



CENTRAL UNIVERSITY OF HARYANA

(JANT-PALI VILLAGES, MAHENDERGARH)

India of Today and Tomorrow: Economic, Political, Cultural and Literary Perspective

Colloquium

from

Research Scholars

(of 2009-10 & 2010-11)

Feb. 2-3, 2012

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Declining Sex Ratio in Haryana: A Study of Socio-Economic Conditions

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*"India of Today and Tomorrow:
Economic, Political, Cultural and Literary Perspective"*

Abstracts of Papers Presented by

Research Scholars (2009-10 & 2010-11 Batch)

(February 2-3, 2012)



Central University of Harayana

Date: 02.02.2012

From the Desk of the Vice-Chancellor

Holding of the National Seminar "**Republic of India@61**" on March 26-27, 2011 and the Workshop "**Addressing Discrimination Against Women: Walk the Talk**" on May 18-20, 2011 if marked marquee events on the calendar of the University, the Colloquium - "**India of Today and Tomorrow: Economic, Political, Cultural and Literary Perspective**" being presented by the scholars from the academic sessions 2009-10 and 2010-11 I hope would necessarily contribute significantly to the University's Journey ahead. The Colloquium, like the 'National Seminar' and the 'Workshop' is primarily a students' driven initiative aimed at generating, testing and sharing of new ideas and concepts emerging in different branches of knowledge adopting multi-disciplinary perspective. Holding a month long festival (October 14 to November 14, 2011) dedicated to celebrating '**Creation and Sharing of Knowledge**' featuring events such as: book reading sessions; round table discussions on issues of contemporary importance; debates and contests of and about ideas influencing the polity and politics; presentation, reflection and deconstruction of documentary films and works from literature on themes of timely relevance like '**Multi-Culturalism**' and '**Climate Change**' and many others provided great impetus for the University deciding to hold the present Colloquium.

The theme chosen for the Colloquium is timely and of seminal importance especially at the time when just a fortnight ago the nation has celebrated its 63rd Republic Day anniversary. It is the right occasion to recollect on where we have reached, whether and why we could not reach where we ought to have reached, and what is the road that lies for India to march ahead. India despite all the problems it has faced, its rambunctious democracy has pulled through; it has established a strong independent Judiciary; a powerful free media; a large pool of scientists, technologists, professionals and corporates. In these over sixty years it has found a significant say in the comity of nations and predictions are that it may soon become the third largest economy in the world. Some of its innovative measures such as Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), Right to Education (RTE), Right to Information (RTI) and evolving approach to food security have been hailed internationally.

However, one should not ignore the realities that despite foregoing achievements even today a huge section of our society is suffering from hunger, malnutrition, preventable diseases, lack of drinking water, lack of sanitational facilities and lack of health care. Number of farmers committing suicide squeezing under loan burdens and lacking of necessary facilities to carry their vocation is mind-boggling; on one side million tonnes of food grain is getting rotten while on the other people dying due to hunger; agricultural productivity is going down; manufacturing index does not show encouraging signs in near future; prices of essential commodities, especially the food items keep on rising and containing increasing inflation appears impossible. There is growing concern that institutions and professions are losing their credibility fast. The atmosphere is of serious crisis of confidence. Size of corruption and number of scams are surfacing frequently; Parliament rarely functions; judicial arrears and backlog is threatening to erode the credibility of the judiciary and instances of intolerance are getting constantly reported. A belief is growing that the system has been tightly engulfed by governance deficit, democratic deficit and moral and ethical deficit and to come out of it seems too difficult. Most of the debates, discussions and dialogues aimed at analysing today's India are thus articulated in extreme language i.e., either the language is of 'euphoria' about India Success Story or is about 'cynicism' predicting doom's day. Both these perceptions are misplaced and beg better understanding, deeper analysis and sensitive appreciation of global political, economic, social and cultural nuances of the time and how these are influencing and are related to fast-changing scenario regional and local.

Who other than the academic community in general and universities and research institutions in particular are more charged and accountable to meet the requirements of producing better understanding and analysis of the malice and the remedies to come out of present situation. We as University are under an obligation to provide conceptual, normative and structural solutions. It is heartening to note that scholars who got registered for pursuing their respective research interest in the academic years 2009-10 and 2010-11 have seriously thought over and decided to address some of the issues of relevance and concern for today and thus planned holding of the Colloquium "**India of Today and Tomorrow: Economic, Political, Cultural and Literary Perspective.**" Themes and specific issues scholars have identified as part of the Colloquium and abstracts from them placed in your hands provide glimpses into their thought processes and also their deep desire for building serious dialogue with experts and peers. I am sure holding of this Colloquium would not only constitute another milestone in the journey of the University which has been so exciting as well as challenging that began on 22nd December, 2009 but would lead to publication that may contribute significantly to the existing and emerging literature and knowledge sensitive to the cause of building '**India of tomorrow**' - where basic needs and wants of every one are met; where exclusion and exploitation has no place; where efforts get rewarded; where every centre of power and policy making is responsible and accountable to public trust and common citizens; where pluralism and constitutional culture thrives.

Mool Chand Sharma

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Role of Food Processing Industry in Agricultural Development and Food Security of India

- Chhatra Pal Singh, Ph.D, Economics

Food processing is now regarded as the sunrise sector of the Indian economy in view of its large potential for growth and likely socio economic impact especially on employment and income generation. The Food Processing Industry (FPI) is one of the largest industries in India. It ranks fifth in term of production, consumption, export and expected growth. The industry contributes to a large extent to development of agriculture. Food processing Industry encompasses a wide range of activities such as agriculture, horticulture, plantation, animal husbandry and fisheries. It also includes other industries that use agriculture input for manufacturing of edible products.

Food processing is set of methods and techniques used to transform raw ingredients into food or to transform food into other products for consumption by human beings or animals. Our government has taken many steps for the development of agriculture and food security. Some policy measures are related to agriculture inputs like irrigation facility, fertilizer, seeds through subsidies and for food security some are related to marketing of agricultural products such as Minimum Support Prices, Public Distribution System, Mid-Day Meal Scheme, National Food Security Mission and some others, but FPI is one the unique solution of these major problems through backward-forward linkages. FPI promotes vital linkages and synergies between two main pillars of the Indian economy i.e. industry and agriculture and its positive consequences on the social sector like strengthening food security as well as employment generation.

Keyword: Food Security & Agricultural Development.

Composition and Direction of Foreign Trade in India: A Post Reform Scenario

- Surender, Ph. D, Economics

All countries need goods and services to satisfy wants of their people. Production of goods and services require resources. Every country has only limited resources. No country can produce all the goods and services that it requires. It has to buy from other countries what it cannot produce or can produce less than its requirements. Similarly, it sells to other countries the goods which it has in surplus quantities. India too, buys from and sells to other countries various types of goods and services. Actually, foreign trade plays crucial role in every nation's economic growth. Before 1991, India's foreign trade was typical of a colonial and agricultural economy. Exports consisted mainly of raw materials and plantation crops, while imports composed of light consumer goods and other manufactures. It was due to strict bureaucratic and discretionary controls. India accepted globalization and liberalization in the year 1991, since then India's trade policy has been aimed towards freeing imports and exports; rationalization of tariff structure/reducing tariffs; liberalization of the exchange rate regime; setting up of trading houses, SEZ's and Export promotion industrial parks; to provide various exemptions under the EXIM policies to boost exports and imports, and to make the trade policy regime transparent. With this, India's foreign trade has now undergone substantial changes. Over the last 65 years, India's foreign trade has undergone a complete transformation in terms of direction and composition of commodities. Now China has become major trading partner instead of USA. India's total external trade in the year 1990-91 stood at Rs. 91,893 crore. Since then, this has witnessed continuous increase with occasional downturns. In the year 2008-09, it has

increased to Rs. 20,72,338 crore. Today, India's major imports comprise of capital goods, metals & minerals, chemicals & fertilizers, petroleum, oil & lubricants etc. and India is exporting large quantities of items such as machinery & transport equipment, chemicals & allied products, handicrafts, fish & marine products etc.

Diversification of Indian Agriculture: Opportunities & Constraints

- Sheetal Dhamija, Ph.D, Economics

The contribution of agriculture sector in Gross Domestic Product is shrinking rapidly, but the role of agriculture sector in overall economic development is quite important as it is the source of earnings of about 52.1 per cent of the nation's population. Apart from providing food and employment, it provides fodder for livestock and raw material to industries. However, the agriculture sector is now at the crossroad facing several problems and opportunities. Performance of agriculture sector in the recent years turned out to be quite dissatisfactory because of sharp deceleration in the growth rate of agricultural output. In view of the massive challenge of feeding our vast population, self-reliance in the foodgrains is the cornerstone of our policies in the last 60 years. Intensive cultivation for the production of foodgrains has been adversely affected the sustainability of environment. In the near future area under plough is likely to decrease with the increasing urbanization, industrialization and expansion of infrastructural facilities. In the light of such circumstances, the need of the hour is to diversify and utilize all available resources to increase the growth of agriculture, stabilize farm income, increase employment opportunities and maintain the sustainability of environment.

Food basket in India is going under a significant change. The declining population growth and increasing per capita income is shifting the consumption pattern in the economy away from coarse cereals and closer to high-value agricultural products¹. Changing consumption pattern is the result of increasing income, Urbanization, improvement in transport facilities, taste & preferences and change in the relative prices. Export of commodities such as horticulture products (fruits & vegetables), livestock products (milk, meat & poultry), and fisheries is increasing displacing the export of traditional commodities such as tea, coffee and spices. These convergences in the consumption pattern and expansion of agricultural export market offer opportunities for farmers to explore possibilities and diversify their production portfolio towards high-value commodities.

In response to the above said opportunities, agricultural diversification in India is picking up momentum over the past two decades in the favour of livestock, fisheries and forestry, which is observed by structural changes within the agriculture sector and by the changing share of various crops in Gross Cropped Area. While the share of pulses, oilseeds & vegetable in GCA are rising, the share of foodgrains is declining. It reveals that farmers are responding to market signals and gradually diversifying their production portfolio towards high-value agricultural products. But the pace of agricultural diversification has not met expectations mainly due to lack of appropriate markets, institutions and infrastructure as well as indifferent policy response. Adequate policy formulation is required on the part of our policy makers to accelerate the pace of agricultural diversification.

¹ High-value commodities in the present study are denoted as a group of commodities like fruits & vegetables, milk, meat, poultry, fish etc.

Declining Sex Ratio in Haryana: A Study of Socio-Economic Conditions in Mahendergarh District

- Beby Yadav, Ph.D, Economics

Human population exhibits definitive characteristics in terms of its sex composition. Sex ratio is a direct indicator of women's status and welfare. Sex ratio in India is getting more and more disproportionate over the years. India's 2011 census revealed an alarming downward trend in the nation's child sex ratio. Though the census figures show that the overall female-male sex ratio has marginally improved from 933 women per 1000 men to 940 per 1000 but the more troubling is the decline in the ratio among the children of age— 0-6. This number has decreased from 927 in 2001 to 914 in 2011—a fall of 13 points. It is this continuous decline that has contributed most to the overall diminishing sex ratio in the country. The decline in the CSR (Child Sex Ratio) has been widespread with the eastern States and the Kashmir Valley matching the northern States in the reduced number of girl children. The biggest drop has been in Jammu and Kashmir where the CSR came down by 82 points from 941 in 2001 to 859 in 2011.

Haryana, after decades of failure in checking a drastically falling CSR, has shown some improvement. The number of female children in Haryana has slightly improved from 819 to 830 per thousand male children in the last ten years. But, it the fact that among all the Indian states the state of Haryana has the lowest CSR, is a matter of shame. In a shocking revelation, child sex ratio has further declined in Haryana. As per the compiled figures of first eight months of 2011 under the central registration system (CRS), the CSR is just 826 in comparison to 833 of the corresponding period in 2010. According to CRS figures, 13 districts out of 21 have registered decline in the child sex ratio during the last one year. It is further

disheartening that two districts of the states—Jhajjar and Mahendergarh, with the CSR of 774 and 778 respectively—stand below all other districts in the country.

The declining child sex ratio has its roots in the practice of sex selection or what is commonly understood as determining the sex of the unborn child or foetus and eliminating it if found to be a female. Sex selection has seen many faces and forms: from female infanticide to female foeticide and the technologically sophisticated pre-conceptual sex selection. The use of technology to determine the sex of the foetus and easy access to it since the early eighties has contributed to the rapid decline in the child sex ratio.

The Root Cause

Sex selection is not only about technology. At the heart of the matter is the low status of women in society and the deep-rooted prejudices they face right through their life. To get the complete picture, the issue also needs to be seen in the context of a patriarchal social framework and a value system based on 'son preference' -such as the son being responsible for carrying forward the family name, support in old-age and for performing the last rites. Further, the practice of dowry and the tag of 'paraya dhari' translate into daughters being considered an economic liability.

Sex Selection and Abortion

In India, abortion is legal under certain conditions. However, abortion for the reason of sex selection is not. Accurate portrayal of this fact, and not implying that abortion per se is illegal, is important. Otherwise it could limit a women's rightful access to safe and legal abortion services

What about the law?

In an effort to combat sex selective abortions, the Government of India passed the "Pre-Conception and Pre-Natal Diagnostic Techniques (Prohibition of Sex Selection) Act 1994 provides for the prohibition of sex selection, before or after conception. Its purpose is to prevent misuse of technologies such as ultrasound that enable testing the sex of a child before it is born. It is illegal to test the sex of the foetus for the purpose of eliminating the female. The law has its own place but has been hampered by difficulties in implementation and societal apathy.

It is not government alone that can address this problem, though Government must be active in mobilizing public opinion in this regard. We need active civil society involvement in the national campaign to save the girl child. There has to be much greater focus on female literacy because the adverse sex ratio that we have today has to be challenged fundamentally in the minds of our people.

The impact of sex selection

The adverse child sex ratio can severely impact the delicate equilibrium of nature and destroy our moral and social fabric. Contrary to what many believe, lesser number of girls in a society will not enhance their status. Instead, this could lead to increased violence against women, rape, abduction, trafficking and onset of practices such as polyandry. In certain parts of the country, women are being 'bought' as brides too.

Mumbai: Then and Now

- Arpit Kothari, Ph.D, English

Culture is a fluid entity, a spatio-temporality. Nowadays, it has proliferated because of the world coming closer. In the times of multiculturalism, purity has been exchanged with heteroglossia. If we look at a given space we can see that over a period of time there have been many infiltrations resulting in acculturation, assimilation on the positive side and pillage on the negative side. The most vulnerable sites of pillage have been the cities where an ongoing influx is a part of their story of growth and progress. Such a story of an avid multicultural ethos can be seen through the lens of Suketu Mehta who has epitomized the cross currents of a multicultural ethos in his *Maximum City*. The present paper intends to take up the study of *Maximum City* which speaks for the many of our cities.

Chastity Demythized: A Study of Rani's Character in Karnad's

Naga-Mandala

- Anuradha Deepak, Ph.D, English

Girish Karnad has given many thought provoking and symbolist plays richly steeped in myth and local culture. He makes his plays his mouthpiece to act as an impetus to thought regarding many of the contemporary issues plaguing man and society. Taking his belief forward that folk theatre not only upholds traditional values but rather possesses the means to question these values, in *Naga Mandala*, Karnad not only exposes the male chauvinism, the oppression of women, the great injustice done to them by men and patriarchal culture but also stealthily deflates the concept of chastity. Chastity is one of the most powerful yet invisible cultural

fetters that have enslaved women for ages since the dawn of patriarchy. There have been enough literature glorifying this enslaving value and deifying the women characters who observed it faithfully as well as condemning those who didn't. Karnad being a matured humanist has dealt with the issue of female sexuality very sensibly. While performing their social roles in the family and society, Karnad's women take care of their desires and to achieve them find their own way. In Naga Mandala, the route Rani's life takes is that of moving from complete innocence to liberated self-assertion.

Diasporic Literature: The Politics of Home and Abroad

- Priyanka Yadav, Ph.D, English

No human society has been able to avoid either migration or dislocation for whatsoever reasons. The word 'Diaspora' derives from the greek - dia, 'through' and speirein, to scatter. According to Webster's dictionary, Diaspora refers to 'dispersion from'. Hence the term implies the notion of a centre, a locus, a home from where the dispersion occurs. Diaspora occupies a significant position between cultures and countries. The diasporic community is varied so as the diasporic writings. Indian Diaspora has shown great mobility and has involved in migration -from India to West Indies, from India to Africa and then to Europe or America on account of social and political reasons. Both the situations of leaving home and the circumstances of arriving in a new land, intersecting with other factors like history, memory, search for identity, class, race, ethnicity configure the diaspora and subsequently its literature. The diasporic population scatters globally and their networks of 'belonging transcend boundaries'. When 'home' becomes a mythic space of desire, it becomes also a place of no real return. Home then can be seen to

have many versions, as the actual geographical space of 'origin', refigured and reinvented through the imagination, as also the lived experience of present day reality with its local sounds, smells and sights.

Some like Rushdie, turn to their 'home', to a mythologizing of history. Naipaul transforms his sensibility to a perpetual homelessness while Bissoondath rejecting the homogenization of ethnicity, projects diasporic experience, essentially about renewal. Thus Diasporic writers differ significantly in their attitudes towards 'Home'. A number of variations on the themes of 'identity' and 'home' can be read in the works of such diasporic writers as Amitav Ghosh, V.S.Naipaul, Suniti Namjoshi, Uma Parmeswaran, Amit Chaudhary and many more.

'Home' wherever it may physically be situated, is metaphorical for diasporic writer who is based abroad and because of its strikingly diverse configurations, it's hard to generalize 'Home' though in a world of 'moving populations', this has become a global issue and it is crucial to seek valid and viable thinking parameters here.

**Dealing with Fringes: A Study of the Marginalized in the Plays
of Mahasweta Devi**

- Ruchi Wadhava, Ph.D, English

Although oppression of the downtrodden and inequality between male and female is not a new phenomenon in recorded or unrecorded times, supremacy of male and the powerful has been taken for granted over thousands of years. Before independence it was easy to endure this injustice since we could blame the foreign rule for it, but after independence it is certainly a slap over the face of

modernization, development and equality. The plethora of short stories, novels and dramas by Mahasweta Devi matchlessly portray the undescribed and unrecorded tragic lives of the Adivasis, landless farmers and oppressed women. The naked and brutal picture of these sufferers has been depicted in such an eye opening manner that any of the readers can certainly feel himself blessed to have the comfort of having a book in his hands. With a clear agenda in her mind, Devi presents a heart rending picture of this so called 'shining India ' from which we cannot escape by calling it fictitious since it is based on the true experiences of Devi. She herself asserts "I believe in documentation. After reading my work, the reader should face the truth of facts and feel duly ashamed of the true face of India." The marginalized sections of the society are not a mere percentage as shown in government records for Mahasweta Devi. They are the true inspiration for all her writings.

Theatre is definitely a much more accessible means for the masses to whom Mahasweta Devi wanted to give her message. For this purpose she herself transformed her novel and four fine stories into plays in the 1970s which have been included in the book called 'Five Plays'. Histories as well as contemporary reality of the marginalized have been dealt with in these plays. The present research paper intends to deal with the lives, culture and struggle of the different marginalized sections of our society as shown superbly by Mahasweta Devi.

Cultural Studies in the Wake of Globalization and Multiculturalism

- Snehlata, Ph.D, English

The word 'Culture' is derived from the Latin word 'Cultura' which means 'to cultivate'. It stresses upon the cultivation and protection of knowledge. However, by the end of nineteenth century in Europe, it symbolizes the habits, customs, and tastes of the elites.

Cultural studies, as the name indicates, is interested in the political nature of contemporary culture, as well as its historical foundations, conflicts, and defining traits. It studies not a particular culture but the meanings and messages generated by a particular culture through various cultural artifacts (such as food habits, music, cinema, sports events, religious ceremonies etc.). Earlier culture is considered to be what is obscure, not used by common people, and is the privilege of the elite. But Cultural Studies articulates the meanings of a culture through mass or popular culture in everyday life. It argues that meanings in a particular culture are not isolated rather they are originated through the historical, social, philosophical, political, economic, and racial groundings of that particular society. Therefore, culture is not a natural thing, it is reduced. Meanings are originated, guided, and manipulated by politically and economically powerful hands. Thus, Cultural Studies enables us to understand the veiled politics behind cultural meanings.

Today, with the uninterrupted worldwide transportation of trade and knowledge, the world has shrunk and appears like a single family. In such conditions multiculturalism has become inevitable. India's very essence and identity is her multiculturalism. Though it is her beauty, at certain moments of history, it has

posed a serious threat to her unity. As culture is a power politics, dominant culture tries to subjugate the culture of minorities, and this culture hegemony frightens the existence of other cultures. Here starts the problem. The problem of the Eastern states in India is more or less a cultural problem. Last year, in Norway and London, multiculturalism has aroused violent consequences. In such an atmosphere, what I simply want to say is that people should come out of the loop of 'my culture is superior to others', as no culture is superior or inferior. Culture is nothing in itself and only manipulated and decided by the people who have power. Instead of fighting this unending game, people should try to understand the reality behind a culture and respect the higher culture i.e. the human culture - common to all and shared by all.

**A Comparative Study of the Women Characters in Chetan
Bhagat's *2 States: The Story of my Marriage***

- Shweta Ahuja, Ph.D, English

Chetan Bhagat has been influential as a writer of penetrating, modernist, romantic and light works. He has been hailed as a youth icon. His novel *2 States: The Story of my Marriage* is a light reading novel employing the technicalities of cultural tensions, north-south divide, dilemmas and stresses of modern life and situations but dealt in a comical way which acts as a source of relief. The Novel under study deals with three woman characters who are responsible for modifying the course of the plot with their actions. Each of the woman character has been tackled differently in the novel to individualize their character and provide force to them. The first is the main protagonist Ananya, who is south Indian girl in love with a North Indian guy, Krish. She has been depicted as an independent, modern and

defined but sensitive and caring girl. She wants to marry Krish but not against the wishes of her parents. Then there is Radha, mother of Ananya, who is traditional but values the education the most. She doesn't approve of her daughter marrying a north Indian. The third one in question is Kavita, Krish's mother, who is a typical Indian house wife & subjected to tortures by her husband. She sees her son as her saviour and is ready to marry her son irrespective of girl's education and merit. She also suffers from cultural cliches. The novel presents the debates, frictions, fights, prejudices and dilemmas between these women characters. It forms an interesting study how the balance is restored and marriage is solemnized mish-meshed with the intrigues and laughter riots.

**Immigrant Literature: A Literary Perspective with Special
Reference to Indo-Canadian Literature**

- Subhash Chand, Ph.D, English

Under the main topic "Diasporic literature: Politics of Home and Abroad", I would like to share my views on "Immigrant literature: A literary Perspective with Special Reference to Indo Canadian Literature". The word Diaspora seems to be a group that recognises its separateness based on common ethnicity/nationality, lives in a host country, and maintains some kind of attachment to its home country or homeland. The process of globalisation and liberal economy of American nationality have attracted the attention of immigrants. With this shift of population from Indian society to America or Canada, the creative writers have become conscious to record and to respond to the cultural encounters expressed in the lives of new immigrants. They have adopted English language as a native tongue to give a voice to the plight of immigrants.

Immigrant identity is often defined in context of immigrant's sense of self in relation to their host country. Immigrants carry with them socio-cultural map of their ethnic nationality. With their inherited cultural and traditional values, they seek possibilities of assimilation in the host country. The requirements of language, cultural and religious faiths, the paradigms of personal relationship, fidelity to nationality have significantly contributed to sort the direction of the vision of immigrants. Each and every immigrant who tries to accommodate oneself to the host culture by learning the new languages often suffers terrible loss. The absolute merger in the new cultural surroundings proves to be a nightmare. The twilight vision of the immigrants furnished with new themes and perspectives to the writers of Diaspora across the globe.

The immigrant narrative can be defined as a literary mechanism to construct the plight of existences of immigrants struggling under the dilemma of two cultures. The cultural conflicts and the cultural specifics expressed in immigrant writings share autobiographical traces. Geography and cultural environment closely correspond with the creative sensibility and mental set up of the writer. Most of immigrants exhibit their deep concern for geographical locations and it works as the prime locale for constructing the experiences within the text.

The consciousness of two cultures expressed in the life of immigrants represents "the twilight existence of the aesthetic image" (Bhaba 1994: 15). In immigrant narrative, beneath the surface of divided consciousness, represents the idea of "home", "nationality", "nostalgia", the "sense of loss" dominates. Geographical, cultural and political map of India grips the consciousness of immigrants. How these immigrant writers view their host country and its acceptable traditions from the glasses of their ethnic identity. Uma Parmeswaran in her narratives records

inherent intention of immigrants. The food, language, patterns of behaviour, and the responses of personal experiences haunt the memory of homeland. There is a host of Indo-Canadian writers like Bharati Mukherjee, B. Rajan, Cowasjee, Uraa Parmeswaran, Ashish Gupta, Rohinton Mistry, Neil Bissoondath, M.G. Vassanji and Anita Rau Badami who have tried to give a concrete shape to the crisis of Canadian immigrants swinging between the contradictory commitments of host culture and their ethnic identity.

It evinces that immigrant literature is not a passing phase of modern literary history but a serious organised endeavour to give a voice to the community of immigrants settled across the globe. It is a literature of purpose and commitment to home. When we look at the writings of these Diasporic authors, we can see the pull of the roots. Whatever the routes they have taken they cannot break away from the roots. They celebrate the religious functions with much fervor and indulge in nostalgia. Their ways of eating, dressing and their feeling of community is very strongly Indian. Although they have adapted to the country of their immigration as their Karam Bhumi, they cannot forget their Janam Bhumi. Thus the politics of home is visibly present in their writings.

Indo-Pak Relations: New Trends and Challenges

- Sanjeet Kumar, Ph.D, Pol. Science

British India was divided into India and Pakistan in 1947 as a part of the decolonization process. But geographically, historically and culturally no other two states have so much common as these two states. Unfortunately both states never became good friends and always engaged in conflicts and disputes. The greatest

tragedy was that the deciding feature of this division was religion. Today, more than sixty four years after independence, the common people as well as the elite of India and Pakistan are concerning towards establishing condition for permanent peace.

Nuclear weapons have transformed military power into a very expensive and dangerous tool of statecraft. It is no secret now that India and Pakistan are nuclear capable powers. So, it is in India's interest that democracy succeeds in Pakistan so that the dividend of 'Democratic Peace' can be harvested in South Asia. Because improving relations of both the nations is very important for sustaining peace in South Asia. Yet, the Indian Strategy has not been able to translate the intent into reality. The aim of this paper is to know about the new trends in both states, to analyze the peace initiatives and to identify the way ahead for sustaining peace. Despite all this, it was convinced that we were on the wrong track as far as neighborhood management was concerned. We needed a new approach to convert the traditional confrontation and conflict approach to one of cooperation and convergence. If there is cooperation between India and Pakistan and not conflict, vast opportunities will open up for trade, travel and development that will create prosperity in both nations.

Politics of Smaller States in India

- Mangal Deo, Ph.d, Political Science

Recently, Uttar Pradesh has again grabbed the attention in national politics and this time for reorganization of the state. Uttar Pradesh government has passed the proposal in state assembly to divide the state into four parts as Poorvanchal, Bundelkhand, Awadh Pradesh and Paschim Pradesh (Harit Pradesh). This is not a

new proposal or demand in Indian politics. There are many demands for smaller states as Telengana, Gorkhaland, Bodoland, Vidharbha, Shaurashtra, Kaushal Pradesh, Kurge, Mara Pradesh and Mithilanchal. After the Telengana movement and its effects on Union government, fears have been expressed that if Telengana is formed there will be pressures for other smaller states and the process will get out of hand. Some people tend to argue that there is merely a politics behind the demands of newer states and see no solid reason. But the followers of newer states have many strong reasons adding a new element in it in the form of development. This has made the people of each of these states want to have a unique state for their own people which is based on the language, culture, ethnicity etc. In sixties, language, ethnicity and culture were the main force behind this demand but the panorama has changed and in present time development is leading this movement with politics.

When we talk about the issue of newer or smaller states on the basis of development, language, culture, ethnicity, demography and most importantly politics then we find that development has various dimensions. Development is a complex issue, with many different and time specific definitions. A basic perspective equates development with economic growth. The United Nations Development Programme uses a more detailed definition. According to them, development is "to lead long and healthy lives, to be knowledgeable, to have access to the resources needed for a decent standard of living and to be able to participate in the life of the community. Development, therefore, is empowerment: it is about local people taking control of their own lives, expressing their own demands and finding their own solutions to their problems."

As forces favouring a larger number of smaller states gather momentum, the question of whether they indeed perform better, needs to be answered empirically.

We focus on economic growth, and find that there is some evidence that growth in smaller states, in post reorganisation period, is higher. However, in each of the cases of past reorganisations exogenous factors have played an important role in enabling (or disabling) higher growth. At the time of independence, in 1947, India chose to be a federal state, with significant power to the state governments in response to the diversity in socio-economic conditions across the country. Over the last 60 years, the number of states and their boundaries has changed frequently and India now has 35 states and union territories, with strident demands for more still coming in. While the first major reorganisation of states was done in 1956 on linguistic lines, the economic-development rationale for the existence of a state was extensively debated then. However, in recent times, this strand of thought has had little analysis, despite the creation of new states since the sixties.

The State Reorganisation Commission in 1955 sought for division of Indian Union into states on linguistic-basis, which was implemented in the States Reorganisation Act 1956. But in the current political scenario where identifying and sharing water resources and the concept of inclusive growth becoming inevitable, there seems to be only one viable option: formation of a second State Reorganization Commission that will look into carving out states based on the current geo-political scenario, to accommodate the regional political and ethnical interests of the people.

On the basis of above description, one cannot wholly dismiss the idea of creation of smaller states, given the fact that the last such attempt by creating Jharkhand, Uttaranchal (later renamed as Uttarakhand) and Chhattisgarh has yielded positive results. According to the 11th Plan document approved by the National Development Council, these three states have achieved growth rates exceeding the set targets in the 10th Plan, whereas that of their parent states Bihar, UP and MP

have declined considerably. Remember, Uttarakhand was once considered the poorest, most backward part of UP. After statehood, it has become a growth champion. Judging by NDC analysis, the campaign for smaller states articulates the demand for a fair share of the natural resources. The experience also advocates that smaller homogenous states are rather efficiently governed and attention can be focused on the growth and equity issues in the regions.

Parliamentary Democracy: Challenges and Perspectives

- Sarita Yadav, Ph.D Pol. Science

A parliamentary system is a system of government in which the ministers of the executive branch get their democratic legitimacy from the legislature and are accountable to that body. With a billion people, the Republic of India is the world's largest democracy. Its government model is based on the British parliamentary system which is made up of two houses called the LOK SABHA and the RAJYA SABHA. For the proper working of parliamentary democracy many prerequisites are needed, until the leaders are responsible and conscious of their duties and responsibilities to the public opinion. Unfortunately, in India, parliamentary democracy seems to be just in the name of ruling party has so much majority that it can get anything done— so there is no check upon the ruling party. Parliamentary democracy in India is passing through a tough and complex period because of the rigid social and hierarchal structure, criminalization of politics, problems of gender participation, slow pace of electoral reforms, challenges of federalism, coalition politics, rise of terrorism, use of black money and muscle power.

As a whole we can say that the parliamentary democracy system is good but the challenges are yet to be entertained. Steps taken by election commission, fair role of media, rational reservation, discouraging corruption and making people aware presents the solution of the problems and potentialities of Indian parliamentary democracy in the era of globalization and liberalization. Despite this, India has survived the past half century without a government collapse or military take over.

India's Look East Policy: Challenges and Prospects

- Sunil Kumar, Ph.D, Pol. Science

The Southeast Asian region has been occupying an important place on the foreign policy agenda of India. For long, India hardly regarded the nations of Southeast Asia as priority area despite their strategic, political, economic and cultural significance. The long gap of alienation led to mutual distrust and suspicion. This period of alienation however, come to an end following the reorientation of India's foreign policy known as 'Look East Policy' since 1990s. It was Prime Minister P.V. Narasimha Rao who launched Look East Policy by forging links and enhancing cultural, economic, political and strategic cooperation.

Challenges:

- Though India and ASEAN do enjoy excellent bilateral relations, the relationship has not translated into good and beneficial macro-level relationship.
- India's perceived inability to absorb swiftly Southeast Asian capital and technology is seen by many because of India's over protectionist policies, national

laws and procedures. India's bureaucracy and business practices are seen as major impediments to forging meaningful partnership with the East.

- India's inability to identify areas in which it seeks to ASEAN expertise and cooperation like tourism and infrastructure can reduce the interest of other.
- More geographical distance between India and ASEAN countries than Japan and China (they are near situated to the region) and lack of communication networks in ASEAN countries, is major problem for Indian investors.

Prospects:

- India's objectives in Look East Policy can be furthered through areas like education, democracy, culture where it has comparative advantage over other Asian countries.
- Tourism is an area for the promotion of relations among various places of Buddhist interest like Bodh Gaya, Saranath, Nalanda and places of Muslim interest like Taj Mahal, Fatepur Sikri, Ajmer and Hyderabad have to be suitably promoted for establishing people to people contacts.
- Relationship to be enduring and self-sustaining, it must be broad based mutually beneficial and above all in favour of the people.

Conclusion:

Look East Policy through wider objectives and a greater scope. India should aspire to become a more significant strategic entity in its East. It is only natural that India should adopt a firmer and more meaningful Look East Policy in order to benefit from a growing East.

Implementation of SGSY in Narnaul Block

- Ms. Suresh Yadav, Ph.D, Pol. Science

In Recent years, the Self Help Group (SHG) concept gained prominence in several developing countries. The Bangladesh Grameen Bank (BGB) is perhaps responsible for popularizing the concept of micro-credit. The bank has made it clear that the poor are creditworthy. Founded by Prof. Muhammd Yunus, the bank was started as project in Chittagong district in August 1976. It became an independent bank dedicated to poor women of Bangladesh on October 2, 1983. The BGB strongly believes that poverty is not created by the poor, but by the institutions and policies surrounding them.

SHG Reinforcement under SGSY:

The Ministry of Rural Development, Government of India has been implementing the Swaran Jayanti Gram Swarozgar Yojana (SGSY) as a major self-employment holistic programme in rural India since April 1999. The objective of the SGSY is to bring the assisted poor families below the poverty line. Under the SGSY, poor families are organized into Self Help Groups (SHGs) through the process of social mobilization. The SGSY lays emphasis on the group approach. Self Help Group is voluntary. All members in the group belong to the same socio-economic condition as all are below poverty line. The SHGs come together for the purpose of solving their common problems through self-Help mutual help. SGSY is a tool for poverty Eradication and is a blessing for the rural women. SHGs under SGSY could bring some positive change in Social political employment and economic development of the poor rural women in Narnaul Block. The study was conducted in rural area. The present study was conducted in villages Neerpur,

Nasibpur, Sekhpura. 100 respondent women working under SHGs were selected randomly for purpose of the non-structure interview.

Findings:

Women SHGs have become a movement in Narnaul Block. The investigator found that the role of women in decision making has been enhanced after joining the SHGs. Women are capable of starting their own enterprises, given the right opportunities. They have developed self-confidence and self-esteem through SHG movement. The SHGs too are facing some problems. However, as the SHGs are grass root organizations, these problems can be solved by educating and training the members.

Contents of the Paper:

- ❖ Implementation of SGSY in Narnaul
- ❖ Introduction
- ❖ SHGs in Rural Areas
- ❖ Group Activities
- ❖ Study, Findings and suggestions

Colloquium

"India of Today and Tomorrow: Economic, Political, Cultural and Literary Perspective"

Presented by

Research Scholars (2009-10 & 2010-11 Batch)

(February 2-3, 2012)

Schedule

Registration/Tea	10:00 -10:45
Assembly in Auditorium/ Inauguration	11:00
Welcome note by Ms. Renu Yadav	11:00 — 11:02
Welcome of guests by Dr. Sanjay Tiwari	11:02 - 11:07
Address by Dy. Registrar - Mr. Saaket Kumar	11:07 — 11:14
Address by Prof. D.C. Vashisht	11:14 — 11:21
Lighting of Lamp	11:21-11:23
Address by the Hon'ble Vice Chancellor	11:23-1 1:43
Vote of Thanks by Dr. K.N. Jha	11:43-11:45
Technical Session -1 (English)	11:50 - 01:20
Chairperson: Prof. Rajul Bhargava	
Co-Chairperson: Dr. Bir Singh	
Lunch	01:20-02:00

Technical Session -II (Economics) 02:00 - 03:30

Chairperson: Prof. Ashok Mittal

Co-Chairperson: Prof. D.C. Vashisht

Tea 03:30-03:45

Technical Session -III (Pol. Science) 03:45 - 05:15

Chairperson: Prof. S.C. Arora

Co-Chairperson: Dr. Ravindra Singh

Valedictory Dialogue Building by Faculty **05:15 - 06:15**

- Dr. Satish Kumar
- Dr. Sanjiv Kumar
- Mr. Aswani
- Dr. Anand Sharma

Vote of Thanks by Dr. Yogender Sharma 06:15

High Tea 06:17

Report Writing: Dr. P.K. Sahu and associates

Display of Exhibition: Mr. Vijay Kumar, Mr. Pardeep Kumar, Dr. A.P. Sharma

Ms. Shobhna Jeet and Dr. Dinesh Kaushik

Steering Committee: Mr. Saaket Kumar and Mr. Mahender Pal Singh

(Designing and Printing by Mr. Pawan Sharma and Mr. Paramjeet Singh)



Central University of Haryana

(Established vide Act No. 25 (2009) of Parliament

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