



SWEDISH
COLLEGIUM
for ADVANCED STUDY

Friday, 17 February. 14:50 – 16:20. Room: IIC Main – Conference Room I
GENERAL SESSION

Session: Community Development, and Local Mobilization and Struggle

Chair: TBA

I) *The Struggle for Separate Telangana Statehood: the Dalitbahujan Perspective*

G. Chandraiah, University of Hyderabad

II) *Women and Their Role in Sericulture and Community Development: A Study from South Indian Village*

Kasi Eswarappa, National Institute of Rural Development (NIRD), Rajendranagar, Hyderabad

III) *Understanding Indigenous Health Beliefs and Practices Among a South Indian Tribal Population: The Case of Kurichiyas*

Nisha Jolly Nelson, University of Delhi

IV) *Institutional Development of Farmers' Field Schools: A Case of Chitwan, Nepal*

Rajesh Paudel, Tribhuvan University

V) *Engaging with the State: Dalit Movement and Nation/Region as the Site of 'Ambivalence' and 'Double Consciousness'*

Ranjith Thankappan, English and Foreign Languages University, Hyderabad

ABSTRACTS

Papers

I) *The Struggle for Separate Telangana Statehood: the Dalitbahujan Perspective*

G. Chandraiah, University of Hyderabad

The demand for separate statehood movements in India is one of the major challenges to the Indian federalism. The struggle for separate Telangana statehood is a collective expression of people of Telangana. It has always become the issue between the democratic aspirations of the Telangana people and political opportunism of the parties and their leaders. The sacrifices of Telangana people, suicides, lathi charges and state brutal oppression, violence on movement clearly shows the undemocratic attitude of state and dominant class on Telangana region and its people. However, the Telangana armed struggle against feudal structures, 1950s non Mulki andolan, 1969 struggle against coastal Andhra exploitation and domination in employment and educational opportunities, 2000s struggle for political representation and 2009s self- respect of Telangana articulations are the an important phases which cultivated the sense of Telangana identity. Hence, the sustainability of separate statehood movement is rooted in the historical formation of Telangana identity in all spheres of its life (culture, economy and politics). This identity formation has taken place in the region and people invoked various factors (language, festivals, culture, literature, songs, Telangana folklore). In the historical formation of Telangana identity and struggle for autonomy, it is clear that every group in the region experience the exploitation and domination, it motivated all social groups and communities to take active part in the movement. However there are multiple articulations or view points within the region on the 60 years of struggle and the path in which it has to be achieved and visualizing the new Telangana. So, the contributions of marginalized, exploited communities specifically those of Dalit-Bahujans are very important in the making of Telangana identity and keeping struggle alive. It is in this context the present paper is an attempt to understand the contribution and their socio, political understanding of Dalitbahujans in separate Telangana identity formation and the struggle for Telangana statehood.

II) *Women and Their Role in Sericulture and Community Development: A Study from South Indian Village*

Kasi Eswarappa, National Institute of Rural Development (NIRD), Rajendranagar, Hyderabad

In the discourse of sociology and anthropology, it is evident that, women occupy pivotal role. There are large amount of literature on this discourse. In the process of production services such as agriculture and its allied activities women have an upper hand. Sericulture enterprise is an agro-based industry and needs more attention of women than men. Their very nature of 'care giving' and 'care taking' results in successful rearing of silk worms. It is also proved that women discharge her duties to bring up a child so skillfully and patiently, same is the case with the silk worm rearing, which brings them employment, income and autonomy in the decision making processes. Sericulture activity, economic empowerment and community development do require more attention of women for better results and equitable participation. This has proved in many occasions all over the world more so in the developing countries. For instance, the success of Self Help Groups (SHG's) in Andhra Pradesh and other states of India. The thrust of the paper is on women, their role in sericulture, Division of labour and how their involvement transforms into community development.

Given the above backdrop, the present paper is based on an empirical work undertaken in a village in South India. Sericulture is an important means for generating employment, income enhancement crop enterprises, and is the most appropriate household activity. In all these activities, the role of women has proved positively skilful and she does so in the study village. The paper attempts to show how 'Sericulture' as an agro-based activity has brought

overall development of community, village and in turn led to Community Development, vis-à-vis women's role in all these processes.

Key Words: Gender, Women, Sericulture, Community Development, Division of labour, South India

III) *Understanding Indigenous Health Beliefs and Practices Among a South Indian Tribal Population: The Case of Kurichiyas*
Nisha Jolly Nelson, University of Delhi

Health practices in any country are the sum total of people's reactions, through personal practical experience, to the health services operating in a community and the way these experiences fit in their frame of reference. The study of health practices or health behaviour is very useful to know how and why people act or behave in a particular way in health and medicine. These beliefs about the nature of disease and its causation & cure are different in unique communities. This paper discusses the health beliefs and practices of the Kurichiya tribe in relation to the traditional medical practices followed by the community. The exposure of this tribal community to modern health practices is also examined. The present study is descriptive in nature and is based on the fieldwork conducted among the Kurichiyas of Wayanad district of Kerala State (South India). Case study method was also adopted to verify many of the information gained through interviews. The Kurichiya community in Wayanad has a rich knowledge of ethnomedicine consisting of herbal medicines and healing rituals. In many societies of the world people follow more than one type of medical system. In Kurichiya community also it is seen that they are making use of the modern medical facilities in addition to their own medical system. Cultural practices such as, purity and pollution are widespread among them. Significant changes in ethno medical beliefs and practices among the youth of this community have been found. Due to acculturation, change in economy, constant intervention of state for allopathic system and such other factors there has been significant changes in their ethno medical beliefs and practices. The paper discusses these health related cultural practices and related changes among the Kurichiyas.

IV) *Institutional Development of Farmers' Field Schools: A Case of Chitwan, Nepal*
Rajesh Paudel, Tribhuvan University

This study was conducted to find out the institutional development (ID) of farmer's field school based on their institutional inputs situation and supports in relation to continuity of FFS as a training institution in a community. This research was limited to certain aspects of ID process of FFS leading to implementing activities of establishing FFS. The research was conducted in Chitwan district. All FFSs (82) formed from 1998 to 2008 registered in DADO chitwan were the research population. Six farmer trainer trained FFSs ($n_1=145$) were randomly selected. Again six IPM trainer trained FFSs ($n_2=161$) of the same VDV/MC sites were selected randomly from the same population. A semi structured interview schedules was administered to obtain the primary information for the members of FFS group and subjective questionnaire for DADO, Chitwan. SPSS computer package (Statistical Package for Social Sciences) was used for data analysis. Majority of the FFS graduates (93.8 percent) didn't receive the training of trainer (TOT) opportunity. Among the socioeconomic characteristics of the respondents; age, education, landholding and income level showed the significant differences between farmer trainer trained FFS (FTTFFS) and IPM trainer trained FFS (IPMTTFFS). FTTFFS had members with lower age, landholding, income and higher education than IPMTTFFS. So that all the components related to the ID of FFS like formalization, physical resource, managerial ability, budget, curriculum development and human resource development under research showed the significant differences between FTTFFS and IPMTTFFS. FFS graduates were ready to overcome the constraining factors of ID like human resource, curriculum, training materials, training schedules, physical facilities and infrastructure, budget and management capacity. Despite the keen interest for conducting FFS as a training institution in their

community, FFSs were not functioning well due to unclear government policies especially lack of implementation of the objectives of the national IPM program.

V) *Engaging with the State: Dalit Movement and Nation/Region as the Site of 'Ambivalence' and 'Double Consciousness'*

Ranjith Thankappan, English and Foreign Languages University, Hyderabad

The postcolonial national space has been undergoing a passive revolutionary phase where the hegemonic nation-state acts as the arbitrator of the welfare of the national populace through various policy measures. The site of Dalit movement as the radical counter force that functions as an anti-caste/ anti-Brahmanical agent and envisages social change and transformation within the Indian subcontinent offers the possibility to re-look at the role played by the state. The engagement of Dalit movement with the colonial as well as post-colonial Indian state invokes the 'strategic radicalism' on the one hand, and a post-hegemonic cooption strategy of the state, on the other. The 'ambivalence' and 'double consciousness' shown by the movement while encountered with colonial modernity continues to haunt it even in the postcolonial milieu. On the other hand, the post-colonial Indian state can be seen trying to contain any kind of radical political potential emanating at national/regional spaces and the same leads to confrontation as well as containment. The paper, by looking at two iconic historical moments of regional and national importance -- Ayyankali in Keralam and Ambedkar at national level-- argues that strategic essentialism and radicalism of the Dalit movement requires more nuanced polemical engagements within and outside the communitarian and regional/national spaces; in other words a heuristic paradigm shift in the discourse.

Key Words: Caste, Dalit Movement, Hegemony, Ideology, Nation, Region, State