understanding is now determining the way history is taught and researched. This will have very unfortunate consequences not only for the study of history but for society at large.

Historical understanding takes various forms. An intellectual historian might study and analyze the State very differently from an economic historian. Differences in approach and method do not imply incommensurability. However, it does mean that what the intellectual and economic historian take to be their most basic material "'efacts' "may not coincide. As an exam that focuses on facts and not historical understanding, the NET cannot but be inherently arbitrary. However, even on this account, errors have been made in the question papers and answer keys. This has been pointed out and placed in the public domain, in, among other places, the Economic and Political Weekly. Students have also brought our attention to such errors, and in this connection, we find it unfortunate and surprising that according to a recent notification brought out by the UGC, any grievance regarding the answer key of the exam would have to be accompanied by a Demand Draft of Rs. 5000, for the grievance to even be registered.

In our experience we have found that students with very poor historical understanding and no research aptitude whatsoever have not only cleared the NET exam but have also succeeded in getting Junior Research Fellowships. On the other hand, some of our very best students have consistently failed the exam. The fact that the exam now also awards certain points according to the UGC point system that forms the guidelines for teaching appointments is but a further unfortunate development in encouraging and inculcating an impoverished and potentially dangerous conception of history and historical understanding.

Only a deep seated ignorance of the historian's work can conflate her discipline with the mere retention of data. This both reflects and contributes to the larger crisis that the humanities and the social sciences face. To say that human societies in their being and becoming are reducible to elementary and arbitrarily isolated pieces of information but reveals the unfortunate image of the human community that lies behind such a contention.

We the undersigned believe that the UGC should constitute a committee to look into the issues that have been raised above as soon as possible.

Sd/-*

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Thank God your child can eat a burger: Reflections on When the Word "Special" Starts to Hurt

Toolika Wadhwa

It is about a year since the word "special" became a part of my personal life. As a teacher educator I have been teaching about "children with special needs, "the differently-abled" and "people with physical, emotional, mental challenges" for almost eight years now. An issue that is close to my heart, I have always felt strongly about developing sensitivity in my students, who I have hoped, would go out with an attitude of empathy towards all their students. I have believed that a classroom environment built on understanding and love would automatically create an inclusive school and an inclusive society.

They say experience is a great teacher. Last year"s experience taught me much more than books ever could. My niece was detected with celiac. The whole process of her diagnosis was worse than the problem itself. As a toddler, my family had noticed that she is not growing. She constantly complained of pain in her legs. Yet she was an active and energetic child. Her diet was normal and we constantly pushed her into physical exercise, although she would tire easily. At our wits" end, we took her to a pediatrician who suggested a test for celiac. We weren"t even aware that such a thing existed. Confused between what could be an allergy or a disease, we wondered how she was to cope with it. As in all panic situations, my sister"s mind led her to think the worst. A short conversation with the doctor over the phone led her to imagine life threatening diseases. She sat in her car, parked on the road side, crying inconsolably, unable to calm herself down enough to get home to her children. At home, my mother was in her outwardly calm disposition, trying her best to hide the turmoil within, particularly from the children. My father and I tried to come to grips with what was happening and what could be.

My nieces sensed the tension at home. That was the first time it hit me how sensitive children are. Nobody had said a word to them. We attempted to converse with each other in English so that the children wouldn"t understand. But my niece understood. The older of the two children, she wondered how her mother would now get home as she was stranded on the roadside. We immediately collected ourselves. In casual conversations, I started telling her that she may never have to eat chapatis again. She quipped about all the food that she hated and would love to give up. It became a game and soon we were all laughing, trying to hide the seriousness of it all.

The week after that, my niece was to undergo an endoscopy. The description of the procedure scared me. The image of my niece with a tube in her mouth continues to haunt me. This was followed by an internet search on celiac. In the two days before the subsequent meeting with the doctor and the endoscopy, I had read everything that was available on the internet. Celiac or coeliac is an auto-immune disorder in people who are genetically predisposed to it. In simplest terms, it prevents the small intestine from absorbing nutrients from the food. The chief problem has been identified as the truncating of villi that line the small intestine, as a reaction to gluten present in many food items, most commonly in wheat. The condition has no cure and the only option is to be on a life-long gluten free diet.

It was at this time when a doctor friend made light of the situation and told me about worse things that he generally saw in the hospital. I instantly hated him for not understanding my sentiment. But he continued relentlessly. Not the kinds to share my troubles with friends, I had made an exception of telling him about my fears and concerns. He casually asked me to compare it with the doctor telling his parents that his older brother would never mentally grow up beyond the age of three years. This was a strong blow. Going gluten free no longer seemed so difficult. The thought of endoscopy, though, still gave me shivers. I could not comprehend how a general anesthesia would prevent my niece from remembering anything of the actual procedure.

The endoscopy was done, celiac was confirmed. We were asked to put her on a gluten free diet with immediate effect. The pediatrician was nice enough to give us a list. Everything was out of bounds- chapati, bread, burger, pizza, biscuits, cakes, noodles. Everything that we eat and more importantly everything she loved seemed to have gluten in it. I wondered how we will ever explain to her that she could not eat a birthday cake. How were we to celebrate her birthday without a cake? Another internet search provided information on suppliers of gluten free products. We came across and started experimenting with recipes that were gluten free. My cooking skills improved overnight. I stared by trying gluten free gol gappas. South Indian food that is primarily rice based, and thus naturally gluten free, became an even more regular part of our everyday menu. We were asked to take precautions. Her food could not be touched with the same utensils that had touched gluten earlier. So although we had procured gluten free flour for making chapatis, we had to separate her pans, rolling pin and even cloth dusters. I secretly worried about how all this was affecting her. She never expressed it in words or in behaviour, but I wondered if she was feeling isolated. I joked about going gluten free myself. She immediately retaliated, refusing to share her special food with me.

. With so many precautions -- how was she ever going to eat outside of home? She was not allowed ice-creams with waffles, chocolates that had wafers and even some varieties of chips. Basically everything she eats has to be scrutinized first. Once again, what I had thought was a simple concern, increased manifold in complexities. Sending her to school trips was a concern. Her parents informed her class teacher about her condition. We soon received a call from the special educator asking about the precautions to be taken and possible actions if in a situation she happened to consume gluten. I was thankful on the one hand that the school was concerned. At the same time, I was conscious that it is my child that is special. The detachment with which I spoke about special children vanished suddenly. My niece was spoken about everywhere we went. My relatives and neighbours asked about her condition and offered suggestions, much to my discomfort. Celiac is not popular, yet everyone had advice. I hated it when my family called my niece brave to put through with it without complaint. I caught the touch of sympathy in people"s voices and immediately developed resentment. I tried hard to not be overprotective and yet not be too casual. Most importantly, I became conscious of my niece's reactions to everything. Was she feeling selfpity? Was she overly enjoying the attention? Was it affecting my other niece negatively? I flinched every time someone called her a special child. For the first time, I started to support labeling. I wanted her to be seen for what she is. She is not differently-abled. She is not special. She is like everyone else her age. She enjoys the same things, including her gluten free burgers, cakes and pizzas. I wish people would just see her as someone with celiac- a condition that requires her to refrain from eating gluten. And although this means that her needs are different, maybe even special, I wonder how she is any more special than my other niece, who after tests has been found to be celiac negative?

Over the last one year, I have reflected on why the word special hurts so much. I have realized that every time a teacher, a friend, a colleague, a relative called my niece special, I found their tone sympathetic. It was their attempt, well intentioned as they were, to make the "problem" less difficult. Yet there was a sense of hopelessness, a feeling of pity, and a silent prayer that said, "Thank God it"s not my child" With each discussion my mind reels with all the debates of labeling and inclusion. My experience of living with a child who is gluten intolerant is not comparable in terms of the physical, emotional, psychological and social needs of a child with a physical or mental challenge. The severity of the challenge, the nature and degree of difference with his/her peers makes tremendous difference to the lives of the child and his/her significant others. Yet the one common sentiment that I share with caregivers of children with special needs is the need for my niece to be socially well adjusted. My experiences in the last year have given me an opportunity to feel the pain and the fear of a society that does not "allow' everyone to watch movies, use public transport, go out in the neighbourhood, to learn, to grow, and to live a rich life. This insensitivity, I believe, increases with a lack of exposure. Thus, the constant stares, and the questions writ large on faces of the public, prevent families of children with special needs to step out into the world. In turn, it creates a gulf between them and everyone else. On the one hand, it leads to an attitude of "out of sight is out of mind" On the other, not engaging with children provides an opportunity

to live in the comfort of oblivion. If one does not have to engage with people who face challenges, they are often not directly required to understand, reflect and work for a more humane social environment. The constant staring thus creates a world that is blissful in its lack of awareness. This socially created indifference may not be a conscious or deliberate phenomenon. But it derives strength from the vast majority of people who join the movement without reflection.

I do not see how this tight circle of comfort and indifference can break without children with special needs making in-roads into it. Inclusion in education and employment is one way of making these in-roads. Yet, it seems to restrict them to the confines of institutions and does not allow them to be a part of the social world. The possibility of the world becoming conscious of them exists only when they step out, when they shed inhibitions and refuse to be shunned for being in a minority. Sensitivity can build through exposure, interaction and engagement with people with special needs. And thus, now everytime someone complains about their children loving or eating too much unhealthy "fast food", I make sure to tell them "Thank God you child can eat a burger"

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