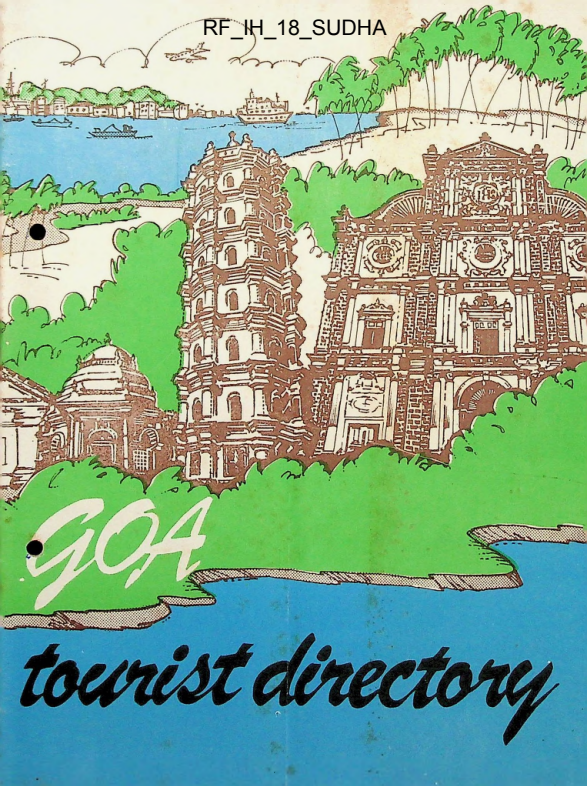


RF_IH_18_SUDHA



GOA

tourist directory

IMPORTANT:

Factual information in this Directory is liable to change from time to time.

Tourists are advised to consult their Travel agents or the nearest Govt. of India Tourist Office/Department of Tourism, Govt. of Goa, Daman and Diu for up to-date information.

GOA, DAMAN AND DIU

The Union Territory of Goa, Daman and Diu, comprising three distinct districts, geographically apart from each other, covers an area of 3,814 Sq. Kms. and is inhabited by over 10 lakhs of people. The Goa district which covers 3702 Sq. Kms. is divided into 11 talukas for administrative purposes and accessible by road, rail, air and sea. Goa is bounded by the States of Maharashtra on the North and Karnataka on the East and South. Daman and Diu are contiguous to Gujrat.

The territory which was liberated from 451 years of Portuguese colonial rule on 19th December 1961 has two representatives in the Parliament and a Legislative Assembly of 30 members. Panaji is the capital of the Union Territory.

GOA

Crescent-shaped GOA famed in myth and history, snugly esconced between the Sayadri Ghats to the East and the Arabian Sea to the West is 65 kms. at its widest from East to West, whilst its maximum length North to South is 105 kms. The terrain is intersected by hilly spurs running down from the Western Ghats (Sahyadris) and a number of streams which together with canals form an important waterways network for inland navigation and irrigation. The most important rivers are Terekhol, Chapora, Mandovi, Zuari, Sal and Talpona. The entire land covered with verdant forest, coconut, cashewnut and mango-tree groves, interspread with extensive paddy fields for cultivation of rice, the staple food of the people, offers a marked and refreshing contrast to the arid hinterland.

The long coastline breaks into enchanting estuaries and bays which mark off idyllic, palm-fringed beaches like Colva, Calangute, Harmal, Vagator, Miramar, etc., which have already become household names the world over and which together with the plethora of ancient and historic monuments, temples, forts and churches form the core of attraction for tourists who flock in their thousands every year to this sunny and hospitable land.

Panaji, the capital, situated on the left bank of the Mandovi river is a picturesque town with beautiful red-roofed houses built in the Latin-type architectural style with imposing balconies and ample verandahs, also boasts of a few modern multi-storeyed buildings, well laid gardens and avenues lined with gulmohur, cassia and other trees.

The Bombay steamer calls daily at the harbour in front of the imposing Secretariat edifice, except during the monsoon. The nearest airport is at Dabolim (29 kms.) and the railheads at Vasco-da-Gama and Margao 31 and 35 kms. away respectively. The modern inter-state bus-stand run by the Kadamba Transport Corporation is the hub of road transport, serviced by luxury and semi-luxury buses.

GENERAL INFORMATION

Area	3,702 sq. kms.
Population	10,07,749 (1981 census figure)
Altitude	Sea level to 1,022 metres.
Climate	Mean Max. Mean Min.
Summer	32.7°C 24.°C
Winter	32.2°C 21.°3C
Rainfall	350 Cms. from June to September.
Clothing required ...	Tropical clothing throughout the year. Light woollen can be worn during December and January.
Languages Spoken ...	Konkani, Marathi, Hindi, English and Portuguese.
Tourist Season	October to May (November to February pleasant).

TRANSPORT AND COMMUNICATION

Air	Goa is connected by I.A. flights from Bombay, Belgaum and Bangalore.
Sea	M/s. Mogul Lines operate sailings during fair weather (Oct. to May). Reservation can be made at M/s. V. S. Dempe & Co. (Travel Division) Opp. Customs Wharf, Panaji, Tel: 3842, New Ferry Wharf, Bombay-9, Tel: 864071.

Note: Group concession ranging 10% to 50% is granted for deck class only on production of bonafide certificate.

Rail	Goa is connected by metre-gauge line with Londa junction on Miraj-Bangalore line. Convenient station for Panaji is Margao.
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Road Goa is connected by road with all the major towns in India.

To Panaji from	Route & Distances in Kms.	
1 — Ahmedabad ...	Bombay, Panvel, Mahad, Sawantwadi ...	1234
2 — Aurangabad ...	Pune, Satara, Kolhapur, Sawantwadi ...	706
3 — Bangalore ...	Hiriyur, Hubli, Londa, Ponda ...	598
4 — Belgaum ...	Londa, Anmod, Ponda ...	157
5 — Bombay ...	Panvel, Mahad, Sawantwadi ...	594
6 — Calcutta (Howrah) ...	Sambalpur, Nagpur, Jalgaon, Pune ...	2487
7 — Cochin ...	Mangalore, Karwar, Margao ...	833
8 — Daman ...	Vapi, Bombay, Panvel, Mahad, Sawantwadi ...	787
9 — Delhi ...	Agra, Indore, Dhulia, Nasik, Pune ...	1895
10 — Diu ...	Una, Bhavnagar, Ahmedabad, Bombay ...	1536
11 — Hubli ...	Londa, Anmod, Ponda ...	184
12 — Hyderabad ...	Yagdir, Mudgal, Hungund ...	757
13 — Kanyakumari ...	Trivandrum, Mangalore, Karwar (Cape Comorin) ...	1133
14 — Madras ...	Bangalore, Hiruyur, Hubli, Londa, Ponda ...	920
15 — Mangalore ...	Karwar, Margao ...	371
16 — Mysore ...	Hassan, Jog-Falls, Astoli ...	696
17 — Pune ...	Satara, Kolhapur, Amboli-Ghat, Sawantwadi ...	458
18 — Sadashivgad ...	Chaudi (Canacona), Margao ...	100
19 — Srinagar ...	Jammu, Delhi, Nasik, Pune ...	2785
20 — Trivandrum ...	Cochin, Mangalore, Karwar ...	1046
21 — Varanasi ...	Allahabad, Jabalpur, Nagpur, Jalgaon, Pune ...	2049
22 — Kolhapur ...	Amboli-Ghat, Sawantwadi ...	246
23 — Hospet ...	Gadag, Hubli, Londa, Anmod, Ponda ...	315
24 — Guntakal ...	Bellary, Hospet, Hubli, Londa, Ponda ...	445
25 — Karwar ...	Chaudi, Canacona, Margao ...	103

Distance between important places in Goa:

(1) Panaji — Mapusa 13 kms. (2) Panaji — Margao 35 kms. (3) Panaji — Vasco-da-Gama 31 kms. (4) Panaji-Agacaim 17 kms. (5) Panaji — Dabolim Airport 29 kms. (6) Margao — Dabolim Airport 29 kms. (7) Vasco-da-Gama — Dabolim 3 kms. (8) Vasco-da-Gama — Margao 30 kms. (9) Panaji — Vagator 22 kms. (10) Panaji — Tirakol 42 kms.

INTERNAL TRANSPORT

A. Surface Transport:

Tourist taxis, yellow cabs, motor bike taxis and auto rickshaws are available throughout Goa.

B. Water Transport:

- I — Dona Paula-Mormugao: Operated during the fair weather (September to May) at regular intervals.
- II — Launch service from Panaji Central Jetty to (1) Aldona (once a day) (2) Britona, (3) Naroa (twice a day) and (4) Verem.
- III — Flat-bottom ferry for transhipment of vehicles and passengers across unbridged rivers are operated at the following places:
 - (1) Aldona — Corjuem, (2) Colvale — Macasana, (3) Old-Goa — Divar (4) Panaji — Betim, (5) Pomburpa — Chorao, (6) Siolim — Chopdem (7) St. Estevam — Tonca, (8) Keri — Tiracol, (9) Cortalim — Marcalim,

CONDUCTED SIGHTSEEING TOURS

Tours by luxury coaches accompanied by Government approved Tourist Guides, are being operated by Goa, Daman and Diu Tourism Development Corporation Ltd., Tourist Hostel, Panaji (Goa). The tours start from and end at the Tourist Hostel, Panaji (Goa). The details of the tours are:

1. South Goa Tour — 9.00 a. m. to 6.00 p. m. — Rs. 28/- Non AC Coach.
Rs. 35/- AC Coach.

Places covered

Panaji — Old Goa Churches — Shri Manguesh Temple — Shri Shantadurga Temple — Margao Town — Colva Beach — Mormugao Harbour — Vasco-da-Gama — Pilar Seminary — Dona Paula — Miramar Beach.

2. North Goa Tour — 9.00 a. m. to 6.00 p. m. — Rs. 28/- Non AC Coach.
Rs. 35/- AC Coach.

Places covered

Panaji — Altinho Hillocks — Mayem Lake — Shri Datta Temple — Arvalem Water Falls — Mapusa — Vagator Beach — Anjuna Beach — Calangute Beach — Aguada Historical Fort.

3. Pilgrim Tour — 9.30 a. m. to 12.30 (Noon) — Rs. 12/-.

Places covered

Basilica of Bom Jesus — Se Cathedral — Shri Manguesh Temple — Shri Mahalsa Temple — Shri Ramnathi Temple — Shri Shantadurga Temple.

1. **Beach Special** — 3.00 p.m. to 7.00 p.m. — Rs. 12/-.

Places covered

Calangute Beach — Baga Beach — Anjuna Beach — Vagator Beach.

5. **Holiday Special on Request** — 9.30 a.m. to 6.00 p.m. — Rs. 15/-.

Places covered

(A) Bondla Wild Life Sanctuary.

(B) Terekhol Fort.

6. **Goa Darshan Tour** — 8.30 a.m. to 7.00 p.m. — Rs. 25/-.

EX — Margao/Vasco.

Places covered

Margao — Colva Beach — Shri Shantadurga Temple — Shri Manguesh Temple — Old Goa Churches — Calangute Beach — Panaji — Miramar — Dona Paula — Pillar Seminary — Marmagao Harbour — Vasco.

Also Tours No. 1 and 2 start from and end at Tourist Hostel, Mapusa.

Tel: 2794.

Daily cruise starts at 6.00 p.m. from River Navigation Jetty.

Opp. Tourist Hostel, Panaji.

Charges: Rs. 25- per head.

(Children below 5 years will not be charged).

Please Note: —

1. Children above 5 (five) years are charged full.
2. The minimum booking for each tour is 10 seats.
3. The tour operates and terminates at Tourist Hostel, Panaji except for tour no. 6 which will leave from Margao/Vasco.
4. South Goa tours and North Goa tours will operate on alternate days.

"TOURISTS ARE OUR HONOURED GUESTS"

HOTELS WITH ROOM RENT FROM RS. 150/- AND ABOVE

- | | |
|--|--|
| <p>1. AGUADA HERMITAGE
Sinquerim, Bardez-Goa.</p> | <p>2. * Fort Aguada Beach Resort,
Sinquerim, Bardez-Goa.
Tel.: No. 4401 to 4408.
Gram: FORTAGUADA.
Telex: 0194 206.</p> |
|--|--|

3. * Hotel Fidalgo, 18th June Road,
Panaji-Goa.
Tel.: 3320 to 3332.
Gram: MABEREST.
Tlex: 0194-213.
4. * Hotel Oberoi, Bogmalo Beach,
Dabolim Airport.
Tel.: 2191, 92, 2510.
Gram: OBHOTEL GOA.
Tlex: 0191-297.
OBGAIN.
5. * Hotel Silver Sands, Colva Beach,
Goa.
Tel.: 3645-46, 3651.
Gram: SILVERSANDS.
Telex: 011194 25 2 ALCO.
(Panaji-Goa).
6. * Welcome Group, Cidade de Goa,
Curla, Dona Paula-Goa -- 403111.
Tel.: 3301 to 3308 (8 lines).
Gram: CIDADE
Telex: 194 257 DONAIN.
7. The Taj Holiday Village,
C/o. Fort Aguada Resort,
Sinquerim, Bardez-Goa.
Tel.: 4415 to 17.
8. * Majorda Beach Resort,
Majorda, Salcete Goa 403713
Tel.: 3181 to 82,3896 Margao.
Telex: 0196-234.
MBRIN.

HOTELS WITH ROOM RENT FROM RS. 75/- AND ABOVE

1. * Concha Beach Resort,
Calangute-Goa.
Tel.: 56.
Gram: CONCHA.
Available from August to May
only).
2. * Coquelral Holiday Home,
Kamotim-wado, Candolim.
Beach, Goa.
3. * Dona Paula Beach Resort,
Dona Paula-Goa.
Tel.: 4256.
Gram: O Pescador.
Panaji-Goa.
Bombay Tel.: 231536.
4. * Estrela Do Mar,
Cobrawaddo (Baga).
Calangute-Goa.
5. * Hotel Nova Goa,
Dr. Atmaram Borkar Road.
Panaji-Goa.
Tel.: 4575 & 4576.
Gram: KAMEROS.
6. * Hotel Mandovi, P. O. Box 164,
Panaji-Goa.
Tel.: 4481 to 4185.
Gram: MANDОВI GOA.
Telex: 0194 226.

7. * Hotel Metropole, Avenida
Concessao Road, P. O. Box 77,
Margao-Goa.
Tel.: 3552, 3556, 3557.
Gram: METROPOLE.
8. Hotel Bala Do Sol, Baga Beach,
Calangue-Goa.
Tel.: 3277, 3278.
Gram: GOA TOURS.
Telex: 0194 256 Panaji.
Margao: 0196 21.
9. Hotel Delmon,
Caetano de Albuquerque Road.
Tel.: 5616.
Gram: ALCON.
Telex: 194-252 ALCO.
10. * "O Camarao Beach Resort".
Next to Tourist Hostel.
Umtawaddo — Calangute.
Bardez-Goa.
Gram: CALANBEACH.
11. Hotel Flamingo, Rua de Ourem,
Panaji-Goa.
Tel.: 4765.
12. Ludoviel Tourist Home, Dando,
Singerim, Bardez-Goa.
Gram: LUDOVICI.
13. Lapaz Hotel, Swatantra Path,
Vasco-da-Gama Goa.
Tel: 2121 to 2126 (6 lines),
Gram: LAPAZ.
Telex: 0191-191 LPAZ.
14. * Prainha Cottages, By the Sea,
Dona Paula.
Tel.: 4004.
Gram: PRAINHA.
15. Hotel Goa International,
Tonca, Miramar.
Gram: INTERNATIONAL.
Tel.: 5716 to 17.

* Air Conditioned

HOTELS WITH ROOM RATE FROM RS 25/- AND ABOVE

Panaji:

Ambika Hotel, Church Square, Tel.: 4987; Caravansera Tourist Unit, B-1, St. Mary's Miramar, Tel.: 5339; Guimaka Guest House, Near Ashok/Samrat Theatre. Tel.: 2119; Hotel Campal, Near Agencia Sequeira, Campal, Tel.: 4531 (6 lines), Telex: 0194-304; Hotel Aroma, Cunha Rivara Rd. Tel.: 4249, 4811, 3519, 5657, Gram: HOTEL AROMA, Hotel Neptune, Malaca Road, Tel.: 4447, 5727, Gram USMANIA; Hotel Samrat, Dr. Dada Vaidya Road, Tel.: 3318, Gram: SAMRAT. Telex: 0194275; Hotel Mayur, Miramar, Tel.: 3174; Hotel Dunhill Palace, Rua de Ourem. Tel.: 3476; Hotel Riviera, Rua de Ormuz. Tel.: 4118, Gram: Hotel Riviera; Hotel Sona, Rua de Ourem. Tel.: 4426, Gram: Hotel Sona, Hotel Solmar, D. B. Bhandodkar Marg, Tel.: 4555 to 56, Gram: Solmar, Hotel Sangam, Mala, Tel.: 2307; Hotel Dolphin, Panaji-Old Goa Road, Sao Pedro, Tel.: 4189, Gram: DOLPHIN; Hotel Vihar Lodging and Boarding, Near Head Post Office; Keni's Hotel, 18th June Road, Tel.: 4581 to 86; Liberty

* Air Conditioned Facilities.

Guest House, Near Don Bosco High School, Tel.: 3219; London Hotel, Miramar; Mayfair Hotel, Dr. Dada Valdia Road, Near Mahalaxmi Temple, Tel.: 5952, Gram: CHICO; Minerva Lodge, Near LIC Office, Corte de Oiteiro, Tel.: 3584; Mandovi Pearl Guest House, Behind Tourist Hostel Tel.: 3928; Noah's Ark, Bamboo Motels & Hotels, Verem, Rels Magos, Tel.: 5770/4860, Gram: BAMBO-MOTEL; Prakash Lodge, Opp. Azad Maidan, Tel.: 5676, Royal Beach Hotel, Miramar; Temperance Guest House, Afonso de Albuquerque Rd. Tel.: 3268; Vistar Hotel, Afonso de Albuquerque Rd. Tel.: 3247; Lord's Guest House, Near Cine El-Dorado, Tel.: 3857; Central Lodging, Behind General Post Office. Tel.: 4992. Hotel Missel, Ribandar Goa. Tel.: 5007, 5794.

Margao: (35 kms. from Panaji).

Goa Woodlands Hotel, Minguel Loyola Furtado Road, Tel.: 3121 (5 lines). Gram: Goawudland; Hotel La Flor, Erasmo Carvalho Street, Tel.: 3402 (5 lines), Gram: Hotel La Flor; Hotel Annapurna, Lodging & Boarding, Near Railway Gate, Tel.: 2760, Gram: Margao-Goa; Mahal Hotel, Opp. Municipal Garden, P. O. Box 365, Tel.: 3638, 3654, 3655, 3327, Gram: Mabai; Hotel Greenview, Near Railway Station, Station Road, Tel.: 3546 (Offl); Kakoda Tourist Lodge, Curchorem, Margao Main Road, Ban Seu Kakoda, P. O. Curchorem; Hotel Gold Star, Isidoro Baptista Road, Tel.: 3861 (5 lines), 3388, 3677, Telex: 196-207 KRAPEIN.

Vasco-da-Gama: (31 kms. from Panaji):

Hotel Zuari, Tel.: 2127, 2128, 2129, Gram: Hotel Zuari; Chicalim Tourist Resort, Chicalim, Tel.: 2417, 3192, Gram: Arisco, Telex No. 0194 298 Rajin; Tel-Jose-Mar Tourist Rest House, Opp. M.P.T. Institute; Hotel Anapurna Municipal Market, Tel.: 3185; Maharaja Hotel, Rua Leopold, Flores, Opp. H. P. Tanks, Tel.: 2269, 2748, 2559, Gram: MAHARAJA.

Ponda: (30 kms. from Panaji).

Hotel Pearl, Tel.: 41, 243, Gram: Hotel Pearl; Hotel Padmavi, Near Bus Stand.

Mapusa: (13 kms. from Panaji);

Hotel Bardez, Tel.: 2807; Motel La Joy, Porvorim, Tel.: 5533, Gram: Joy; Hotel Hilltop, Alto Porvorim.

Calangute: (16 kms. from Panaji).

Ancora Beach Resort, Sautavado (Baga); Barbosa Cottages, Information Bureau, Calangute Beach Road, Tel.: 54; Cavala Beach Resort (Baga), Tel.: 29; Calangute Beach Resort, Umtavado; Hotel Riverside, Baga Beach; Kismat Mahal Tourist Home, E-1/221, Gauravaddo; Penku's Lodging Umtavado Palmar Cottages, H. No. 1202, Umtavado; Pinto Beach Cottages, House No: 81/9,

Dr. Sardesai Bus Stop, Candolim; Royal Hotel; Sea View Cottages, Balro Sauntavado; Oseas Tourist Home, H. No. 1388, Near St. John's Chapel, Untavado; Holiday Beach Resort, Murad Vado, Candolim Beach; Meena Lodge, Cobrawado, Calangute, Vivenda A Beira Mar, 368, Candolim; Hotel Souza Lobo, Calangute Beach; Xavier Tours & Hotels International Baga Beach; Greenfield Cottages, Morod Porbavaddo, Calangute.

Colva: (40 kms. from Panaji).

Sukhsagar Beach Resort, Tel.: Office 3661, 3666, 3888; White Sands Hotel, Tel.: 3253; Tourist Nest Hotel, 4th Vado, Colva; Mar-E-Sol, Sea View Cottages.

Anjuna/Vagator: (22 kms. from Panaji).

Vagator Beach Resort, Fort Chapora, Tel.: 41, Gram: Vagator/Anjuna; Vales Happy Holiday Home, House No. 361; Punam Guest House, Anjuna Beach, Nobel Nest & Rest, Opp. Chapel Chapora.

HOTELS WITH ROOM RATE BELOW RS. 25/-

Panaji:

Bharat Lodge, Near Head Post Office, Tel.: 4862; Belvilla Lodge, Miramar; Church Side Lodge, Near Immaculate Church; Corina Lodge, Near Post Office; Delux Lodge, 31st January Road; Goa Lodge, Rua Afonso de Albuquerque, Tel.: 3152; Glemar Lodge, Near Cine National Theatre; Gujarat Lodge, 18th June Road, Tel.: 3931; Girasol Lodge, Near Govinda Building; Hotel Republic, Opp. Secretariat, Tel.: 4630; Hotel Imperial, Near Old Bus Stand; Hotel Madhavashram, Near Hotel Mandovi, Tel.: 4823; Hotel Venite, 31st January Road, Tel.: 5537; Kiran Lodging & Boarding, Near Sachivalaya, Tel.: 4820; La Vista Lodge, Near Patto Bridge, Tel.: 4765; Matruchaya Lodging & Boarding, Near Municipal Garden, Tel.: 4889; Miresh Lodge, Ram Nilwas, Agacaim — Panaji Road, National Guest House, Near Cine El-Dorado; New Gujarat Lodge, Rua Heliodoro Salgado, Tel.: 3767; New Punjab Lodging & Boarding, Near Municipal Garden, Tel.: 3475; Naguesh Bhuvan, Dr. Atmaram Borkar Road, Tel.: 5676; Palace Hotel, Behind Secretariat, Tel.: 4810; Gram: PALACE HOTEL; Rameshwar Hindu Lodging & Boarding, Near Mahalaxmi Temple, Tel.: 4776; Rajesh Lodge, 18th June Road, Tel.: 4039; Safari Hotel, Opp. Municipal Garden; Sanman Lodge, 18th June, Road, Tel.: 3892; Sundar Lodge, Caetano de Albuquerque Road, Tel.: 4326; Satkar Lodge, Ghanekar Bldg.; Krishna Lodging and Boarding, Near Mahalaxmi Temple, Tel.: 3179; Tourist House, Family/Dormitory Wing, Rua de Ourem. Tel.: 5031, 4932; Udipl Lodging & Boarding, Near Head Post Office; Sunrise Lodge, Opp. Sushila Building, 18th June Road Hotel Ajanta, Opp. Old Bus Stand; M/s. Karuna Guest House, Taleigao; Kismat Lodge, Opp. Municipal Market; Roshan Guest House, 3rd Floor, Roshan Manzil, Ormuz Road.

Margao: (35 kms. from Panaji).

Centaur Lodging, Station Road; Carolina Hotel, Near Cine Lata; Damodar Lodging & Boarding, Station Road, Tel.: 2394; Dilkush Cafe, Station Road, Tel.: 2739; Durga Hotel, Khareband Road; Dhond's Anand Bhavan, Station Road, Tel.: 3427; Hotel Gokul, Behind Grace Church, Tel.: 3118; Gemini Hotel, Station Road, Tel.: 2208; Hotel Bambino, Fr. Miranda Road, Tel.: 3134; Hotel Naaz, Khareband Road, Tel.: 3201; Hotel National, Station Road; Hotel Neptune, Rua Martires, Near Hari Mandir, Tel.: 2379, Gram: Usmania; Longuinhos, Near Indian Airlines Office, Tel.: 2130, Gram: Longuinhos; Laxmi Lodge, Station Road, Tel.: 2679, Gram: Laxmi Lodge; Milan Lodging & Boarding, Station Road, Tel.: 2715; Royal Hotel, Near Bank of Baroda, Tel.: 2203; Sunrit Hotel, Near Railway Station, Tel.: 3226/3227; Seva Samiti, Tel.: 2626, Gram: Swastik; Swagat Lodging & Boarding, Gomes Road, Tel.: 2268; Twiga Lodge, 413, Abade Faria Road, Gram: TWIGA; Vishranti Lodge, Opp. Sunrit Hotel, Near Railway Station, Tel.: 3226; Goa Guest House, Jose Inacio Loyola Road, Tel.: 2257; Kiran Hall, Junta House, Tel.: 2208/2546, Gram: Gemini; Hotel Noor Jehan, Near P. W. D., Don Bosco Road, Fatorda, Tel.: 3893; New Gujrat Lodge, Near Cine Lata, Tel.: 3614, 2850; Hotel Rayan, Bernard de Costa Road; Hotel Rukrish, Francisco Luis Gomes Road, Near Taxi Stand, Tel.: 3709.

Vasco-da-Gama: (31 kms. from Panaji).

Hotel Bismarks, Next to Damodar Temple, Tel.: 3165, Gram: Messias; Hotel Rebello, Vadem, Tel.: 2620, 2610 Gram: Rebello Hotel; Hotel Marcel, Francisco Luis Gomes Road Tel.: 2646, Gram: Marcel Hotel; Hotel Pravasi, Tel.: 2389; Hotel Ricon, Tel.: 2965; Manish Lodge, Opp. Tilak Maldan, F. L. Gomes Road, Tel.: 2419, Meghdoot Lodge, Swatantra Path, Tel.: 2785; Railway Retiring Room, S. C., Tel: 2398; Sultan Lodge, Opp. Municipal Market, Tel: 2507; Twiga Lodge, Near St. Andrews Church; Udipt Lodge, Opp. Bank of India, Shridhar Building; Vandana Lodge, Next to Khalap Mansion, Korlim Niketan; Indira Lodge, Opp. Bharat Petroleum Installation, Tel: 2484.

Ponda: (30 kms. from Panaji).

Barve Lodge; Geetashram Lodging & Boarding; Navayug Lodging & Boarding, Tel: 175; Prashant Lodging & Boarding; Tourist Cottages, Bondla, P. O. Usgao.

Mapusa: (13 kms. from Panaji).

Hotel Safari, Opp. Mamlatdar Office; Lodge Jankishankar, Kanekar Building, Tel.: 2401; Sumant Lodge, Feira Baixa; Sirsat Lodge, Tel.: 2419; Hotel Poornima, Ansbhat, Tel.: 2480; Norman Julian Hotel & Travel Service, H. N. 495-521-522, Cotarbat-Aldona.

Benaulim: (42 kms. from Panaji).

'O Palmar' Benaulim Beach Cottages; Palm Grove Cottages, Ho. No. 149, Vaswado Benaulim; L'Amour Beach Resort, Benaulim Beach, Goa; Carvan Tourist Nest, 1409, Opp. Bank of Baroda, Benaulim.

DHARMASHALAS/AGRASHALAS BETWEEN RS. 3/- TO RS. 12/-

Agrashalas of Shri Ramnathi Devasthan, Ramanathi, Bandivada, Ponda-Goa, Tel: 33; Agrashalas of Shri Shantadurga, Kavlem, Ponda, Tel: 57; Manguirish Saunsthan Agrashala, Mangueshi Ponda. Tel: 31; Agrashala of Shri Muhalsa Temple, Mardol, Ponda.

ACCOMMODATION MAINTAINED BY DIRECTORATE OF TOURISM

Sr. No.	Name of Hotel	Particulars of Rooms	Season	Off Season
			(15th Sept. to 15th June)	(16th June to 14th Sept.)
1.	(a) Terekhol Fort, Tourist Rest House, Terekhol, Tel.: 48, (Sawantwadi Exchange).	Twin Bedded (Single Occupancy)	Rs. 30/- Rs. 20/-	Rs. 25/- Rs. 15/-
	(b) Dormitory, Terekhol.	Per Head	Rs. 8/-	Rs. 8/-
2.	Lake Resort, Mayem, Tel.: 94.	Twin Bedded (Single Occupancy)	Rs. 30/- Rs. 20/-	Rs. 30/- Rs. 20/-
3.	Tourist Home, Pattoo- -Bridge, Panaji, Tel.: 4757, 5583, 5715.	Per Head	Rs. 8/-	Rs. 5/-
4.	Tourist Dormitory, Britona, Bardez-Goa.	Dormitory (Floor accommodation)	Rs. 1/- (for student) Rs. 2/- (for others)	
5.	Tourist Cottages, Farmagudi, Ponda. Tel.: 177.	Twin Bedded (Single Occupancy)	Rs. 15/- & Rs. 30/- Rs. 10/- & Rs. 20/-	Rs. 12/- & Rs. 25/- Rs. 8/- & Rs. 15/-
6.	(a) Tourist Resort, Molem.	Twin Bedded (Single Occupancy)	Rs. 25/- Rs. 15/-	Rs. 20/- Rs. 12/-
	(b) Dormitory.	Per Head	Rs. 8/-	Rs. 5/-
7.	Youth Hostel, Miramar, Tel.: 5433.	Dormitory	Rs. 8/- (per bed)	

Sr. No.	Name of Hotel	Particulars of Rooms	Season	Off Season
			(15th Sept. to 15th June)	(16th June to 15th Sept.)
S.	Tourist Hostel, Vasco, Tel.: 2673, 3119.	(Single Occupancy)	Rs. 20/-	
		(Double Occupancy)	Rs. 30/-	
		Additional bed	Rs. 10/-	
		Family Room	Rs. 50/- (four beds)	

**THE RATES OF ACCOMMODATION IN THE HOTEL ESTABLISHMENTS
UNDER THE CONTROL OF GOA, DAMAN AND DIU TOURISM
DEVELOPMENT CORPORATION LTD., TOURIST HOSTEL, PANAJI**

	(15th Sept to 15th June) Rs.	(16th June to 15th Sept) Rs.
I. Tourist Hostel, Panaji, Tel.: 3396, Gram: TOURHOTEL		
a) Single room	35.00	30.00
b) Single room with additional bed	50.00	40.00
c) Double room	70.00	50.00
d) Double room with additional bed	80.00	60.00
e) Special room	85.00	70.00
f) Special room with Air-conditioned unit	100.00	85.00
g) Room No. 602/603 (6 beds)		
(i) bed	20.00	12.00
(ii) group or family	90.00	60.00
II. Tourist Resort/Cottages, Calangute, Tel.: 21		
a) Single room (sea view)	50.00	20.00
b) Single room with additional bed	70.00	30.00
c) Single room (rear side)	40.00	20.00
d) Single room with additional bed	60.00	30.00
e) Double room	75.00	35.00
f) Double room with additional bed	85.00	40.00
h) Special suite with Air-conditioned unit	145.00	65.00
III. Tourist Dormitory, Calangute		
a) Bed	10.00	8.00
IV. Tourist Cottages, Colva, Tel.: 2287		
a) Single room	40.00	25.00
b) Single room with additional bed	65.00	40.00

	(15th Sept to 15th June) Rs.	(16th June to 14th Sept) Rs.
V. Tourist Hostel, Mapusa, Tel.: 2794		
a) Single room	30.00	25.00
b) Double room	40.00	30.00
c) Four bedded	50.00	40.00
d) Six bedded	60.00	50.00
e) Suite	75.00	60.00

REMARKS

1. Every additional mattress will be charged at Rs. 10/- and Rs. 3/- for children between 4 to 12 years old on both the seasons.
2. As and when the air conditioned unit does not work, Rs. 15/- are to be deducted from the rent.
3. Maximum period for stay is seven days but it may be extended upto fourteen days at the discretion of the concerned Manager only if such accommodation is not required by any other visitor.

PLACES OF INTEREST

Panaji: The Capital of Goa, Daman and Diu — a small and charming city on the left bank of silvery Mandovi River with modern houses, fine gardens and statues. Enchanting panorama unfolded from atop Altinho (Hill Top).

Miramar: (Gaspar Dias 3 Kms.). A lovely golden beach of soft sands girdled with palm trees facing the blue Arabian sea.

Dona Paula: (7 Kms.). An idyllic and picturesque picnic spot. Commands a fine view of the Zuari estuary and Mormugao Harbour.

Old Goa: (10 Kms.). East of Panaji lies the site of city of Old Goa. Founded by Adil Shah, in the first decade of 16th century, it was being developed by them with a view to shifting their capital from Bijapur. However, Afonso de Albuquerque made a short work of it when he stormed and took over to house the centre of power of the Portuguese colonies.

i) *Basilica of Dom Jesus:* Built in 16th century. Most popular and famous of all churches in Goa. The mortal remains of St. Francis Xavier, kept in a rich silver casket, are enshrined here.

ii) *Se Cathedral:* Most imposing of all churches at Old Goa. Its vaulted interior overwhelms the visitors by sheer grandeur. The Cathedral has five bells of which one is the famous Golden Bell, the biggest in Goa and one of the best in the world.

iii) *Church of St. Francis of Assisi*: Entrance and the choir are in Manueline style, the only fragment of its kind in the East. Interior is illustrated with exquisite paintings.

iv) *St. Cajetan Church*: Built in the style of St. Peter's Basilica in Rome.

v) *Church of Our Lady of Rosary*: One of the earliest built in Goa, bears an inscription about the reconquest of Goa by Afonso de Albuquerque in 1510.

vi) *Nunnery of St. Monica*: Built like a fortress, is significant of its massive walls and buttresses. It is the only nunnery in Goa.

vii) *St. Augustine Tower*: Close to the Nunnery is a lofty tower defying the torrential rains. The tower is one of the four of Augustine Church that once stood there. The Church when intact was perhaps the biggest in Goa.

viii) *Vicroy's Arch*: One of the gates of Adil Shah's Fort it was renovated by Portuguese and was the gateway of Goa for Portuguese Governors. Every incoming Viceroy used to disembark at this place.

Reis Magos Church: (7 kms. from Panaji) The Reis Magos Church was constructed in 1555. It is one of the earliest churches built in Goa and the first in Bardez Taluka, dedicated to the three Magi-Kings — Gaspar, Melchior and Balthazar, who according to legend were guided day and night by a star to Bethlehem to greet the new born child Jesus.

Shri Mangesh: (22 Kms. from Panaji) at Priol-Ponda Taluka. It is located on a hillock surrounded by rolling green hills. Though small it has an air of distinctive elegance. Its lofty white tower at the entrance is a landmark of the countryside. This is a temple dedicated to Lord Shiva.

Shri Mahalsa: At Mardol, 1 Km. from Shri Manguesh temple. The deity worshipped is an attribute of Vishnu (Mohini during the fight between Devas and Asuras). Main festivals: Zatra (February) and Navaratra.

Shri Gopal Ganapati: (26 Kms. from Panaji) at Farmagudi-Ponda, amidst beautiful natural surroundings near Bandora. The Portuguese Viceroy attacked the fort of Ponda in October 1683 but had to beat a hasty retreat at the sudden appearance of the Maratha King Sambhaji with a large army. Farmagudi commemorates this event. The stone image of Gopal Ganapati was discovered by herdsman while grazing cattle near the hill and later installed in a small shrine with a thatched roof. The temple was built by late

Shri Dayanand Balkrishna Bandedkar, an inhabitant of the place and first Chief Minister of Goa. The idol made of metal alloy was consecrated on April 24, 1966. It is a good specimen of Indian temple architecture synthesising both ancient and modern.

Shri Shantadurga: (33 Kms. from Panaji). Sumptuously built at Kavlem, dedicated to Shantadurga, the Goddess who mediates between Vishnu and Shiva. Rich and beautiful Gharbhakuda or the holy of holies where the deity is kept.

Shri Kalikadevi: (14 Kms. from Mapusa): At Kansarpal. It is said to be about eight hundred years old. Divided into two outer halls, supported on seven rows of four pillars has a stage to perform dramas on festive occasions. The inner shrine contains the revered image of the Goddess "Kali", a fierce form of Devi. Agrashalas (Rest houses) surrounding the temple provide facilities for lodging to the visitors.

Shri Datta Mandir: (37 Kms. from Panaji) — Sanquelim. The century old temple of Trimurthy (Hindu triad) has a backdrop of a beautiful hillock covered with dense groves of areca palms. The most important festival which is attended by devotees from all over Goa, is Datta Jayanti which falls in the month of December. The deity is believed to have cured many people of unsound mind.

Shri Sapta Koteshwara: (37 Kms. from Panaji). At Narve-Bicholim — favoured deity of Kadamba Kings. Its original temple was situated in the island of Diwadi. It was destroyed by the Portuguese and the idol was shifted to its present site at Narve (Bicholim). Many years afterwards in 1668 A.D. Chatrapati Shivaji ordered renovation of this temple at the present site during one of his campaigns to oust the Portuguese. The linga worshipped in this temple is having facets and is known as "DHARALINGA".

Shri Shantadurga: (14 Kms. from Mapusa) at Dhargal-Pernem. Circa 1500 A.D. when all the temples in Bardez were destroyed by the Portuguese, this Goddess was removed at Sanquelim. It was the time of the notorious Portuguese inquisition in Goa. Therefore, in Circa 1550 A.D. this Goddess was taken to Dhargal in Pernem Taluka which also formed part of Sawantwadi principality. The "Zatra" of this Goddess is held in the month of December. The temple has beautiful natural surroundings.

Shri Bhagavati: (28 Kms. from Panaji). The temple, situated by the side of the main road is said to be more than 500 years old. Two life size images of elephants in standing position made of blackstone on either side at the entrance welcomes visitors. The Goddess Bhagavati-Ashtabhuj in a standing

position on a high pedestal is very imposing. The Dusselira is celebrated with gaiety from Asvin Sudha Pratipada to Poornima, when over 25 thousand devotees assemble at the temple.

Shri Shantadurga (Kunkalikin): Fatorpa (Quepem). Originally from Cuncolim village in Salcete taluka the goddess was removed to Fatorpa in 16th century during religious persecution by the Portuguese. The annual zatra which falls in the month of Pausha Shuddha Navani attracts thousands of devotees from all over Goa.

Shri Malikarjuna: (40 Kms. from Margao, at Canacona). The southernmost taluka of Goa is believed to have been constructed during the middle of 16th century by ancestors of the Kshatriya Samaj. It was renovated in the year 1778. The temple has massive wooden pillars with intricate carvings. There are 60 deities around the temple. Rathasaptami in February and Shigmotsava in April are the festivals of note, which draw large crowds.

Shri Damodar: (22 Kms. from Margao at Zambhavli-Sanguem). Situated in the picturesque surroundings on the bank of the Kushavati river, popularly known as Panli. Near the temple, the river is regarded particularly holy and is said to have medicinal properties. The deity is worshipped by the Hindus and Christians alike. A week-long celebration of Shigmo is packed with programmes which include a colourful fair exchange of GULAL (echro), collective meals and presentation of shows on popular legends and folk culture.

Temple of Shri Mahadeva at Tambadi Surla: (70 kms. from Panaji). The only specimen of Kadamba — Yadava architecture (13th century) available in Goa.

Bondla Forest: (55 Kms. from Panaji). A fast developing wild life sanctuary.

Margao: (35 Kms. from Panaji). In the hinterland of Southern Goa is a thriving commercial metropolis linked by rail to the rest of India and Mormugao Harbour. It has fine parks, gardens as well as imposing modern buildings.

Jama Masjid: (26 Kms. from Margao, at Sanguem). Built in the last century the Jama Masjid was completely renovated in 1959. The new structure is remarkable for its harmonious proportions and elegant simplicity. It has four minarets whilst the entrance facade is flanked by two elegant turrets surmounted by pillared kiosks. A dome-shaped kiosk rises in the centre of the four minarets. Festivals are celebrated here with due solemnity and elan by the rejoicing devotees.

Colva Beach: (About 6 Kms. from Margao) — Colva Beach is the pride of Salcete and the only rival to Calangute by its scenic splendour. Here sand, sea and sky blend in enchanting natural harmony unspoilt by man.

Vasco-da-Gama: (31 Kms. from Panaji). A modern well laid out city close to Mormugao Harbour. It has beautiful and extensive avenue and gardens. The air terminus of Goa at "Dabolim" lies on the outskirts of the city.

Mormugao Harbour: (34 Kms. from Panaji) — (Four Kms. from Vasco-da-Gama). One of the finest natural anchorages on the west coast of India and the hub of intense maritime activity. Passengers and cargo ships call here from all over the world.

Pilar: (11 Kms. from Panaji) — Important religious and educational centre of Christian missionaries. The Church, Seminary and School atop hillock command a magnificent panorama of the countryside around a fine view of Mormugao Harbour and Zuari River.

Calangute Beach: (16 Kms. from Panaji) The Queen of Goa beaches and the most popular holiday resort in Goa for its scenic splendour. Excellent accommodation facilities are available particularly at the Tourist Resort.

Mapusa: (13 Kms.) Capital of Bardez Taluka, is at the cross roads of the network of highways covering whole northern Goa. It has beautiful layout with gardens and a Church. Weekly fair on Friday is held at the modern streamlined market and attended by large crowd.

Other Places:

Mayem Lake: (35 Kms. from Panaji). Surrounded amidst rolling green hills is an ideal picnic spot.

Aguada Fort: 18 Kms.; Arvalem Waterfalls: 39 Kms.; Bogmalo Beach: 29 Kms. (Near Dabolim Airport); Dudhsagar Waterfalls: 60 Kms. (Accessible by train); General Light House at Aguada. (Visiting hours 16.00 to 17.30); Jama Masjid: Sanguem — 58 Kms. Note: All distances are from Panaji.

Museum and Art Galleries:

Archaeological Museum and Portrait Gallery, Old Goa; Gallery Esperanca. Opp. Mercês Church, Vadi Mercês; Museum of Goa, Daman and Diu Ashirwad Building, 1st floor, Santa Inez, Panaji.

Parks and Gardens:

Panaji: Municipal Garden, Menezes Braganza Park, Children's Park.

Margao: Municipal Garden, Aga Khan Park.

Mapusa: Municipal Garden.

Festivals and Fairs:

1. *Hindus*:

Shimgotsav: All over Goa, Special celebrations at Panaji; Mapusa; Vasco-da-Gama and Margao, Zatra: Mangeshi; Nageshi; Ramnathi; Kavlem; Madkai; Kundal; Shiroda; Khandepar; Borim; Kapileshwari; Mulgaon; Fatorpa; Amona; Shirgaon; Mashel; Mala-Panaji; Mapusa; Velling; Karmali and Calangute. Mahashivratri: Arvalem; Ramnathi; Kavlem; Nageshi; Shiroda; Brahmapuri; Shirgao; Kasarpal; Fatorda and Panaji. Rangapanchami: Kasarpal and Zambavlim. Ramnavmi: Partagal — Canacona. Chaitra-Purnima: Borim; Sanquelim; Nageshim; Chandranath; Cudnem Sanquelim. Gokulastami: Narvem-Bicholim. Ganesh-Chaturthi: All over Goa. Deepawali: All over Goa. Navratra Utsav: At all Hindu Temples. Special celebrations at Shantadurga temple; Nagesh temple; Mahalaxmi temple; Ramnath temple, at Ponda and Kalika Devi temple at Kasarpal. Dasrotsav: All over Goa. Kojagiri Purnima: Mardol-Ponda. Dattajayanti: Sanquelim.

2. *Christian*:

January 6 — Feast of the Three Kings at Reis Magos, Cansaulim and Chandor; February 2 — Feast of Our Lady of Candelaria at Pomburpa. All Saints Procession on Monday following 5th Sunday in Lent—Procession of the Franciscan Third Order (only other besides Rome) at Goa Velha.

1st Sunday after Easter — Feast of Jesus Nazareth at Siridao; 16 days after Easter — Feast of Our Lady of Miracles at Mapusa; 24th August — Festival of Novidades - Offering of first sheaves of the rice crop to the Head of State.

1st Fortnight of October — Fama de Menino Jesus at Colva; 3rd Wednesday of November — Feast of Our Lady of Rosary; 3rd December — Feast of St. Francis Xavier (Patron Saint of Goans) at Old Goa; 8th December — Feast of Our Lady Immaculate Conception, Panaji and Margao; 25th December — Christmas.

3. *Muslim*:

Urus of Shah Abdullah at Ponda — 17th Zilhaj (February).

Places of Worship:

A) Hindu Temples:

(1) Shri Saptakoteshwar Temple, 37 kms. from Panaji at Narve on the bank of River Mandovi in Bicholim Taluka, is an ancient Shiv Temple. (2) Shri Vithal and Datta Temples, 38 kms. from Panaji, at Sanquelim (Sankhali) in Bicholim Taluka. Deities enshrined are Lord Vithal and Lord Datta, respectively. (3) Hanuman Temple at Mapusa. (4) Datta Mandir at Mapusa. (5) Maruti Temple at Panaji. (6) Mahalaxmi Temple at Panaji. (7) Shri Gomateshwar at Old Goa. (8) Shri Bhagavati Temple at Pernem. (9) Shri Vetat Temple at Chopdem, Pernem. (10) Shri Morjai Temple at Morjim, Pernem. (11) Shri Ganapati Temple, Ponda, Khandola, Marcel. (12) Shri Manguesh Temple, Priol, Ponda. (13) Shri Mahalaxmi Temple, 30 kms. from Panaji at Bandora, Ponda. (14) Shri Mahalsa Temple, 23 kms. from Panaji and Mardol in Ponda Taluka. (15) Shri Naguesh Temple, 29 kms. from Panaji one of the ancient Hindu temples of Goa dedicated to Lord Shiva at Bandora Ponda. (16) Shri Ramnath Temple, 31 kms. from Panaji at Ramnathi, Ponda. (17) Shri Shantadurga Temple, 33 kms. from Panaji at Kavale, Ponda. (18) Shri Damodar Temple, Vasco-da-Gama. (19) Shri Vijayadurga Temple, 24 kms. from Panaji at Kerim-Mardol. (20) Sapteshwar-Bhagavati Temple at Mandrem-Pernem.

B) Roman Catholic Churches:

(1) Our Lady of Immaculate Conception, Panaji — 17th Century. (2) Our Lady of Fatima, Panaji — Shrine in the compound of Don Bosco High School, a modern structure built in 1970. (3) Basilica of Bom Jesus at Old Goa, dedicated to Infant Jesus. (4) Se Cathedral at Old Goa, dedicated to St. Catherine. (5) Our Lady of Immaculate Conception, Calangute. (6) Colva Church dedicated to Child Jesus. (7) Our Lady of Immaculate Conception, Margao. (8) Church of Our Lady of Miracles, Mapusa. (9) St. Andrew's Church (built in 16th Century), Vasco-da-Gama. (10) Mae de Deus Church at Saligao.

C) Christian Seminaries:

(1) Pillar Seminary — 11 kms. from Panaji. (2) Rachol Seminary — 40 kms. from Panaji, in Salcete Taluka. (3) Saligao Seminary — 10 kms. from Panaji in Bardez Taluka.

D) Protestant: (Christian Methodist Church).

(1) Panaji: At Goa Medical College Chapel, services at 09.00 hrs. every Sunday and on 3rd Sundays at 17.00 hrs. (2) Ponda: at the Chapel near Bus Stand, at 18.00 hrs. every Saturday. (3) At Hospicio de Clero Chapel, Margao at 17.00 hrs. on 1st Sunday's and on 3rd Sunday's at 09.00 hrs.

Holy Communion service is held every 1st Saturday of the month at Panaji, Ponda and Margao. The services are in English.

E) Gurudwaras:

(1) Gurudwara Singh Sabha, Mangor Hill, Vasco-da-Gama. (2) Gurudwara at Betim, Bardez.

F) Mosques:

(1) Jama Masjid, Panaji. (2) Madina Masjid, Vasco-da-Gama. (3) Safa Masjid, Ponda. (4) Namajah at Bicholim.

MISCELLANEOUS

Airlines:

(1) Air India, Hotel Fidalgo, Panaji, Tel.: 4081. (2) Indian Airlines, Dempo Bldg., D. Bandedkar Marg, Panaji, Tel.: 3826, 3831, 4067, Gram: INDAIRLINE, Telex: 0194-219. (3) Indian Airlines Dabolim Airport, Tel.: 2788. (4) Indian Airlines Agents, Rau Raje Deshpabhu, Old Market, Margao, Gosalia Bldg., Tel.: 2477. Vasco-da-Gama, Tel.: 2403. Mapusa, Tel.: 2440. Panaji, Tel.: 5763.

Automobile Association:

W. I. A. A.: Tourist Hostel, Panaji.

Banks:

Nationalised and other banks have their branches in all the important towns in Goa.

Book Stalls:

Almost all the important hotels are having regular book shops. In addition there are other establishments in the important towns and cities.

Boutiques:

(1) Boutique, Dr. Pandurang Pissurlekar Road, Panaji. (2) Fashion Fun, Near Post Office. (3) Marise, Opp. Police Headquarters. (4) M/s. Akbaralli Habib Veljee. (5) Q. do Carmo Lobo, Hobbies Stamp, Notes and Coin Expert, Near P. O. Altinho, (6) Auto Boutique, I. N. S. Hansa Road, Vasco da Gama.

Chemists:

All the cities, villages, and beaches have got regular chemist services available.

Cinemas:

(1) Cine Samrat-Ashok, Panaji. Tel.: 5571. (2) Cine El-Dorado, Panaji Tel.: 4927. (3) Cine National, Panaji, Tel.: 3854. (4) Cine Vasco da Gama, Tel.: 2257. (5) El-Monte, Vasco da Gama, Tel.: 3399. (6) Cine Lata, Margao. (7) Cine Metropole, Margao. (8) Cine Vishant, Margao, Tel.: 2088. (9) Cine Alankar, Mapusa. (10) Cine Gulmarg, Ribandar. (11) El-Capitan, Mapusa. (12) Cine Prashant, Curchorem. (13) Cine Dattaraj Theatre, Pernem (14) Hira Talkies, Bicholim.

Clubs:

There are service clubs in the territory which meet regularly in the prominent hotels.

Conference Halls:*Panaji:*

(1) Azad Gomantak Dal Memorial Hall, Tel.: 3808. (2) Goa Chamber of Commerce and Industry, Tel.: 3420/4223. (3) Hotel Mandovi, Tel.: 4481 to 85. (4) Institute Menezes Brazanza, Tel.: 4143. (5) Swami Vivekananda Hall, Junta House, Tel.: 4098. (6) Tourist Hostel, Tel.: 3396. (7) Hotel Fidalgo, Tel.: 3320 to 3332.

Margao:

(1) Club Harmonia Hall. (2) Gomantak Vidya Niketan, Tel.: 2605. (3) Hotel La Flor, Tel.: 3402. (4) Hotel Metropole, Tel.: 3556. (5) Kiran Hall, Tel.: 2208. (6) M. C. C. Club, Rajendra Prasad Stadium, Tel.: 2531 (7) Municipal Hall, Tel.: 2122. (8) Woodlands, Tel.: 3121 (5 lines).

Mapusa:

(1) Laximibai Tar Memorial Hall. (2) Sirsat Lodge, Tel.: 2419. (3) St. Andrew's Felicidade Hall. (4) Tourist Hostel, Mapusa, Tel.: 2794.

Vasco da Gama:

(1) Hotel La Paz, Tel.: 2121. (2) Hotel Zuari, Tel.: 2127 (3) Tourist Hostel, Tel.: 2673, 3119.

Sinquerim:

(1) Fort Aguada Beach Resort, Tel.: 4401.

Garages:**Panaji:**

(1) Auto Park Sirvolkar, St. Inez, Tel.: 5076. (2) B. N. Thakur, Garage (Flat), Tel.: 3252/3251. (3) Garage Matmo, Dada Vaidya Road, Tel.: 3113. (4) Mandovi Motors (Agent for Volks Wagon), Tonca, Tel.: 3107. (5) Angle Auto Centre, Dr. Shigaonkar Road, Tel.: 4381.

Margao:

(1) Narcinva D. Nalk, Tel.: 3143. (2) Virgincar & Sons, Tel.: 2771. (3) Jose Francisco Dos Santos, P. B. No. 211, Vidyanaagar, Tel.: 2659.

Vasco da Gama:

(1) Auto Service (Ambassador), Tel.: 2421, 2422.
 (2) Kamat Garage, Baina.
 (3) Goa Automotive, P. O. Box 190, F. L. Gomes Road (Matador), Tel.: 2339, 2422.

Guide Services:

Services of trained guides are available on request to Directorate of Tourism, Government of Goa, Daman and Diu, Tourist Home, Patto, Panaji, Tel.: 5583, 5715.

Charges:

No. of Persons	Type of assignment	
	Half day	Full day
Upto 4 persons	Rs.35/-	Rs. 50/-
5 to 15 persons	Rs.50/-	Rs. 65/-
15 and above to the maximum of 40 persons (Thereafter Rs. 1/- per additional person)	Rs.65/-	Rs. 80/-

In addition to above, a guide is also entitled to: —

(1) Payment of Rs. 15/- only as lunch charges in case 2 hrs. break for lunch is not given at the Head Quarters or the lunch is not paid for. (2) Transport charges such as taxi/bus and rail fares (first class) or other incidentals. (3) In case a guide has to stay overnight outside the Head Quarters, party engaging him should make suitable arrangements or meet expenses on board and lodge or pay a sum of Rs. 15/- per night.

Hair Dressers:

(1) Helena Hair Dressers, Near Post Office, Panaji, Tel.: 4149. (2) Mag's Hair Dressers, Opp. Azad Maidan, Panaji. (3) Janata Hair Dessers, Marchon Building, Margao. (4) Rene's Hair Dressers, Luis Miranda Road, Margao.

(5) Ruth Hair Dressers, Borda, Margao. (6) Sarita Hair Dressers, Margao. (7) Monalisa Beauty Parlour, C/o Hotel Metropole, Margao. (8) Hair Dresser, Tourist Hostel, Mapusa Tel.: 2794. (9) Marina Hair Dressers, Tourist Hostel, Vasco da Gama.

Handicrafts Emporium:

At all Major towns of Panaji, Vasco, Margao etc.

Information Centres:

(1) Department of Tourism, Government of Goa, Daman and Diu Tourist Home, Fatto, Panaji, Tel.: 5583. (2) Tourist Information Bureau, Government of Maharashtra, Tourist Hostel, Panaji, Tel.: 3572. (3) Tourist Information Centre, Government of Karnataka, Velho Eld., Panaji, Tel.: 4110. (4) Tourist Information Centre, Government of Goa, Daman and Diu, Municipal Bldg., Margao, Tel.: 2513/3766 (5) Tourist Information Centre, Government of Goa, Daman and Diu Vasco da Gama, Tel.: 2673/3119. (6) Tourist Information Centre, Dabolim Airport, Tel.: 2644. (7) Tourist Information Counter, Government of Goa, Daman and Diu, Western Railway Station, Bombay Central Tel.: 396288. (8) Tourist Information Centre, Government of Goa, Daman and Diu, Marine House, Diu. (9) Tourist Information Centre, Government of Goa, Daman and Diu, Near Jetty, Nani Daman, Tel. 514. (10) Tourist Information Centre, Government of Andhra Pradesh, Panaji. (11) Government of India Tourist Office, Church Square, Panaji, Tel.: 3412. (12) Tourist Information Counter, Government of Goa, Daman and Diu, Stall No. 5, Kadamba Bus Stand, Panaji. Tel. 5620. (13) Information Centre, Department of Information KTC Bus Stand, Stall No. 6, Panaji-Goa.

TRAVEL AGENTS/TOUR OPERATORS/G. S. As

(1) Aero Mundial Ltd., Panaji, Tel.: 4831/3773/3559, Telex: 0194-250. (2) Chowgule Brothers, Opp. Captain of Ports, Panaji, Tel.: 5266, (agents for B.O.A.C.), Telex: 0194 237. (3) Jet — Air Transportation Pvt. Ltd., GSA for AIR FRANCE, GULF AIR, BANGLADESHBIMAN, British Caledonian Airways, Philippine Airlines), Opp. Municipal Park, Panaji. Tel.: 3891, Telex: 194-278, Gram: JET AIR. (4) Goa Tours, 2-May Fair, Dada Vaidya Road, Panaji. Tel.: 3277, 3278, 5195. Telex: 192-265 (linkin). (5) Menezes Air Travel, Rua de Ourem, Panaji. Tel.: 3264 Grams: COSMEX — GOA. Telex: 194-251, MENZ-IN. (6) National Travel Service, (GSA for KUWAIT AIRWAYS CORP), Hotel Fidalgo, Room No. 121, 18th June Road, Panaji — Goa, Tel.: 3321 to 3329. Telex: 194-278, GRAMS: AIRKUWAIT. (7) Trade Wings Ltd., 6, Mascarenhas Bldg., Afonso de Albuquerque Road, Panaji. Tel.: 4235/5178/4930. Gram: TRADEWINGS, Telex: PJ-0194-202. (8) Thakkers Travel Service, Thakker House, Vasco da Gama, Tel.: 2362, Gram: THAKKERSERV (for KLM Royal Dutch Airlines, Indonesian Airways). (9) V. S. Dempo & Co. Ltd.,

Custom Wharf, Panaji, Tel.: 3842, Gram: AIRTRADE. (10) Space Ways Travels, Xavier Villa, Near Football ground, Calangute. (GSA Airlines, LOT, Police Air Lines).

Tour Operators:

Goa, Daman and Diu Tourism Development Corporation organises sight-seeing tours within and outside the territory from Panaji, Mapusa, Calangute, Margao and Vasco. In addition to this there are number of agencies organising tours within Goa and outside.

Libraries:

(1) Central Library, Panaji. (2) Centro de Cultura Latina, Panaji (3) Mahalaxmi Hindu Vachan Mandir, Panaji. (4) Maharashtra Information Centre, Panaji. (5) Saraswati Vachan Mandir, Panaji. (6) Gomantak Vidya Niketan, Margao. (7) Municipal Library, Margao. (8) Municipal Library, Mapusa. (9) Janata Vachanalaya, Vasco da Gama. (10) Municipal Library, Vasco da Gama.

Music/Gen. Stores:

(1) Pedro Fernandes & Cia, Near Post Office, Panaji (Branch at Margao). (2) New Music Art, Near Govinda Bldg., Panaji. (3) Paiva Music Centre, General Bernard Guedes Road, Panaji. (4) Jacques Musical Stores, Vasco da Gama. (5) Mayekar Stores, Shop No. 68, Municipal Market Mapusa. Wholesaler and retailer in Cashew nuts/liquors.

Post Offices:

(1) Head Post Office, Panaji, Tel.: 3704. (2) Sub Post Office: Margao, Vasco da Gama, Tel.: 2264, Calangute and Colva etc.

Prohibition:

No Prohibition.

Shiker Outfitters: — Nil.

Shipping Agents:

There are number of Shipping Companies in Goa accepting Cargo/goods for any part of the world.

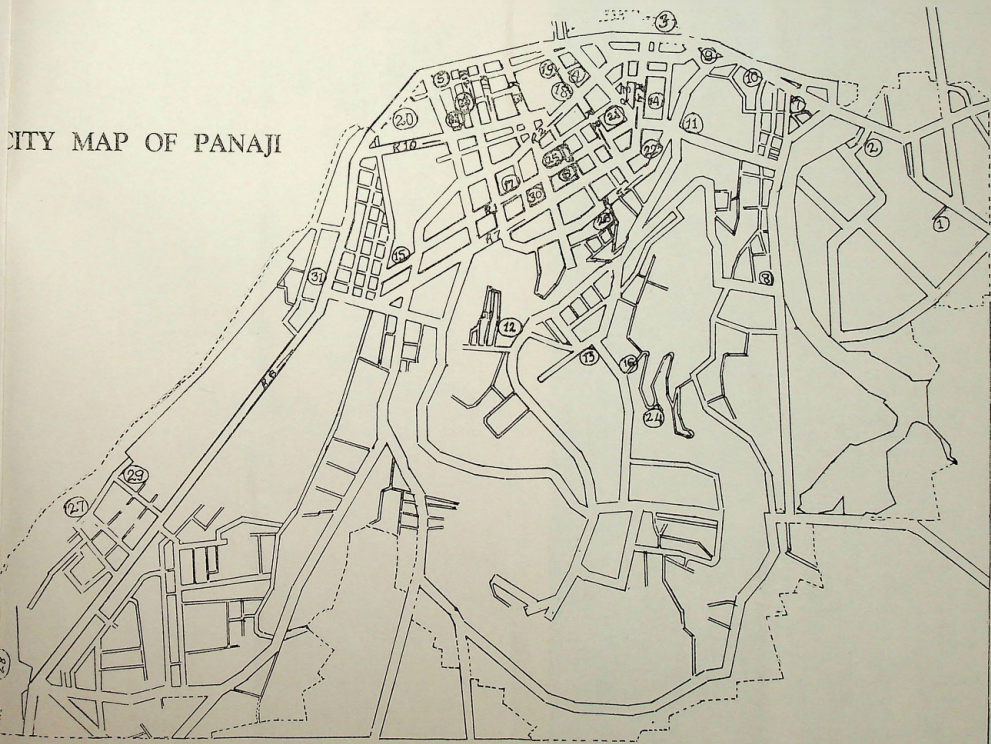
Restaurants and Cafes:

All the major towns in Goa like Panaji, Margao, Mapusa, Vasco, Ponda and important beaches are having good vegetarian/non-vegetarian restaurants.

Sports and Recreation:

(1) Goa Bridge Association, C/o Club Tennis de Gaspar Dias, Miramar, Panaji - Goa. (2) Golf — Nil. (3) Hiking — Goa, Daman and Diu Hiking Association, 6 Anand Niwas Swami Vivekananda Road, Panaji. (4) Yatching Association, P. O. Box 33, Panaji - Goa, Tel.: 3261. (5) Aqua Sport (INDIA), 2nd Floor, Ghanekar Building Jose Falcao Road, Panaji, Tel.: 4706.

CITY MAP OF PANAJI



LOCATIONS

1. Bus Stand, Terminus
2. Directorate of Tourism
3. Steamer Jetty
4. Martyr's Memorial
5. Indian Airlines
6. Air India
7. General Post Office
8. Historical Archives
9. Secretariat
10. Tourist Hostel
11. Immaculate Conception Church
12. All India Radio
13. Patriarch Palace
14. Municipal Garden
15. Museum
16. Circuit House
17. Cine Samrat/Ashok Theatre
18. Police Station
19. Central Library
20. Medical College/Hospital
21. Cine National (Cinema House)
22. Jamma Masjid
23. Cine El Dorado (Cinema House)
24. Maruti Temple
25. State Bank of India
26. Mahalaxmi Temple
27. Youth Hostel, Miramar
28. Miramar Beach
29. Indoor Stadium
30. Junta House (Passport Office)
31. Kala Academy Theatre
32. Municipal Market

ROADS

- R 1 — 18th June Road.
R 2 — Afonso de Albuquerque Road.
R 3 — Antao de Noronha Road.
R 4 — Cunha Rivara Road
R 5 — Dr. Dada Vaidya Road.
R 6 — Dayanand Bandodkar Road.
R 7 — Dr. Atmarama Borkar Road.
R 8 — Dr. Pisurlenkar Road.
R 9 — Dr. P. Shirodkar Road.
R 10 — Gen. Bernard Guedes Road.
R 11 — Gen. Costa Alvares Road.
R 12 — Heliodoro Salgado Road.
R 13 — Swami Vivekanand Road.



NOT FOR SALE

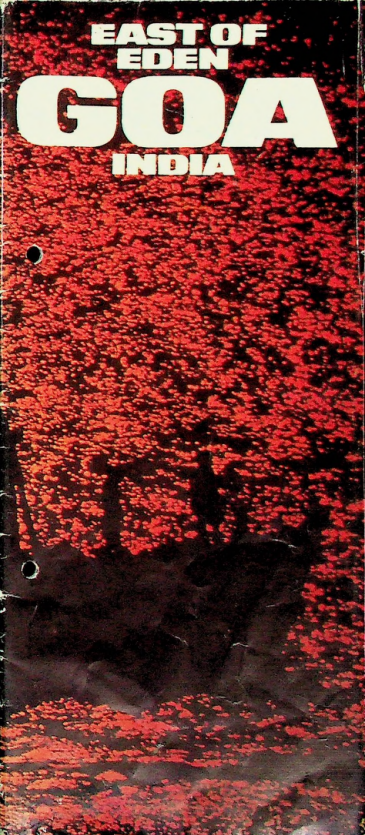


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**EAST OF
EDEN**

GOA

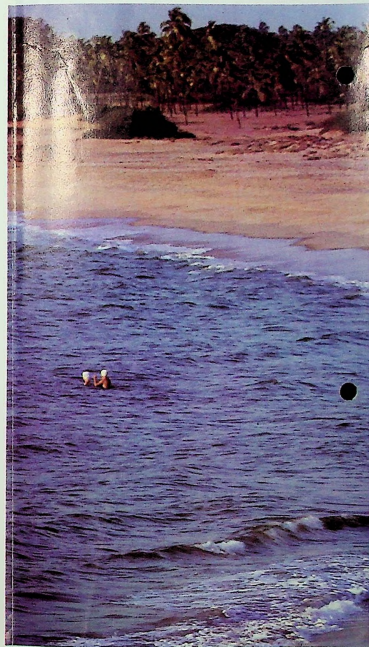
INDIA



There's
this window
in your mind



Open it to gather the silver off the surf, the
the saffron and the white of the temples.
Take in incredible sunrises and sunsets that
Touch the crowds surging around the festival
Or, find yourself an isle of peace in the green
Discover your own Goa. May you never lose



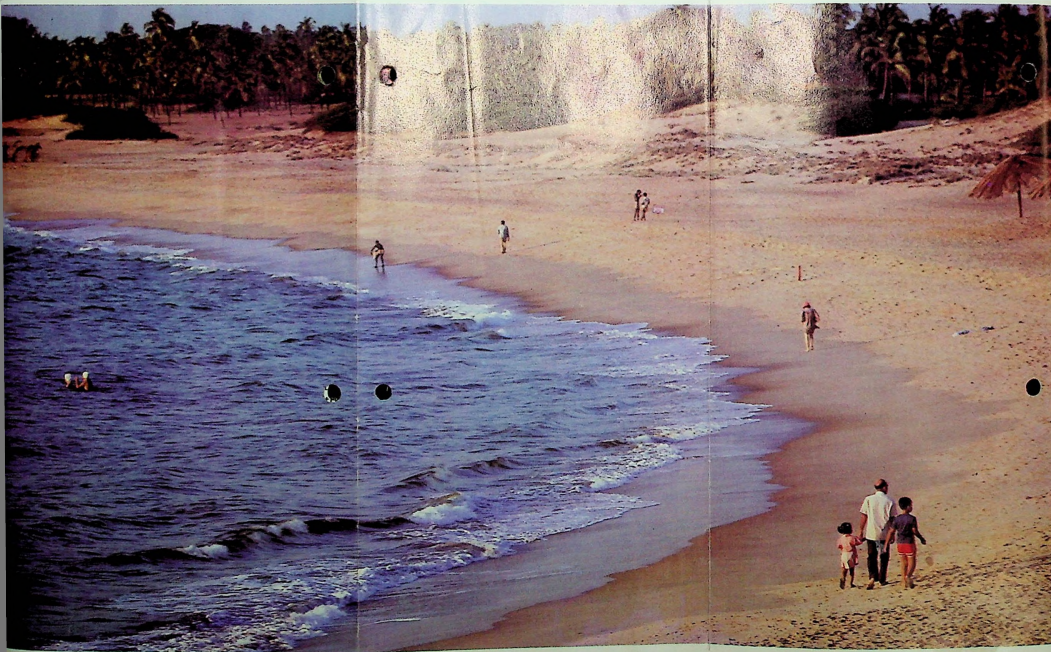
Open it to gather the silver off the surf, the honey gold scattered on the sands, the earthy reds of the churches, the saffron and the white of the temples.

Take in incredible sunrises and sunsets that tinge the sky into a palette with all shades of scarlet.

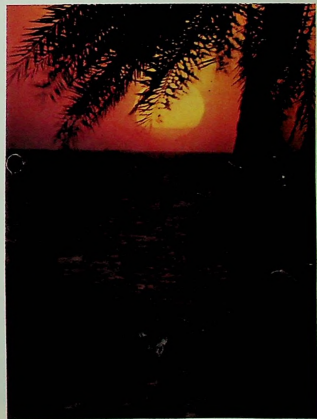
Touch the crowds surging around the festive floats, the mela stalls, the weekly bazaars, the ferry landings.

Or, find yourself an isle of peace in the green heart of a mango grove or a paddy field.

Discover your own Goa. May you never lose it.



Ferry with a touch of the day's gone by



A Goa sunset



Important information

Climate : Summer 24°C — 32.7°C
Winter 21.3°C — 32.2°C
Rainfall 350 cm (June — Sept.)
Tropical clothing throughout the year. Light woollens in December-January.

Languages spoken : English, Portuguese, Hindi, Marathi and Konkani.

Transport & Communications

Airport : Dabolim

Airlines : Goa is connected by IA flights from Bombay, Belgaum and Bangalore.

Air India, Hotel Fidalgo, Panaji.
Tel: 4081.

Indian Airlines, Dempo Building,
D. Bandodkar Marg, Panaji.
Tel: 3826, 3831, 4067.

Indian Airlines, Dabolim Airport.
Tel: 2788.

Indian Airlines Agents, Rau Raje
Deshprabhu, Old Market, Margao,
Tel: 2477. Vasco da Gama, Tel: 2403.
Mapusa, Tel: 2440. Panaji, Tel: 5763.

Rail : Connected by metre-gauge line with Londa junction on Miraj-Bangalore line. Station: Vasco da Gama.

Sea : M/s. Mogul Lines, sailing during September to May, subject to the weather conditions. Resv. at M/s. V.S. Dempo & Co., Opp. Customs Wharf, Panaji. Tel: 3842.

Road : Connected by road with all the major towns in India.

Bus depots : Panaji, Margao, Vasco da Gama, Ponda, Mapusa.

Hotels : To suit all budgets from Rs. 5/- a day to 5-star luxury.

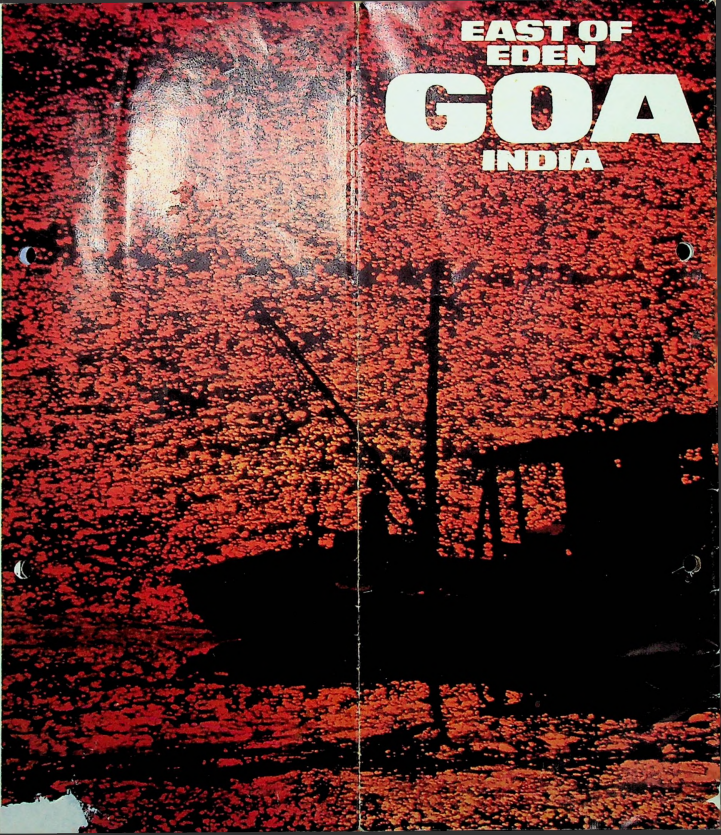
Tourist homes : Please contact Department of Tourism, Government of Goa, Daman & Diu, Tourist Home, Patto, Panaji, Tel: 5583.

Conducted For details, please contact

Tours : Booking Counters, Tourist Home, Patto, Panaji, Tel: 5583 or Tourist Hostel, Panaji, Tel: 3396

Shopping : Pottery, brass vessels and artifacts, coir articles.

EAST OF EDEN GOA INDIA



Information on Goa/Goans.

I wish to congratulate the writers on the above in the K.G.A. Newsletters, and whilst hoping for still more such writings would suggest to our youth the following books on Goan history, contain-

ing during exploits of conquests at Masangano, Mozambique and other past Portuguese outposts in Africa and Asia, besides the crucial part played by Capt. Pinto for Maharattas in their final battle against the English, army and navy commanders, the discovery of Northern Australia before the Dutch, scientist (ophthalmist) Gama Pinto, discoverer of hypnotism Abe Faria from Candolim who partook in the Napoleonic Revolution, literalists like Francisco Luis Gomes and Prof. Correia Afonso, administrators, ministers, governors and ambassadors like Bernardo Peres de Silva, Bente-court Rodrigues — candidate for President's post in Portugal, authors of Konkani like Mons. Dalgado, Bishops and Missionaries abroad like Ven. Fr. Jose Vaz, etc. following the footsteps of Goa's Patron Saint Francis Xavier who still reminds us of our missionary past.

About 700 years back we were a self ruling Kadamba Kingdom with our last king Jaikeshi II with capital at Chandor, betrayed by his brother to Capt. Ibo Baluta (Arab) before the arrival of Mohamedan rule, and including even territories beyond the Ghats around Belgaum. Old Goa has the richest Mosque in the East. Goa was the Emporium of the East, where all nationalities were attracted for trade, with outpost at Ormuz and Malacca, its missionary influence covering as far as Cape Town and Shanghai, and Mons. Rodolfo Aquaviva S.J. Martyr of Cuncolim was a choice of great respect in Akbar's Court for many years. What was a Great Metropolis and Rome of the East fell gradually, to be later in a status of ultramarine Province and Estado de India viv-a-vis a mere Territory today even behind the Tribal states of North India, and in spite of its boosting the Rupee with its tremendous mineral wealth perhaps more than industrial Bombay the youth has to emigrate for various reasons, lamenting perhaps the Glorious Past.

Whilst Bihar in the North is regarded as the worst crime state it would have appeared in the press lately Goa as the worst burglary state; but how come the change so soon? And what ahead! The vulgarities of Carnival! Goa in a Mask.

Yours faithfully,

Sd: P. Cardozo.

BOOKS ON GOA HISTORY

- 1) Medieval Goa by Fr. Theotónio De Soza, S.J.
- 2) History of Goa by Fr. Claude Saldanha, S.J.
- 3) Eminent Goans by Dr. Peregrino D'Costa
- 4) History of Goa by Prof. G. Moraes.

ARTICLES

"In this newsletter we are reproducing a very interesting and nostalgic article written by one of our Goans residing in Toronto, Canada. We would like the members to emulate writer's love of Goa, and bring out similar articles of their own villages in Goa, so that the younger generation which has been out of touch with their homeland, becomes aware of their rich customs, traditions prevailing, and heritage and are proud of the same".

SALIGAO OUR VILLAGE HOME

Saligao always exudes a warmth and friendliness which the passage of time has not disturbed. In this little village which is about 3170 hectares; and has a population of just over 4264, are 100 households, and in them lived our ancestors. It is one of nine vilages which forms Bardez and lies to the north of Goa.

Goa itself is a pin-point on the map of India; for it is just 3806 square km. in area, and at its longest point is 105 km. and in width 90 km. Compared to our present home, this is small; but it is unique, and Saligao which is HOME to us, is even more so.

There is some doubt as to the origin of its name — some believe it comes from 'sal' a tree, like teak, which grew in a particular part of the village called 'Solim'. Others think it might have been called from 'sal', which is a type of rice grown in many villages. The third origin from 'shala' which means school; and we have had quite a few of them! One derivation we are sure of is 'goan' for that means village.

Well, who are we? This quest for identity hits us some time of our lives. I have tried to collate as much material as I could, and wish to share it with you, for it might fire a longing to visit Saligao some day.

We are of an Aryan stock called "Goud Saraswats" who moved from Northern India in turn pushing down south, the original Dravidians to whom the land belonged. Some of these people are still found in Saligao and they live quite close to the church. Being of Indian origin, we were Hindus; but accepted Catholicism when the Portuguese conquered Goa at the beginning of the sixteenth century.

Bardez was handed over to the Franciscan missionaries as their mission field, and the friars went about baptising. It was by no means an easy transition for the Hindu philosophy was well steeped in our forefathers; and only because of a better livelihood, some consented to accept Christianity, and changed their Hindu names to Christian ones; taking on Portuguese family names from their sponsors, who acted as god-parents. These were mass baptisms with whole

families taking on a similar Portuguese name such as DeSouza or Fernandes and that is how most of Saligao became Catholic. It is possible to trace back and to arrive at one's Hindu name from good records which have been maintained, and are still available in Mapuca.

Why did this happen? Well, jobs were given to Catholics and it is sad to say that those who did not change their religion did the menial jobs — I remember hearing my grandmother being addressed as 'bhatkani' and I was called 'bai'. Did we take advantage? We probably did, but as New Canadians slipping into a Western way of life and sharing Christian beliefs has made adjustment easier.

Till 1873 the people of Saligao were affiliated to the Church at Nagoa and had only small chapels in the village itself, but at that year the beautiful gothic structure was put up and today it is a landmark. The statue that stands in grandeur in the church was donated from the Mae de Deus church in Daugim, near old Goa when it was dismantled. It was the time of the malaria epidemic which destroyed the land around Old Goa and the contents of the church were distributed to other villages.

It is an exquisite piece of art chiselled by a Goan craftsman and beautifully painted. It was brought in great solemnity to Saligao and installed in a prominent place — many have prayed before it for it is said to be miraculous.

For this reason we, Saligaonkars gather together each year on the first Sunday in May, and believe me it is our turn now, for the twenty-four hours of that Sunday in some part of the world there is a gathering of community.

Ten days before the feast on a Thursday is the 'fama' which is the announcement of the forthcoming festivities. The 'gonals' are fired after the angelus bell at noon. Thereafter for nine days consecutively the 'salves' are held. There is feverish activity in the church, both religious and social, from then on leading to a crescendo on the feast day. Each day is allocated to a different part of the village; and each vies with the other to compete in the decoration of both the interior and exterior of the church. On the day before the feast is the 'vespers'. Each evening there is a fireworks display, music and sale of food.

The feast day of course is the special day and the High Mass and Procession are solemn. Every family prepares a special meal—the squeals of the pigs going to the slaughter fill the air for days. The elders distribute monetary gifts to the children of the family, which is spending money for the fair, that travels to the village that day. The vendors are both Hindu and Christian.

Village life is centered round the church bell; for it acts like the daily bulletin announcing the angelus, the joyous events like weddings and the sad times when death occurs when the melancholy chime is like a dirge.

The Saligaonkars are very conscious of education, and people from all over Goa have studied in the Mater Dei school and the Lourdes Convent, but even before that, there have been private schools, from where famous men and women got their beginnings. These names are recorded in the village diary, I am sure, and I bet that some of yours will be added to it. So be it.

As can be seen from those of us around, we have certainly come a long way from our humble beginnings of life in a Village. We cannot, however, discount the sacrifices, nurturing, and help from our ancestors. We are now in the midst of a country where materialism appears to be the centre of life. Are we to forget our simple ancestors, who ingrained religion, with an honesty of purpose, into us at an early age — and cling to material possession? Are we going to take on the mere trappings of a Western life — with fine houses, flashy cars and great possessions, and replace our well known endowments of honesty, integrity and hard work for mere 'Bucks', loss of religious fervour, marriage breakdown and loneliness! Only our young men and women can answer this question. Go out into the world with heads held high — and God be with you all.

NOTICE—I

ELECTION OF YOUTH MEMBER TO

THE EIGHTH MANAGING COMMITTEE, KARNATAKA GOAN ASSOCIATION, BANGALORE

To,

All KGA Youth,

Notice is hereby given that the Annual Meeting of the KGA Youth will be held at 5-30 p.m. on 20th June 1982, at Rajendra Vinjhi Institute Mahatma Gandhi Road (opposite Utility Building), Bangalore, to transact the following business :—

Agenda

1. To receive and adopt the report of the Youth Sub Committee, for the year 1981-1982.
2. To elect Youth Member to the Eighth Managing Committee, Karnataka Goan Association, Bangalore.

Note :

1. All Youth between the age of 18 and 28 years who are financially dependant on the KGA Member, or is a member of the Association in his own right, and Associate Student Members will

be eligible to vote. They will be issued with ballot papers by the Committee on arrival; provided that the KGA membership of their parents or their own has not lapsed, due to non payment of subscriptions. Electoral Roll of all those who are eligible to vote at the elections is available for scrutiny with Mr. Thomas Viegas, Treasurer KGA, at the Catholic Club, Museum Road, Bangalore. Youth are advised to check the roll for its correctness.

2. Youth elected to the Managing Committee if not already a member, will have to enroll himself as full fledged member before the General Body Meeting which will be held on 25th July, 1982.

3. Youth Member elected will form his Sub Committee, and will introduce the members selected by him to the Eighth Managing Committee after it is elected.

sd—

(Amir Barreto)

Hony Secretary

Karnataka Goan Association, Bangalore

NOTICE—II

AIR SERVICE TO GOA

We have been informed by the Indian Airlines authorities that they have introduced a Boeing 737 service between Bangalore - Goa with effect from 1st June, 1982. The Air Service Schedule will be as follows :-

(Avro)

Tues, Thurs and Sat ... Dep Bangalore ... 1-10 pm direct
... Arr Dabolim ... 2-45 pm
... Dep Dabolim ... 3-10 pm via
... Arr Bangalore ... 5-40 pm Belgaum

Fri and Sun (Boeing 737) Dep Bangalore... 7-30 am
Arr Dabolim ... 8-15 am
Dep Dabolim ... 8-50 am direct
Arr Bangalore... 9-45 am

BOOK-POST

KGA No. 300

To

Mr Eric Rodrigues

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M I N I N G

WHAT IS HAPPENING TO THE WORKERS?

(A Scholar talks to a mine worker)

G O A.

AUGUST - 1981

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1- "STUDY MINING! .. WHAT FOR?"

Worker : So I suppose you heard. The Chongule's Pelletisation plant is going to close. Poor chaps. I suppose that they will have to leave Pale. The workers have no choice in these matters. After 15 years of working for a big company, you take what you get, and go away.

Scholar : What do you all intend doing about it?

Worker : What can we do? Their management and union will have to do something. We have a different union. It is for their union to decide.

Scholar : But don't you think you should support them?

Worker : What support can we give? After all they belong to another company. And these mine owners, all of them, do the same thing. They open a mine when they want and close it when they want. Nobody knows why they do it. But the workers suffer. We do not know their problems. But we know the problems they cause the workers.

Scholar : But if you knew their problems, would it be of help to you? I mean if you studied the problems of mining?

Worker : We are only workers on the mines. We do our day's work, get our wages. If we have a problem we go to the unions or try to settle it with the management by ourselves. Then why should we break our heads trying to study the mining industry. We are not the owners of the mines or the management. Studying the mining

industry or its problems is the business of the management.

Scholar : Well, the mining industry is like a farm. If we are working on a farm and the trees in our farm are in good health then we can demand a just wage and be sure of our future employment. If the trees are giving small quantities and poor quality fruit, then our wages will be low. If our trees are in very bad condition and may die anytime, then we will lose our jobs. If we say that looking after the trees is the "bhatkar's" business it could be dangerous. If all the trees die, then the bhatkar can sell the trees for fire wood and sell his land and live off the interest he gets on the money. But what about us? We will lose our jobs and we do not have big money that brings us interest.

So, we have to make sure that the trees are in good health. We have to force the bhatkar to apply the necessary fertiliser and use the medicines to kill the insects which destroy the trees. Because if the trees are in good health then we are in good health. If the trees die then we die with them.

True, the mines are owned by the mine owners according to the law. But actually they belong to us all because our livelihood depends on them. If the industry suffers, we suffer. See Pale palletisation plant is closed. Who suffered? 170 workers suffered. They

lost their jobs. The plant belonged to Chowgules, and the workers are on the street.

Worker : But what can we do about such problems?

Scholar : First we have to see the problem and understand it, then we can work out some solutions and force the management to accept our demands. What are unions there for otherwise? If the roads on the mines are very bad the drivers stop their trucks and force the management to repair the roads, don't they? That is because they know the problems and they know the solutions. So knowing our problems is the first step.

Worker : But the mining industry is not like a tree, it is so big and so complicated. Some people call it the BACK-BONE of Goa, because of the money it brings in. Other people call it the BLACK-BONE of Goa, because of the black money the managers and mineowners make in exports. How could a simple head like mine understand these problems?

Scholar : The mining industry is big and complicated, but your head is not so simple. You do know about the tricky ways in which the managers make black money. So even if the industry is big and complicated we can understand it's tricks. You can. Of course there will be a few difficulties. One is reading. This is quite a long book. And reading like any other work is a matter of habit. Just like you took a lot of time to get used to your present work, reading is going

to be a bit difficult, to begin with. There are also some big numbers and big words, in keeping with the size of the industry, but I shall try to make them as simple as possible.

Worker : But how big is the industry, how much money do the mineowners make with the exports? Could you tell me?

Scholar : There is a lot of money in the industry. Big money. For example, the exports last year i.e. in the year April 1980 to March 1981 were over 12 million tonnes in iron ore pellets, fines and lumpy. 12 million means 120 lakhs of tonnes. This amount of ore can fill up 24,000 barges of 500 tonnes each or 48 lakhs Terex dumpers (25 tonnes each dumper). Money wise this ore was worth more than 160 crores or 1600 million rupees! This is a very large sum of money. We cannot even imagine it.

Worker : And all this ore was produced by the workers in Goa! How many workers are there?

Scholar : There were about 6,000 workers on the mines and of course there are others who are required: service contract drivers, barge crew, port workers. These people are said to be 'indirectly employed' in the mining industry because they do not work on the mines but their livelihood depends on the mining industry. Thus in Goa it is said that about 22,000 workers are employed indirectly in mining.

Worker : How do you come to know all these numbers? Do you get them from the management?

Scholar : No. Management does not give much information, especially about money matters. They keep it a secret. Such information is available with the Government offices such as Marmagoa Port Trust, Labour Commissioner, etc.

Worker : Then, this information cannot be correct. If you say that the value of iron ore exports is over 160 crores, it must be actually much more than 300 crores. 150 crores 'black'. 50% to mine owners and 50% to Government officers. The Government officers and the mine owners are all one. If the mine-owner gives the officers of the Government 10 rupees then the officer will show 100 rupees worth ore as Rs.50 only. There is no use of studying such figures.

Scholar : Well, you are right in a way. Everybody knows that there is a lot of 'black' in the mining industry and no-body knows how much 'black' there is. But my point is, if we want to know how much money is going under the table, then we first have to study how much money is going on top of the table. Once we know what is going on top, then we can try and guess what is going on down. Do you agree?

Worker : I'm not sure of that. The mine owners are very smart. You will never come to know what is going 'under-hand'. But how did these mine owners become lakh-pathis and

crore-paths. I hear that Chowgule's father used to be a rather poor man. But look at Chowgule, he is one of the biggest industrialists in India. They say he has now bought half of Gujrat. He must have been blessed by the Gods.

Scholar : I do not know about what the Gods have given Chowgule or any other mine owner. But I do know that he certainly grew big with the mines. As mining production increased the Chowgule's profit increased, and he has become a very wealthy man today.

Worker : I see. And how did the mining profit become so much?

Scholar : As the mining production increased the profits increased.

Worker : Oh that is obvious. But how could production increase so much?

Scholar : Production increased because big 'handling machinery' was brought.

Worker : That is also obvious. But the question is how such small mine owners could become so big and organise such a big and profitable industry. I suppose all that is very complicated and we will never understand it. It is a matter of luck. The mine owners were lucky.

Scholar : Perhaps these mine-owners were lucky. We don't know. But what we can study is how a small mining industry became so big.

Worker : How?

Scholar : We will have to study how the industry started in the past and how it grew.

Worker : O.K.

2- "HOW IT STARTED"
=====

The Portuguese Days:

Scholar : It seems that in the olden days all the iron was made in Goa, and the iron ore for this iron taken from the mines in Goa. These miners and iron-makers were from Navelim village in Salcete.

Worker : How long ago was this?

Scholar : I don't know. Must be very long ago, may be hundreds of years ago.

Worker : How do you know this?

Scholar : This is written by a scholar in a book called 'Etonografia da India Portuguesa'.

Worker : If they could make iron in Goa before, then why can't they do it now? Why do we have to send the ore to Japan? What was the production in those days and how did they make the iron? What does the Portuguese book say?

Scholar : I don't know. I did not read the book. Only a small part of the book I found in another Portuguese book called 'Goa e as pracas do norte'. This second book did not say anything more about the old days.

Worker : Oh.

Scholar : But your question about why we do not make iron in Goa today is interesting. We can discuss it later. But first let us see how production has reached to this high level.

Worker : O.K.

Scholar : German experts did some 'prospecting' work early in this century. But the first world war came in 1914 and the work was stopped.

Worker : Then when did it start again?

Scholar : In 1941, 51 tonnes of ore was exported. The ore was carried by carts from the mines to the riverside.

Worker : Yes I have heard of this from our elders: They said that in those days there was no machinery and all the ore was taken out by digging. The Gaudda people from Salcote used to do this work. There were no trucks, etc. The 'sorting' of the ore was done by their women folk, and the carts would carry this ore to the country craft which would take the ore to Marmagao.

All the workers used to be under contractors and they had to work 10 to 12 hours per day. Each mine had upto 3000 workers, and their housing was very bad.

Scholar : How do you know all this?

Worker : Well, My uncle used to be a contractor, and it was through his influence I got this job. Now of course there are no contractors and he is running a shop in Ugao.

Scholar : Oh. Any way. And by 1946-47 production reached 5200 tonnes. The Portuguese Government gave a free hand to the mine-owners. There were no labour officers, safety-inspectors and no Unions.

Worker : Without the unions the workers must have had a very hard time in those days. Not that we are much

better off now. But those people were certainly much worse off before. But what was the production tonnage by the time the Portuguese left?

Scholar : Let me see.... It was over 6 million tonnes in the year 1960-61.

Worker : Government figures?

Scholar : Yes.

Worker : May not be correct. Because my uncle told me that there were some mine owners who used to rob ore without informing the Government.

Scholar : Perhaps. I do not know about this. No books bring these things.

Worker : But 6 million tonnes is a very big number. How many workers must have been there to produce this?

Scholar : But by then trucks and barges had started coming. This machinery and some handling machinery started arriving in the 50's. So about 2,000 workers were working on the mines. Plus those indirectly employed. I could not find out how many.

Worker : 32,000 workers! and they produced 6 million tonnes of ore. But you said that there are about 6,000 workers and they are producing over 12 million tonnes of ore today. I suppose it is all because of machinery.

Scholar : Yes.

[If the readers want to know how much ore was exported from Goa in each year from 46-47 to 60-61, they may see page 68 of this book]

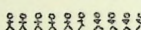
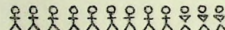
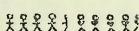
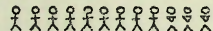
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Worker : But how did 6 million become 12 million and
32000 become 6000 in just 20 years?

Scholar : That we shall discuss.....

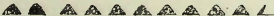
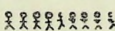
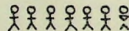
DIAGRAM SHOWING NUMBER OF WORKERS EMPLOYED TO PRODUCE IRON ORE (LUMPY FINES), PELLETS & MANGANESE ORE

32,000 WORKERS

196019651970-71

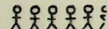
EXPORTS

PRODUCTION

1975-76

EXPORTS

PRODUCTION

1979-80

EXPORTS

10 & MILLION FINES

PRODUCTION

KEY

1000 WORKERS (MEN & WOMEN ON IRON ORE, MANGANESE MINES)

1000 IRON ORE, MEN WORKERS

1000 IRON ORE, WOMEN WORKERS

100 MANGANESE MINE, MEN WORKERS

100 MANGANESE MINE, WOMEN WORKERS

1 MILLION TONNES OF IRON ORE (LUMPY OR FINES)

1 MILLION TONNES OF LUMPY IRON ORE

1 MILLION TONNES OF IRON ORE FINES

1 MILLION TONNES OF PELLETS

1 LAKH TONNES OF MANGANESE AND FERRO MANGANESE ORE

3- "HOW DID THIS HAPPEN" ?

PRODUCTION RISES AND WORKERS FALL ?

6 million tonnes become 12 million tonnes

A M D

32,000 workers become 6000 workers

(From 1960 to 1980)

Scholar : In the early 60's the handling machinery started coming.

Worker : Yes, I remember this. I was working as a greaser then. One Marion Showel? arrived at the mine some-time around then.

Scholar : And as this machinery started coming workers started losing their jobs. In fact by 1965 a little more than 6 million tonnes were produced by 12000 workers only. Instead of the 6 million tonnes by 32,000 workers in 1960. See the first two lines of the diagram on the left side.

Worker : In fact in '67 when they started giving 'fixed letters' i.e. making us permanent I was not given a letter. But I had already learnt driving as a greaser and with the help of my uncle who knew the manager very well, I was taken on training as a driver after being idle for six months. The mukhadams, etc., were mostly given 'fixed letters'. But the poor people from the Gaudda Samaj were sacked. They had worked honestly and sweated 'blood' on the mines, but no letter was given to them. In fact I can tell you this much that the contractors and the company often got together

and cheated the workers. Those workers could not even read and write.

Scholar : And very few workers who had managed to learn driving or had some very good influence with the management got jobs.

Worker : But the production is still 6 million tonnes in 1965, when did it start rising?

Scholar : It must be around 1968 when the mine owners started importing large sized 'handling machinery'. The demand for iron ore started increasing and production was increased to meet this demand. But this new machinery required very few workers. So even though more than 13 million tonnes were produced in 1975 only 7000 workers were employed. See the diagram on page 12.

Worker : I can see this from the third line of your drawing.

Scholar : One more thing. Since this big sized handling machinery cost a lot of money, only the big mine owners could buy it. So a lot of small mine owners had to go out of business.

Worker : I can also tell you that women workers who must have been in thousands at the time of liberation lost their jobs. In fact your drawing shows only 1000 women in 1975. These must be the women who are doing the cleaning and giving water to the workers who work on the mines. And what happened after 1975?

Scholar : There was a 'recession' in the steel industry in Japan, and production fell...

Worker : What is 'recession'?

Scholar : This is a situation when the demand for steel falls and hence the demand for iron ore also falls. If the demand for iron fall the prices for ore also fall.

Worker : This must be one of Gods curses to the industry for going deep into the earth and taking out mud and giving it to Japan.

Scholar : I don't think so. I think that recessions are man made.

Worker : Man Made! Who makes them? and Why?

Scholar : I don't know. I am told that one can study these things and I have not done so.

Scholar : But the problem about going into the earth and taking out mud does disturb nature and cause problems. We can discuss this later.

Worker : So there are two things you have to tell me later,

Scholar : What are they?

Worker : You said you will tell me why we do not make iron in Goa today and the second is the problems that nature has because we take mud from inside the earth.

Scholar : Right.

Worker : What did this 'recession' do in Goa?

Scholar : Lots of things. First the production fell. Second, since the costs fell the mine owners were forced to produce iron ore more cheaply. This they did by bringing in heavy machinery which required very little labour. So you can see that production of nearly 14 million tonnes in 1980 was done by only

about 5000 workers. You can see it on the last line of the diagram. Women workers and small mine owners were out of the industry.

worker : Yes I suppose so. After all, small mine owners are like women when compared to these giants

[You see the table given on page 69 which shows the number of men and women employed and production for each year from 1960 to 1980]

worker : But you are only talking about iron ore. What about manganese. There must be a lot of manganese being exported also?

scholar : Not so much. There are about one or two lakh tonnes of manganese ore exported each year from Goa. Besides manganese unlike iron ore comes in small pockets along the hills. As it cannot be easily mechanized. Hence about 1000 workers are working on these mines.

[The table on page 70 shows the production of manganese ore and the number of men and women employed from 1960 to 1980]

worker : So that is all we have in mining.

scholar : No. It's not over yet. We also have Bauxite.

worker : Bauxite? I have heard of this. But what is it used for.

scholar : Bauxite is used to make aluminium. In 1980, 17,777 tonnes of Bauxite was exported. A very small quantity compared to Iron ore and manganese.

worker : But where are these Bauxite mines?

scholar : Ahem. Let us study where our different ores are in different parts of Goa. I will show you this

on the map. But before that let us finish this thing about Export 3.

Worker : What is there in this export business. All the ore is going to Japan.

Scholar : Not exactly. In 1980 only 74 per cent of the ore went to Japan.

Worker : Where did the rest go?

Scholar : About 11 percent went to Rumania, a country in Europe, and 6 percent went to South Korea. The rest went to other countries like the United States.

Worker : I see. Now will you show me the map?

MINERAL DEPOSITS

LEGEND

IRON ORE DEPOSIT

1. BICHOLIM-ROVALPURA DEPOSIT
2. SANAGUEM-VELQUEM PALE DEPOSIT
3. PISBURLIM DEPOSIT
4. POICUL DEPOSIT
5. GOVARNIM-GOLBARNIM DEPOSIT
6. SARAL DEPOSIT
7. COOLU-SHIGAO DEPOSIT
8. SANTONA-COSTI DEPOSIT
9. MAULIMQUEM-BARAZAN-VILHENA DEPOSIT
10. RIVONA-CANOMA-CANVOREM-NAVELIM DEPOSIT
11. UNDORNA-ANGOD-SIAGAL DEPOSIT
12. SULCARNA DEPOSIT
13. NETURUM DEPOSIT
14. BETUL DEPOSIT

MANGANESE ORE DEPOSIT

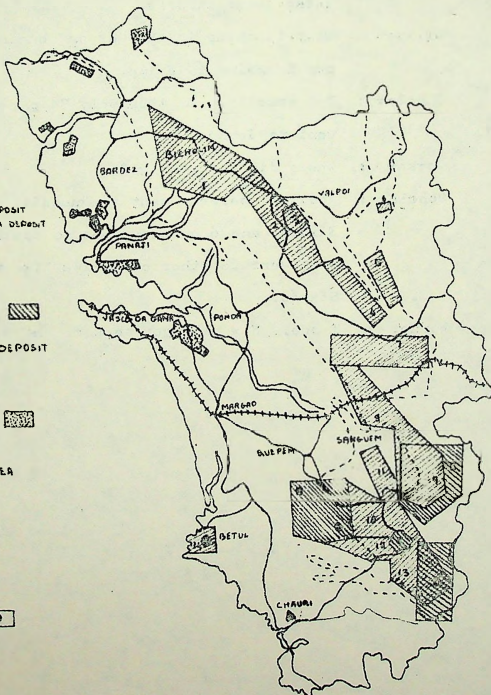
- A. RIVONA DEPOSIT
- B. MATEM-CANVOREM-NAVELIM DEPOSIT
- C. PIRLA-NETURUM DEPOSIT
- D. TUDO-SALGINIM DEPOSIT
- E. TALAUDI-VILHENA DEPOSIT

BAUXITE PROSPECTS

1. GALIBAGA AREA
2. DABOLIM-CANSUA AREA
3. BUELOSSEM-VERNA RAJA AREA
4. BETIM-PORVORIM
5. PORVORIM
6. MOPA
7. CALANGUTE
8. TALCULGO-BAMBOLIM
9. PERNEM
10. MARGIM
11. CAMORLIM

BAUXITE DEPOSIT

1. BETUL



SOURCE: REGIONAL PLAN FOR GOA

4-"WHERE'S THE ORE"

MINERAL DEPOSITS OF GOA

Scholar : This is a map of Goa showing the deposits of different types of ore, in different colours.

Worker : I see. It looks nice but... but is a bit confusing.

Scholar : The red lines show the area where iron ore is found. The blue lines show the deposits where manganese ore is found.

Worker : And the green is Aluminium. I did not know that there were Aluminium mines near Panjim. Who's mines are they?

Scholar : Well they are not Bauxite mines. The green dots mean that only prospecting has been done and some Bauxite deposits are there. The Bauxite mine that is presently running is in Betul. If you notice, in the north there are mainly iron ore mines and in the south mainly manganese mines. Between Usgao and Sanvordem we have both iron and manganese deposits. In 1972 the total Iron Ore reserves in Goa was estimated at 407.43 million tonnes. Of this 37.41 million tonnes were lumpy ore with 58% Grade and 324.02 million tonnes was made up of fines and powder with 62% Iron content. That means about 80% of the iron ore is in fines.

Worker : But how much iron ore is there in Dempo's mine in Bicholim?

Scholar : I cannot say that. Because the map does not show the mines according to their owners. Perhaps we

will have to make another map. What this map shows are the total different deposits divided into 14 parts. So the mines from Assnora to Bicholim and Advalpale become one such part and is given the No.1. Nearly half of Goa's ore. The biggest deposit in fact.

[If we want to know how much ore is there in this deposit we have to see page 71 and we find that this deposit has about 26 million tonnes of lumpy and 131 million tonnes of powder and fines.]

Worker : I see. I told you that the mine owners will never give this information. We cannot make out how much iron ore is there in the mines we work.

Worker : At the top the ore is usually lumpy and low grade, and below this there are fines. I was trying to see it in the map.

Scholar : You are right. But the map does not show this either.

Worker : You should make a map that shows everything clearly and does not hide anything. Otherwise what is the use of such things. In any case how much manganese is left in Goa.

Scholar : Again in 1972 1.12 million tonnes of ore were there in the manganese section.

Worker : Very small compared to iron ore.

[The table on page 72 shows the reserves in manganese in each of the deposits, on the map.]

Worker : And what about your Aluminium.

Scholar : Bauxite began to be exported only in the 1968.

Only the Betul area is mined. The estimated reserves in Bauxite is 7.17 million tonnes.

Worker : So if there is so much iron ore and Aluminium, why don't they put a plant to produce iron and aluminium. This would give our people a lot of employment. If they could do it hundreds of years ago, why can't we do it now with all this modern machinery?

Scholar : We'll discuss that as soon as we finish this.

Worker : What is there to finish? This is the main point.

Scholar : You see when compared to the rest of India our ore reserves are small and of poor quality. India exports a little over 20 million tonnes of iron ore and Goa exports about 12 to 13 million tonnes.

Worker : This cannot be. If more than 50% of the ore is exported from Goa how can you say that our reserves are small and of poor quality? Do you feel that the Japanese would simply come to Goa to take our ore. They are very intelligent people, and they know that Goan ore is good, that is why they come here. This must be one of the tricks of the mine owners and the Government to pay us less wages by telling us that our ore is not as good as the rest.

Scholar : In fact Goa's 407 million tonnes are only 5% of India's total reserves. Our ore has 56% to 62% grade, while the grade in other parts of India is 63% to 68%

We have only two large deposits, one of which is in Bicholim. The rest are all small deposits. In other parts of India that are hills upto 200 meters high, 400 meters broad, and a few kms. in length, each of these hills may have upto 1000 million tonnes of ore, more than two times the ore in the whole of Goa.

Worker : And with such good deposits they cannot export even half of India's ore? Anyway I have not gone to see, so I cannot argue with you.

Scholar : You see they cannot export much because to export the mines have to be near the Harbour. Take Bihar, it has some very good ore, but to be exported, the ore has to travel for thousands of kms. to the port of Calcutta. This makes the ore very costly for the Japanese. But in Goa within two or three hours the Barges reach the harbour. So it is cheap to transport. That is why the Japanese like Goan ore.

Worker : Oh. I see the point.

Scholar : Now let us go to the point of the iron plant...

5- "WHY DON'T WE HAVE AN IRON PLANT"
=====

& WHAT ABOUT THE FUTURE OF MINING

Scholar : Many people and some big experts had suggested to the Government of Goa to have an iron plant and an aluminium plant.

Worker : And what does the Government say.

Scholar : I will tell you what the Government says. The Government says that to produce iron we need coal and there is a shortage of coal in this country, besides the cost of the coal from other states is very high. So it is not practical to have an iron plant. About Aluminium plant - the Government says that it will require a lot of electric power and there is no power in Goa. We get little power from Maharashtra and Karnataka but it is not enough for our present needs, leave alone for an aluminium plant.

Worker : So that is all the Government has to say. No power means no aluminium plant, and no coal means no iron plant. False. How could those people in the olden days make iron without coal, and why can't we have it now?

Scholar : The reason is that they used to make very little iron so it was O.K. for them. But today to make such a small quantity say half a kilo will not be practical. It will be cheaper to buy iron from Japan.

- Worker : This whole argument sounds very funny to me. It is cheaper to send ore to Japan and bring back iron, then to make iron here. How can it be? Do they have a magician there who makes iron without coal?
- Scholar : No in fact they import the coal from other countries.
- Worker : This does not make sense to me. We cannot bring coal from other states like Maharashtra because it is too costly, and the Japanese they can carry ore from Goa, maybe coal from Africa and still sell metal to us at huge profits. What do you have to say? So you think that the Government information is correct?
- Scholar : I don't know I am telling you what I have heard and what the Government has written about this. I have not seen any study on this point.
- Worker : So when it comes to the main point of helping the Goan people there is no study. What is the use of the Government? We have to depend on the Japanese people to buy our ore. And when those small eyed people who can see ore in far off places like Goa, feel like making a recession, they will do it, and our workers have to suffer. This will go on and on for ever. There is no future.
- Scholar : No, not exactly. It is true that if there is a recession the workers will suffer. But this will not go on forever. It will end in maximum 20 years from now.

Worker : How can you say that? Ahem. Of course the ore in Goa will be over. Let us see you said that there were about 400 million tonnes of iron ore, in 1972. If we produce about 13 million tonnes of export type ore and 2 million tonnes of rejects, that makes it 15 million tonnes per year. That means 15 million tonnes multiplied by 27 years gives us about 400 million tonnes. So 27 years from 1972 our ore will be over. That is 1999. So 19 years from now, and that too if the Japanese don't make recessions. Am I right?

Scholar : Yes.

Worker : So what is going to be the future of the industry and if mining is the back-bone of Goa. What will be the condition of Goa without its back-bone?

Scholar : I think they are important questions?

Worker : But why should we worry? These problems will take a long time to come and by then we will be old and will have retired. And of course the Government must have thought of these questions and planned for the future.

Scholar : Well, I think these questions are important, because even if we will not be there, our children will be there and we have to see to their future.

Worker : Of course. I have made plans for my children. They are now in school and as far as their future is concerned I have been keeping money regularly

in the bank. This will help to see them through. But as far as Goa's future is concerned, the Government will have to see to that. How can you expect me to see to it?

Scholar : In fact the Government has thought about the future. In 1976 the Government asked a very famous organisation of scholars to study the problems and make future plans for Goa. This organisation is called the Administrative Staff College, and is at Hyderabad. Scholars from that college came and studied the problems and said that in 1978-79 there would be 18,000 workers on the mines.

Worker : How can you say that. They should have known that the recession will mean that the mine owners will try and reduce their cost by bringing in more machinery so that they can pay less by having a smaller number of workers.

Scholar : Yes, they should have known it but I don't know why they wrote what they did. Perhaps they were not serious about their work. They not only said that but they also said that by 1982-83 there would be 20,000 workers on the mines.

Worker : Lies. It is quite obvious that if the mine-owners are going to bring in more and more machinery as they are doing at present that the number of workers is certainly going to decrease.

Scholar : By 1987-88 they expect 21,000 workers on the mines.

Worker : More lies.

Scholar : By 1992-93 they expect that there will be 21,500 workers on the mine.

Worker : Still more lies. All lies. By 1992-93, i.e. 10 years from now there may be no mines at all. How could they say there will be 20,000 workers in 1982-83 when there are only 5000, or a little more workers today.

Scholar : I think that what you say is absolutely correct. The mine owners will bring in even more machinery and reduce the number of workers. This will take place very slowly and it will not be felt suddenly. Only when each worker's turn comes to go, he will realise it. Take the Pale pelletisation plant. They have closed it, 170 workers have lost their jobs. However, slowly they may make it, about 5,000 workers who are directly employed in the iron ore mines, nearly 3000 workers who are employed in manganese and other mines and about 22,000 workers who are employed indirectly in barges, ports, etc., will be jobless. Latest by 1995.

Worker : The mine owners have realised this situation and have prepared for the future. The Dempo's are running a Dairy in Karnataka, and the Chougules have taken the Sirgao ship building plant to Gujarat. They have some other factories also like explosives, cement and fertiliser. They will continue to make money there. But where will the workers go?

Scholar : So what can be done about this?

Worker : Why do you ask me? How can I say? I am an uneducated person. You cannot expect me to answer such questions. Only learned people will know the answer to this. What is the answer to this problem?

Scholar : Well I don't know either.

Worker : And how am I to know?

Scholar : This is a very serious problem. The way things are, nobody cares about the problem. The Government tells us what you call lies.

Worker : It is also the scholars. I am sure the mine owners have paid them to tell lies. I have seen so many times that some 'experts' come to the mines to study the problems. They see the mines then go to the guest house. There they are given drinks, foreign drinks and good food like chicken by the management. They may be even giving them money. I don't know. But once this is done the 'expert' will say whatever the management wants.

Scholar : I think something like that may happen sometimes. But the workers are not interested, even though it is their future that is uncertain. The Unions....

Worker : Yes. Why don't you discuss this with the union leader. Don't tell him that I told you to discuss this with him. But just see what he says and tell me.

Scholar : At the rate things are going it seems that there is little hope for the future. Anyway let me tell

you why they say that mining is the backbone of the economy. By the way what's your name?

Worker : Ramnath Palekar.

Scholar : Which village do you come from?

Ramnath : My native village is Pernem. But my uncle was a contractor and that is how I landed on the mines. After this is over I cannot go back because two of my brothers are staying at home. I have also taken a little money from them and given them my paddy fields. I hope to buy a small piece of land here and do some small business here itself. Of course I don't know when I will be able to build a house. I hear CESS gives some money for building houses for workers. And if nothing of this works I will go back to Pernem. My brothers will never say 'no' to me.

Scholar : By the way I would like to know something about the CESS schemes in this mine.

Ramnath : I will tell you what I know.

THE CONTRIBUTION OF MINING TO GOA'S ECONOMY



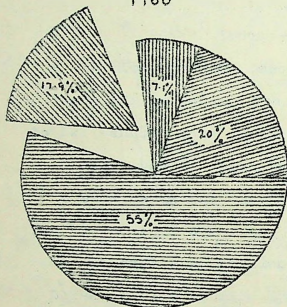
MINING .

INDUSTRIES, CONSTRUCTION, ELECTRICITY.

AGRICULTURE, FORESTRY, FISHING, ANIMAL HUSBANDRY.

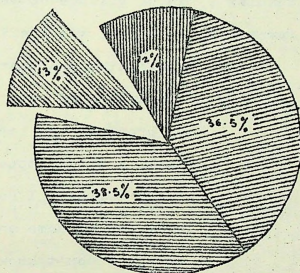
TRADE, TRANSPORT, BANKING, PUBLIC ADMINISTRATION, ETC.

1960



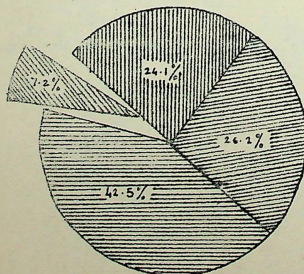
TOTAL Rs. 2718 LAKHS

1968-69



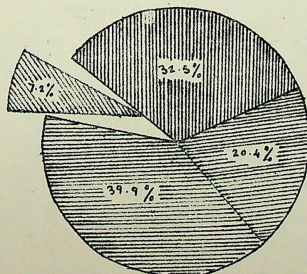
TOTAL Rs. 4810 LAKHS

1974-75



TOTAL Rs. 13,902.41 LAKHS

1979-80



TOTAL Rs. 24433.44 LAKHS

6-"HOW BIG IS MINING?"

MINING AT GOA'S BACK BONE

Scholar : Economist....

Rannath : Who are Economists?

Scholar : Economists are people who study the money matters of a country by using big words.

Rannath : Are you an economist?

Scholar : No.

Rannath : I see. What did you say about economists?

Scholar : They have studied and found out the total production of all the goods in Goa and have measured it in Rupees.

Rannath : How much is it?

Scholar : In 1960 the total value of Goa's production was Rupees 2718 lakhs. This is called the Net State Domestic Product. Now our problem is to find out how much of this was given by the mining industry. The economists have done this too. It is 18%. Do you understand me?

Rannath : Now let me see. What you are telling me is that one fifth of Goa's money in the year 1960 came from mining. Right.

Scholar : Right. You can see it in the diagram. The red part of the circle shows the contribution of the mines to Goa's economy.

Rannath : I see. And from where did the rest come?

Scholar : You see the blue part - it shows other industries.

- 33 -

together in the pit of our mine alone. And the number of workers there may be 1000 each. Nothing compared to mining.

Scholar : Yes in terms of size and number of workers they may be small. But not in terms of money. For example The Zuari Agro Chemicals Fertilizer Plant alone has a production value which is bigger than the entire mining industry!

Ramnath : Zuari brings more money to Goa than the entire money of mining! False.

Scholar : Actually you are right and I am right also.

Ramnath : How?

Scholar : You see when we are counting for the Net State Domestic Product we count the value of production. But we do not count how much of this money comes to Goa. Let me give you an example. If the production of a bag of Urea costs Rs.100 then we count this figure in the Net State Domestic Product. But of these Rs.100, maybe Rs.50 will go for raw materials, Rs.25 will go to repay loans of the World bank, Rs.20 will go as profits to the Birla's. Now since the raw materials are coming from outside, the loans are being paid outside and the profits are going to Birla's and others outside Goa, this means that 95 Rs. of every hundred are going to people outside Goa and what actually comes to Goa is Rs. 5.00 of every hundred i.e. it goes to the workers, after all

there are about 700 workers there.

Ramnath : But the same in mining. Machinery is also bought from foreign countries?

Scholar : But that is all that goes outside Goa. Of course a part of the profits too, as the mine owners are starting industries outside Goa with the profits from the mines. But there are about 30,000 workers directly and indirectly employed who get wages and hence though we may say that mining brings in 7.2 percent of Goa's production, it may be more important to the common man than Zuari. For example when Zuari went on strike for 6 months only the workers and a few others suffered. But if the mining industry closes then not only the workers but also all those who are dependent on these workers such as shop keepers, petrol pump workers, buses that carry people, etc., will suffer. Take the following case: When the mechanical ore handling plant was started at Marmagao to load ore to the ship, the plant needed only 1200 winchmen and gangmen as compared to 4576 needed for manual loading in 1972-73. This means that about 3776 workers lost their jobs. Do you get my point?

Ramnath : I see. So what you are trying to say is that even though the big Zuari type of factories produce a lot of money they are not so important, but the mining industry is important because of the money it gives to the people.

Scholar : Yes. Exactly.

Ramnath : So in the future, after mining is over we cannot depend much on industry. I was thinking that even if we can't have an iron plant at least we can have other big industry like chemicals etc. But you say that this will not help much because fewer people are employed.

Scholar : That's right.

Ramnath : Then what do we do?

Scholar : Agriculture perhaps?

Ramnath : But how can we do that. I can tell you this that in the mining area all the best fields, producing the highest yields are destroyed by rejects. I can give you full details of this. But tell me why are you so interested in the workers? I am asking you this because most of the scholars who come here generally come to study how to increase production and improve the quality of ore. Even Japanese scholars come here for that. Of course there are a few who are interested in studying the workers and their problems. But in my opinion they are all for the management. They come here perhaps to convince us to do something that we don't want, but the management needs. That is why I said that they were pro-management.

Scholar : I'll tell you that. You must tell me about the problems of the fields.

Ramnath : Definitely.

7- "WHY WRITE THIS BOOK?"

Scholar : You see most scholars like all other people are workers. They are paid to study a particular production, just like you are paid to drive a truck. The maintenance of the truck is not your responsibility hence you would take the truck to the workshop if there is a problem. Similarly scholars are paid by management or some other people to study production. They may discover something wrong with other things, say with the condition of the machinery, but that is not their business. If they try and raise this problem they may lose their job.

Remnath : What about Government Scholars?

Scholar : Like all other Government servants they may not take their job seriously or perhaps as you have said the management might be giving them something. I don't know. We have seen what the Kyd abad experts had to say about mining and we know what is the actual truth. Now there is a society in Valpoi called RUSTIC. Rustic is interested in helping people to understand the future problems and work out solutions. So they asked an organisation in Delhi called the Indian Council of Social Science Research to give some money to study the problems of eight Goan communities. One is mine workers. Now this organisation in Delhi gives money for studying different problems of the people. They normally publish big books on these problems. Such books are called ' research studies '

The Director of Rustic and I felt that if we are going to study people's problems then the first people who should read about it are the people themselves. So there is no point in bringing out a big book with difficult words. It would be better to write a simple book where the problems are clearly seen.

Ramnath : I see. But why do you need to discuss with me if you need to write this book?

Scholar : Discussing with you is important because, one, it helps me understand how you see the problems in mining. Secondly, it helps you learn how I see the problems of the mining industry. And finally, if I am going to write a book for mine workers then I should know what they are interested in, otherwise how can I write a book for somebody if I don't know him. Writing a book is something like writing a letter. If I know the person I am writing to, then I can write about some things of common interest. If I do not know the person then how can I write?

Ramnath : Well... I don't really understand exactly what you are saying. But, are you paid?

Scholar : Yes, we are working part time. But I also get financial help and other necessary facilities from other organisations and unions. They are also interested in the workers education.

Ramnath : Are you permanent?

Scholar : No, I am employed for one year.

Ramnath : And then will you become permanent?

Scholar : No. I may be able to work another year if the study continues or I would have to look for some other work.

Ramnath : You better try and get a permanent job. You are young now, you do not understand. The future could become quite difficult. If you want to get married you will not be able to.

And so you will use some of this information for your book?

Scholar : Yes. I will use some of the information for the book. But I will not mention your name.

Ramnath : I am not afraid. You could mention my name. But some things that are personal I would not like. This is because the management may think I am being personal and try to take revenge. You know how they are. They will find some other excuse, show me a memo and then suspend me. But I am not afraid. I will tell you about the fields.

What's your name?

Scholar : Jose D' Souza.

Ramnath : From where?

Jose : I am from Panjim.

Ramnath : Rejects mean that the Japanese don't want that ore. It may be low grade, or it may be lumpy while the demand is for fines.

Jose : Yes. This is exactly the problem. Because of the demand of the Japanese people, we are forced to produce ore of a particular type in a particular way which destroys our social life and wastes our iron ore. Some people call this 'environment erosion' 'Environment' means what surrounds us, nature, etc., and 'Erosion' means the slow destroying.

Ramnath : I see. When it comes to health, our health is also spoilt because of dust. You can clearly see the dust, and with more mechanisation the dust has increased. The amount of dust that goes inside our lungs is unbelievable. And can you keep your house clean. No, never. In the entire mining area in Goa you will find dust in every corner of the house, even in the food.

Jose : In fact dust is said to lead to a disease called 'silicosis'. It effects the lungs.

Ramnath : Also there are cases of T.B. I think that the main reason is dust.

Jose : There is also the problem of the forests. When a hill is mined a large part of our forest is cut. The continuous cutting of trees lead to change in rain patterns. Some say that this mainly is the reason for less rain in the last few years.

8- "MINING: KILLING NATURE"
=====

Ramnath : You see when the management removes ore the top layers of the hills are usually rejects. They are low grade ore. Hence they are piled in one heap. In the monsoon the rain water washes away this mud into the fields.

Jose : And the fields are spoilt.

Ramnath : Not only that. Who suffers? The Bhatkar runs to the management and gets compensation, but what about the cultivator. He gets nothing. No fields, no crop, no compensation. Sometimes the management may give him a service contract truck, and with that everyone stays quiet. And if you say that we have to go to agriculture, where are the fields?

Jose : The rejects also go into the river and thereby spoil its natural path.

Ramnath : Yes in fact many people say that the bund in Bicholim broke because, of the rejects that have been going into the river for the last so many years. Of course the Navhind Times will deny it, it is Dempo's paper. All papers are mine owners' papers. Where will the true story come? No where. It's not only that, these rejects also go into our wells and pollute the water that we drink. Who knows how many diseases are caused because of this water.

Jose : So the main problem is rejects.

Ramnath : Yes.

Jose : But why are these rejects?

Ramnath : And I can tell you that the Service contract trucks can survive mainly because of this. They illegally carry firewood.

Jose : I would like to know something about the service contract trucks. But the barges in the river also create some problems. The bunds near the river are broken because of the barge movement and the fish in the river die. That may be one reason why the fish catch in Goa is going down.

Ramnath : I see... So that means that we must not have industry because industry creates all those problems which you call 'environment.... What did you call it?

Jose : 'Environmental erosion'. No. But what I'm saying is that industry must be planned in a way that does not destroy our present life and future hopes. We should protect our future and hence plan the industry.

Ramnath : I suppose this requires some more detailed study.

Jose : Yes it does.

Ramnath : But I can tell you that nobody here is interested in all these problems. Each one is for himself. Nobody thinks of the other men or the future. So what is the use of discussing all these matters. Even if you go to do something good, they will suspect you and if something goes wrong they will all throw stones at you. There is no point in discussing these matters. No doubt, they are important. But this

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is what I think. Of course you can write and try."

Jose : But we can also discuss present day problems.

Ramnath : Yes we should discuss these matters. Wages. This is the most important thing for every one. What I will get at the end of the month. How much over time I will earn.

Jose : Yes, we should discuss the conditions of working in the mines today.

9- "WORK AND WORKING CONDITIONS"
=====

Ramnath : Well things are quite different now from when I joined in the 60's.

Jose : How?

Ramnath : Well then I drove a 10 tonne truck and that too, the ore was hand mined. The truck took at least 15 to 30 minutes to fill and I could rest a bit. But what they did; The management gave me one increment and put on an Euclid, then after a few years another increment and I had to drive a 25 tonne Terex dumper. So you see, While I was doing about 3 trips of 10 tonnes in the old days. Today a 25 tonne truck is filled in 2 to 3 minutes, so I do 20 trips of 25 tonnes. That means I used to carry 80 tonnes of production in the old days, but today I carry 500 tonnes of production. And what I have got for it? Nothing much; for 6 times more work I got only two increments of about Rs.20 each. So you can see that there is not only less work with mechanisation, but even the few workers who are left are doing much more work.

Jose : The 'experts' call this 'work intensification'. That means they study how more production can be got by using the same number of workers in the same time.

Ramnath : Ahem.... Then those experts have certainly studied this mining area very well. Otherwise they could not get 6 times more production from my eight hours

work. Besides the tension in driving is much more new. With so many trucks and some of the service contract drivers are so fast we have to be more careful.

Jose : Tell me about the service contract.

Ramnath : I can show you a copy of the contract. A friend who has a truck has left it here. It is in english and I cannot read it.

Jose : Ahem.... This contract says that for 40,000 rupees deposit, the company will lend you its truck to ply as a contractor. They will pay a certain price per tonne per trip, and that you have to carry 47,500 tonnes per year, and that this contract has to be carried out for 6 years.

Ramnath : Yes but there is another thing there. You see that they deduct about 1 or 2 rupees per trip, and when this deduction reaches the sum of Rs.3,25,000.00 they transfer the truck in your name.

Jose : But in the contract nothing is written.

Ramnath : Yes I know it is not written in the contract, but so far the company has not cheated any one. I cannot say about the future.

Jose : But Ramnath, how long does it take to reach Rs.3,25,

Ramnath : You see, according to the contract, it should take about 6 years. But it all depends. If you drive your truck carefully, it could take upto 8 or 9 years. But if you drive your truck with speed,

then it may take even 5 years. Of course, that is bad for the truck, and the driver.

Jose : But who are the drivers?

Ramnath : I can say that 90% of the trucks are not driven by the people who sign the contract. They are driven by the driver. These drivers are paid about Rs.500/- per month. And they are forced to drive for more than eight hours. Otherwise all the truck earnings will be enough to pay their salaries alone.

Jose : And these trucks I'm told started around 1974. This was the time that the managements were looking for ways to reduce costs.

Ramnath : This system is big profit to the management. First they are not responsible for the drivers. So they do not have to give them overtime. They don't have to give any labour facilities, no CESS, nothing. No union trouble, etc. So the managements really make a huge profit. Do you think they have given out so many trucks just like that? By the way, how many trucks are there of this type?

Jose : I think there are over 1500 such trucks in Goa and nearly 8000 workers must be dependent on them either as driver or mechanics, etc.

Ramnath : The contractors also benefit. He makes some money plus he gets a truck. Of course by the time he gets the truck the value of the truck may be only 1 lakh while he has paid back in work Rs.3,25,000. But

then he has the satisfaction of doing his own business.

Jose : But what about the drivers, mechanics, etc. They are the real sufferers. They do not get any of the facilities that you get as mine workers. Some study should be made to see if they can get CESS and other facilities.

Ramnath : You are right there. But then it is always the same story. Whenever any development takes place it is always the small man who suffers. I told you about the cultivator.

Jose : But what about Salaries? Are you satisfied with them?

Ramnath : Who is satisfied with his salary? I have already told you I am giving six times more production but am I getting six times more pay? No. Not at all. I used to get about 350 in the 60's and now I get about 900. You will say that it's nearly three times more, but the prices have gone up five times. So in fact you can say that I was better off in those days than I am now. You should make some such study to find out if the wages have been raised in keeping with the production, the profits and the cost of living. I can tell you; then you will come to know how we are being fooled by the mine owners. By the way I hear that the Salgaoncar Company are paying very good salaries. Is it true?

Jose : You can see for yourself: Here are a few cases, look at the table:-

Nature of work	Years of Service	Total Salary including V.D.A.	
		1967	198
Driver	21	220	133
Power Shovel Operator	20	200	137
Mechanic	20	300	146
Asst. Mechanic	19	Rs.3/day	80
Clerk	20	226	124
Mines mate	21	128	97
Blasters	21	216	97

Ramnath : So the difference is not so much after all. A few rupees here and there. And the managements keep telling us that we are the best paid iron mine workers in India.

Jose : That is somewhat true.

Ramnath : But see the production we are giving. We are exporting more than half of India's ore. It is not the management or the mine owners who produce. It is us. We do the heavy work and they take the profit.

Jose : But don't you fight for your benefits? Don't you have an Union?

Ramnath : Ahem. I shall tell you about unions....

10- " UNIONS: WORKERS STRENGTH:"
=====

Ramnath : First there were no unions and no one knew about them either. But there was a boy working with us. His name was Gopal. He had worked in Bombay, and he told us that we must form an union. I was new but I thought it would be a good idea. I was also young.

So in the begining the union was formed in the 'b'. We took some 25 paiss membership on the quiet. But one would contact another and get his name and more. Nobody knew whether his neighbour had joined the union or not. Finally when we had more or less majority, a meeting was called outside the company area, near the well. But who came? Only three people. Everybody, maybe even 1000 people paid, but only three people went for the meeting. The management came to know that Gopal was behind this and he was thrown out. I do not know where he is now. But he was a very intelligent fellow.

After that the union leaders came and through them we learnt the correct ways of running an union, registration and all that business. In the early days the management and mineowners put up a strong fight. They did not want unions. But that time the workers were strong and we fought back and won. The management were forced to accept our demands for recognition of union, security of service and pay

according to government rules, leave, etc. Many of our good boys had to suffer. They lost their jobs. The management would find some excuse and suspend them. The case would go to court. But how long can a worker wait? He has to find another job. The case takes years. And if the worker wins, the management goes to high court. And finally, of course, the management know the judges. By the way, you have all these figures, tell me how many unions are there:

Jose : This table shows the mining unions:

Name of the union	Affiliation	Membership
1. Goa Mine Labour Welfare Union	AITUC	3500
2. Goa Mine Workers Union	CITU	675
3. Chougale Employees Union	CITU	1022
4. Natuona Mine, Metals & Mineral Workers Union	INTUC	300
5. Mineral and Metal Trading Corporation Workers Union	-	136
6. Voice of Mine Workers	-	-
7. Nation Mine Workers Union	INTUC	-

Ramnath : I knew that our union was the biggest. I do not know about the other unions. But in our unions things are not like before.

Jose : Are not the unions interested in the problems of the workers, like the ones we have discussed?

Rannath : You cannot blame the union. It is the members. The workers. What can a leader do? His strength depends on the workers unity. People blame the leaders. They say that the leader rob the workers, take money from the management. I cannot say anything about that. Because people simply talk. But I know that the workers are not disciplined and united like they were before. Each one thinks of his own pocket. Nobody cares for the good of all. All these problems, you have discussed, Who will care? I don't think anyone would., But you could try. After all, how can we say anything before trying. And you must discuss these matters with the leader and see what he says. If you go to see, there are so many other problems here. Take for example CESS....

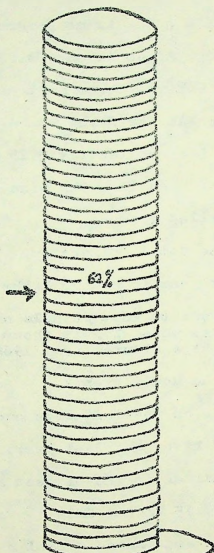
Jose : What about CESS?

Rannath : It gets so much money. But where does it go? Well how much money does it get per year? Can you tell me that? And what is the meaning of CESS?

CESS EXPENDITURE

FROM APRIL 1980 TO MARCH 1981

MEDICAL FACILITIES
= Rs. 14,58,000



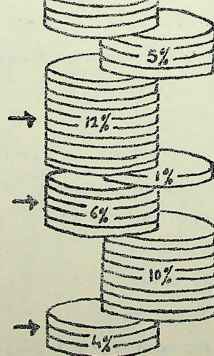
EDUCATION
= Rs. 2,70,931



RECREATION
= Rs. 1,50,734



OTHER EXPENSES
= Rs. 99,778



HOUSING
= Rs. 1,18,805



WATER SUPPLY
= Rs. 26,573



ADMINISTRATION
= Rs. 2,45,479



TOTAL EXPENDITURE = Rs. 23,70,000

11- " WHAT IS CESS? & WHAT DOES IT DO? "

Jose : What we call CESS is the programme conducted by the Iron Ore Mines Labour Welfare Fund Organisation. This is a Central Government programme with its Head Office in New Delhi. They have been collecting 0.25 paise per tonne of ore, produced from the mine owners. This payment is called cess.

Ramnath : What is the total collection?

Jose : Well, last year it was 33 lakhs or 3.3 million!

[If you want to know details of each of the years, see page 73. It shows CESS collections & expenditures from 1968 onwards]

Ramnath : Where is the money spent?

Jose : The diagram on the left side shows you where the CESS funds have gone last year.

Ramnath : I see. Medical is the biggest expenditure. It is 62%! nearly 15 lakhs! Only 1% for water supply. I told you, where there is real need there is no money spent. If we had good water we would not need to run to their doctors. What is the typist doing?

Jose : That shows the expenditure for the office and other expenses to run the programme.

Ramnath : 10% is too much for the office. And what is 'other expenses'?

Jose : Any other expenses that do not come under the other heads of expenditure.

Ramnath : What other expenses can there be? That has gone

into the pocket of the officers.

Jose : I don't know.

Ramnath : Every time we talk about black money, you talk like the management. Everybody knows that there is 'black' going on and they pretend they have not seen.

Jose : It is true that there is a lot of cheating everywhere but we cannot say anything till we get proof.

Ramnath : Proof? How can we have the proof? They have all the facts. If they are clean they should publish where the money is spent each year in a simple way. Then we can go and see for ourselves the facts. But they will never do it. They will be caught and their fun will come to an end. So they will continue this way forever. And I will give you proof also: This happened in Pale. The management asked GESS for one or two lakhs to provide drinking water for the workers. They did 5000 rupees worth work and the same old dirty water continued going to the houses.

Jose : I asked the GESS officers this point. They said that the Chougale were not given the money.

Ramnath : Naturally. They were caught. If the union did not take action what would have happened? They would have taken the money and perhaps built one more fertilizer project, somewhere in Punjab this time. There is no use talking about these things. It

goes on every where and nobody knows how to stop it. But I told you this, because you wanted proof. But who has decided that these are good programmes for workers?

Jose : The programmes have been decided by a Central Advisory Board in Delhi and they are the following:

- 1) HEALTH
- 2) EDUCATION
- 3) RECREATION
- 4) HOUSING
- 5) WATER SUPPLY.

[A detailed list of schemes is given on page 74.]

Ramnath : And these people decide where the money should go?

Jose : No.. For that there is a local advisory board.

Ramnath : Who are they?

Jose : Let me see.... I think they are:

1. A.N.Naik - Labour Minister- Chairman.
2. Rashim - Welfare Commissioner - Vice-Chairman.
3. Vasudeva Dempo - Mine Owners Representative.
4. Cipriano D' Souza - Mine Owners Representative.
5. V. A. Gama - INTUC - representing workers.
6. S. N. Karmali - INTUC - representing workers.
7. Ida Coelho Botelho - Womens representative.
8. Ramakant Khalap - M.L.A's representative.

Ramnath : Who has decided the labour representatives?

Jose : All that is done in Delhi. This committee is supposed to study the applications for grants and pass the budget given by the Panjim office.

Ramnath : But when did this CESS business start?

Jose : Actually it came to Goa in 1964 but like all Government programmes it started functioning in 1968 only.

Ramnath : Only 4 years delay is good. It's much worse sometimes.

I-H E A L T H:

Ramnath : Tell me this, 14 lakhs in medical expenses, where has it gone?

Jose : Well about 10 lakhs was spent on the hospital and 4 lakhs was given to the managements for the dispensaries.

Ramnath : The Hospital is not bad. At least it is cleaner than the Panjim Hospital. But often there is shortage of staff. For example now there is no doctor for operations. Also we have often to go out and get medicines. But people who do not work on the mines also come there.

Jose : Yes. The Government of Goa is supposed to pay for them. In fact the Government paid Rs.9,00,000 to Cess for non-mine workers who went to Tisca hospital between 74 and 78. In fact nearly 50% of the patient at the Tisca hospital are non-mine workers.

Ramnath : There is one more problem. Only some companies give workers transport to go to the hospital. The small companies never give. This means that the small man has to suffer. As far as the Dispensaries

are concerned, they are there only in the big companies, where there are mechanised mines and few workers. But where there is semi-mechanised mining and the number of workers is large there is no dispensary. It's the same story. And I can tell you that the doctors in the dispensary are not at all good. Few of them, very few of them are good. What is the number of dispensaries?

Jose : There are 14 dispensaries and they are run by the management with grants from CBSS. As far as the doctors are concerned, it may be because most doctors do not like to come to this area where there is no social life for them. Hence only those who cannot get jobs anywhere else come to the mines.

Ramnath : Quite right. They work here, out of boredom.

Jose : There are also two ambulance vans of CBSS. One at the Tisca Hospital and the other at Bandoikar mines at Velguem. Besides that there are T.B.hospital beds reserved for mine workers in Panjim. In 80-81 no patients occupied these beds, though there were 10 cases of T.B. reported at the Tisca Hospital.

Ramnath : Naturally if a T.B. case goes and sleeps in the hospital who will look after his family? A disease like T.B., which is caused by the mines - when it affects the workers - he should be given full pay. Besides you said that there were 10 cases, but I can tell you there are 100's of cases in the mines.

Nobody says that they have T.B., because they are afraid that they will lose their jobs. I know 2 cases of my friends. They have told no one except me. They take treatment from private doctors.

Jose : I think what you said about full pay is right. There are also such schemes for leprosy and cancer patients. I think that no person has gone for these schemes because he will have to give up his job. For mentally sick people also there is a scheme.

Ramnath : There are mentally ill people in the mines, but the problem is that when they get serious the management throws them out of their job, and then who will take interest in them? Besides they give shocks in Panjim. I know of a case where after a shock he is alright for two or three days. But after that he is worse than before. He does his nonsense with more force, as if he is angry for being given the shock.

Jose : I think you have a point there. I am also quite against the present way of treating mentally ill people.

Ramnath : I hear they give help for those who meet with accidents?

Jose : Yes they give help if the accident makes the worker incapable of working or if he dies. They give Rs.250/- grant and monthly allowance of Rs.50

to Rs. 75. In 1980-81, 10 cases and 20 relatives of those who died got a total of Rs.6,663.35. They also give artificial limbs (hands and legs) when a worker loses his limb. Nobody got it this year. However, this is only for workers who earn less than Rs.500.00 per month.

Ramnath : There are no such workers here.

Jose : When a worker suffering for T.B., Cancer or mental illness is in hospital, he may get a monthly allowance of Rs.35 to 40 per month. Two T.B. cases and one cancer case got a little over Rs.600 in 1980-81. CESS also gives grant of Rs.20 to a worker who needs specs.

Ramnath : This is a stupid scheme. I have never heard of such a scheme. If we are to get the Rs.20 we will have to go to Panjim at least 2 times and fill up may be 100 forms. This will cost us much more than Rs.20. So after we get the grant we will come to know it is a loss.

Jose : Yes it is a very impractical scheme. This may be because people who draw up the schemes in Delhi do not know the conditions here.

2- E D U C A T I O N:

Ramnath : Correct. How can they know? Do they know the cost of travelling here? Do they know the management here? In fact I can tell you of another such CESS stupidity: This is the Scholarships scheme. Only children of workers who earn less than Rs.200.90

per month can get these scholarships. Now tell me is there any worker who gets less than Rs.200 per month.

Jose : Yes. According to the CESS, there are 422 students who were given such scholarships in 1980-81, and the total amount distributed was over 1 lakh rupees.

Ramnath : More cheating. The CESS officer must have sent his children to school with the money he collected to pass the scholarships. And how much do they give for this mid-day meal programme?

Jose : About Rs.1,37,000 was spent in giving meals to school going children of mine workers. 353 students also got uniforms worth Rs.5000. This uniform scheme is also for those whose parents do not earn more than Rs.500 and hence very few workers get this facility for their children. CESS also give Rs 2000 - grant for establishing libraries in the mines but no library got it this year.

Ramnath : We have a library here, but very few read anything other than newspapers. I don't know why. If the management could get Rs.2000 grant then we could have really good books. And what about these film shows?

3- R E C R E A T I O N:

Jose : As far as the money side is concerned they spent Rs.40,000 on the films they hired, in 1980-81.

Also the clubs run by the management can get 50% concession for building and some grant for annual expenditure for the club.

Ramnath : I will tell you, what I came to know, when I was working for Salgaonkar's. They built an in-door badminton court. Can you believe it. This game, most workers had not even heard of, leave alone seen. And I can tell you, that it is very expensive game. But they built it. Why? So that the managers could have a good time with the GESS money. Who knew those days what they were doing. They said they were building a hall. We were happy. But you can see what has become of the hall today. I have not gone there since I left Salgaonkar's two years back.

Jose : The GESS also gives grants for sports materials. In the year 1980-81 about Rs.6,000 were spent under this scheme. They also give grants for organising cultural activities. The grant is about Rs.3500 per year or Rs 500 per function. In 1980-81 the grant came upto Rs.8500, for all the functions that GESS gave financial help to.

Ramnath : Why should this grant be given only to the management? If the workers or the unions could get this grant we could have organised very good functions.

Jose : No new grounds were built with GESS funds in

1980-81. But they give Rs.3000 for building a ground if the management wants.

Ramnath : They also lend mike and 'pendals', I am told, for a very cheap rate. Rs.1 per loud speaker system and Rs.15 per 'pendal'. How many people take them?

Jose : There were four cases last year.

Ramnath : Workers are paying 100's of rupees to hire such things from private people. Why can't they inform all the workers of these facilities. This is one of our big problems. Because we are ignorant we do not get the facilities that are due to us. And what about this housing scheme?

4- H O U S I N G :

Jose : The CESS has two schemes to give grants to managements to build quarters for workers. This year only one grant for 8 houses was sanctioned to Sandekar's at Sirgaon Mines.

Ramnath : But what is the use of building such big buildings for workers if the mines are not going to be there for at least 20 years.

Jose : That is a good point. I think that some over all planning needs to be done so that the houses may be usefull even if the mines die. There is also a scheme to 'build your own house'. You can get Rs.600 subsidy and Rs. 900 loan.

Ramnath : Who can build even a hut for cows with Rs.1500 today?

Jose : But this scheme is only for those earning less than Rs.500 per month. The joke is, if you earn less than Rs.500 you can't even think of building a house in your dreams and if you earn more than 500 you can think of it, but CESS does not think of helping you.

5- WATER SUPPLY:

Ramnath : What about the water supply scheme? Where was the money, that small 1% spent?

Jose : I don't know. But no new schemes were sanctioned in the year 1980-81. The subsidy could have been got by the management to build a well or to make arrangements to supply clean drinking water to workers by pump etc.

Ramnath : Are these all their programmes?

Jose : Yes.

Ramnath : So you see the problem with CESS. People in Delhi who know nothing about Goa are deciding what is good and what is bad. They are not keeping in mind what is good for all workers or for our future. Depending on the wishes and I suppose bribes of each management programmes are being sanctioned, by local officers.

Jose : Also many workers who are working on the mines do not get any facilities from CESS. Such as the service contract drivers. You know CESS will collect 50 paise per tonne, from July this year.

That means 6 million rupees!

Ram Nath : That is certainly a lot of money. But what can we do about it? They will spend it as they like and we will be the losers.

Jose : We could try to put pressure on the managements to bring programmes that are useful to workers today and in the future:

Ram Nath : But which are these programmes? Some study will have to be made by some expert people.

Jose : Yes. For example we could ask a doctor to study how best use could be made of the money that is spent on medical facilities and the drinking water problem. We can then ask the doctor to give very practical solutions and demand that CBSS bring such programmes OR, we could try and study how the housing expenditure should be planned. It should be done in such a way that the houses do not become useless in 10 years time.

Ram Nath : Yes but are such doctors available?

Jose : I think they are, but we have to look for them. I know one such doctor who will be willing to help.

Ram Nath : I see. But all these matters will have to be discussed with the union leaders. I think you should meet them.

Jose : But what is the use of the union if the workers will not come forward.

Ram Nath : The workers will come forward, if they are explained the whole issue clearly and simply and if they see

that they can benefit from this. Perhaps your book will help, no?

Jose : I hope so.

Ram Nath : The drawings you showed me can help to make things quite clear. And from where did you get all the numbers and figures?

Jose : They are available in different books. I can give you a list of books I read to collect this information.

[A list of books used for each chapter is in page 75.]

Ram Nath : What do you intend to do after your book is printed.

Jose : I think I should discuss that with you.

12- " AFTER ALL THIS - WHAT DO WE DO NOW?"

Ramnath : Ahem. So I asked you what you will do after your book comes out?

Jose : Well you see this study is a four year programme. This is the first year. So I thought it would be best to discuss some overall problems of the mining industry.

Ramnath : Yes. That may be good. But there is nothing practical. It is all very general. What we have discussed is very general.

Jose : That's right. Now that we have discussed and seen so many problems we can choose some particular topic for detailed study to give practical solutions.

~~Which problem do you think is important?~~

~~Ramnath : Well... All the problems are important.~~

~~Jose : Which do you think is more important?~~

Ramnath : I cannot say. I will have to think about all the things you have said., and perhaps read your book. When will it come out?

Jose : May be in one year.

Ramnath : Do send me a copy. But I think, that the union leaders should know, what will be the best demand to take up. Then you can make your study and help the union. You should discuss this with them.

Jose : But as you have said the unions is not very useful unless the membership supports it.

Ramnath : That is true. But the leaders will explain it to

our local committees and they will then tell us about it. Then a meeting will be called and decisions taken.

Jose : Could not such a meeting be held after the book is printed? Then all the workers could participate in deciding what should be the topic and the demand.

Ramnath : It is a good idea. Specially in these days of democracy. But I do not know how practical it is. You can speak to the union leaders and try. But the workers will have to read your book and understand it. I don't know. You can try.

Jose : Yes I think we can try.

Ramnath : And don't worry, if you need any help I will give you full support. I can give you a lot more information. And don't forget to send me your book.

Jose : Thank you.

Ramnath : Why should you say thank you. After all you are doing it for our good and the good of all the people of Goa.

Written by:
Alito Siqueira,
New Dias Building,
Near Community Hall,
Agallim, FATORDA,
GOA - 403602.

WHAT THE TABLES SHOW:

1. Growth of Ore Traffic through Mormugao Port.	.. (1946-47 to 60-61)	=68
2. Production and Employment in Iron Ore Mines in Goa.	.. (1960 - 80)	=69
3. Production and Employment in Manganese Mines in Goa.	.. (1960 - 81)	=70
4. Estimates of Iron Ore Reserves in Goa.	=71
5. Estimates of Manganese reserves in Goa.	=72
6. CESS Collection and Expenditure in Goa.	.. (1963 to March '81)	=73
7. List of Welfare Schemes for Miners (CESS).	=74
8. The books and reports used for this book.	=75

T A B L E - 1

Growth of Ore Traffic of the Manganese
Port Since 1946-47 to 1960-61:

Y e a r s	Tonnage (in '000 tonnes)
1946-47	52
1947-48	79
1948-49	156
1949-50	144
1950-51	259
1951-52	319
1952-53	352
1953-54	1402
1954-55	1187
1955-56	1561
1956-57	2077
1957-58	3042
1958-59	1973
1959-60	4585
1960-61	6217

Source: "Selected Statistics" - Mineral Ore Exporters' Association, Panjin, Geo.

TABLE - 2PRODUCTION AND EMPLOYMENT IN IRON ORE MINES IN GOA 1960 to 1980

The following table shows the production of iron ore (including black iron ore) and the average number of workers employed per day, in the iron ore mines:

Year	Production of Iron ore (in '000 tonnes)	<u>Number of workers employed</u>		
		Men	Women	Total
1960	5,926	"	"	32,649*
1961	6,396	"	"	"
1962	6,130	"	"	"
1963	5,509	"	"	"
1964	6,052	6,042	1,758	7,800
1965	6,584	9,238	3,240	12,478
1966	6,718	9,604	3,215	12,819
1967	6,751	9,456	3,156	12,612
1968	6,857	8,864	3,010	11,874
1969	7,657	7,853	2,486	10,339
1970	9,138	7,742	2,471	10,213
1971	10,235	7,160	1,815	8,975
1972	11,435	5,956	1,230	7,186
1973	11,985	3,402	3,613	7,015
1974	12,225	5,402	1,001	6,403
1975	13,505	5,939	1,147	7,086
1976	14,795	6,002	1,122	7,124
1977	11,362	"	"	"
1978	8,759	"	"	"
1979	12,960	"	"	"
1980	13,805	"	"	5,000

* Iron & manganese mine workers.

- Source: 1. Information given by the Directorate of Industries and Mines, Government of Goa, Daman and Diu, Panjim, Goa.
2. Information taken from Table 2.29, 'Average daily employment in mines in Goa'-FACT BOOK ON MANPOWER Part I.
3. Information given by the Central Asst. Labour Commissioner, Vasco, Goa.

TABLE - 3PRODUCTION AND EMPLOYMENT IN MANGANESE MINES IN GOA:1960 to 1980

The following table shows the production of Manganese and Ferro-Manganese ore in GOA, and the average number of workers employed in the mines:

Year	Production of Manganese (in '000 tonnes)	Number of workers employed		Total
		Men	Women	
1960	253	-	-	-
1961	171	-	-	-
1962	402	-	-	-
1963	194	-	-	-
1964	102	568	455	1023
1965	112	566	322	888
1966	89	284	229	513
1967	43	360	348	708
1968	51	527	344	871
1969	173	393	275	668
1970	217	435	415	850
1971	208	497	469	966
1972	118	426	380	806
1973	114	414	405	819
1974	150	549	463	1012
1975	154	420	357	777
1976	92	334	244	578
1977	80			
1978	54			
1979	88			
1980	98			

- 1- Information given by the Directorate of Industries and Mines, Government of Goa, Daman and Diu, Panjim, Goa.
- 2- Information taken from Table 2.29 "Average Daily employment in the mines in Goa, Daman and Diu", FACT BOOK ON MAN POWER - Part I.

TABLE - 4Estimates of reserves of Iron Ore in Goa in 1972

Sl. No. Name of the deposit	Lumpy ore & smalls (in million tonnes)	Powder ore and fines	Total
1. Bicholim-Advolpale	26.08	131.22	157.30
2. Sanquelim-Volgum-Pale	13.16	102.26	115.42
3. Fissurlem	6.79	18.78	25.57
4. Poicul	1.03	1.65	2.68
5. Govanem-Bolcanem	1.23	3.40	4.63
6. Sansi	0.10	0.17	0.27
7. Codli-Shigao	14.06	41.37	55.43
8. Santona-Costi	3.68	16.62	20.30
9. Maulinguem-Barasan-Villena	13.66	1.17	14.83
10. Rivona-Canona-Canvorem-Navelim	4.62	0.33	4.95
11. Undorna-Angod-Sirigal	0.51	0.09	0.60
12. Sulcorna	0.62	0.05	0.67
13. Neturlim Deposit	1.52	0.71	2.23
14. Betul	0.19	-	0.19
15. Miscellaneous	0.16	2.20	2.36
Total:	87.41	320.02	407.43

Sl. No. of the deposits whose reserves are indicated in this table, are the same Sl.No. used for the Mining Map on page 18.

Source: Figures computed from : Regional Plan for Goa, Volume Two.

T A B L E - 5Estimated and Indicated Reserves of Black Iron Ore and Manganese:

Name of the deposit	Black iron ore (in tonnes)	Manganese ore (in tonnes)
1. Rivona deposit	28,215	4,36,257
2. Matea, Canvorem-Navelim	-	2,40,910
3. Pirla-Neturlim deposits	2,25,795	1,80,309
4. Tudon-Saligini deposit	8,195	1,32,438
5. Talauli-Vilien deposits	7,317	39,592
6. Miscellaneous deposits	3,57,125	2,00,381
T o t a l:-	6,26,647	12,29,887

The ores which contain 6 to 20% manganese and the balance iron upto a total metal content of 55% are termed as Black Iron Ore. Manganese ore proper, generally contains manganese ranging from 25 to 45% and the average is around 38%.

Source: Regional Plan for Goa, Volume two.

TABLE - 6

The following table shows amounts collected by the CESS organisation and the total amount spent on various welfare schemes, in each year from 1.68 onwards.

Year	Expenditure incurred in Rs.	Amount of Cess collected in Rs.
1968 (3/68)	45,200.00	54,90,980.00
1968-69	95,800.00	20,44,495.00
1969-70	2,44,707.00	20,99,272.00
1970-71	7,00,400.00	23,03,654.00
1971-72	11,08,700.00	25,73,659.00
1972-73	13,89,700.00	31,64,005.00
1973-74	18,91,000.00	31,65,807.00
1974-75	17,41,600.00	not available
1975-76	20,30,500.00	not available
1976-77	21,30,557.00	29,37,000.00
1977-78	24,91,000.00	24,71,000.00
1978-79	24,66,000.00	30,00,000.00
1979-80	30,08,000.00	32,93,000.00
1980-81	24,70,000.00	33,05,000.00

The balance between collection and expenditure is kept in a 'consolidated fund' at Delhi.

For example in the year 1980-81:

Collection	=	33,05,000.00
Expenditure	= -	<u>24,70,000.00</u>
Balance :-		<u>8,35,000.00</u>

This balance of Rs. 8,35,000.00 will be kept at Delhi as a 'Consolidated Cess Fund'.

Source: Iron Ore Mines Labour Welfare Organisation,
Panjim Office.

WELFARE SCHEMES FOR MINERS

IRON ORE MINES LABOUR WELFARE ORGANISATION GOA AND MAHARASHTRA

Sl.No.

HEALTH

1. Grant-in-aid for dispensary services.
2. Scheme for financial assistance for construction of dispensary building.
3. Grant in aid for maternity centre.
4. Supply of artificial limb.
5. Fatal and serious accidents benefit scheme.
6. Scheme for treatment of miners for mental diseases.
7. Scheme for treatment of iron ore mine workers suffering from cancer.
8. Scheme for reservation of beds in T.B.Hospital.
9. Treatment of iron ore miners suffering from T.B.Domiciliary treatment.
10. Instruction for using ambulance vans.
11. Provision for mobile medical units.
12. Scheme for leprosy relief for iron ore miners.

HOUSING

13. Low Cost Housing Scheme
14. New Housing Scheme.
15. Build your own House Scheme.

WATER SUPPLY

16. Financial assistance for implementing water supply scheme.
17. Scheme for sinking of wells in iron ore mining areas.

EDUCATION

18. Scheme for award Of scholarships to miners' children.
19. Financial assistance for furniture and educational equipment to schools located in mining areas.
20. Mid-day refreshments to miners' children.
21. Grant-in-aid for libraries.
22. Scheme for establishment of central library cum reading room.
23. Supply of school uniforms to children of miners studying in Primary Classes.
24. Rules for supply of text books.

RECREATIONAL FACILITIES

25. Grant-in-aid for welfare centre.
26. Grant-in-aid for provision of sports ground.
27. Scheme for organising sports, games and cultural activities.
28. Scheme for establishment of Audio Visual sets.
29. Holiday home for miners.
30. Hiring of public address system (microphone)
31. Provision of radio sets and loud speakers.

Source: Welfare Schemes for Miners,
Ministry of Labour, Iron Ore Mines Labour
Welfare Organisation, Panjim, 1978.

T-101
12

A note on the

15 year Perspective Plan

for

the Development of Goa, Daman & Diu, prepared by the Administrative Staff College, Hyderabad, on a consultancy paid for by the Goa Government.

For circulation among those interested in the Goa Dialogue and among people interested in these questions generally.

Introduction

In 1976-77, or thereabouts, the Goa Government of Mrs. S. Kakodkar invited consultants from the Administrative Staff College, Hyderabad, to prepare on a professional consultancy basis a long term plan for the development of Goa, Daman and Diu. The Staff College is one of the most prestigious management institutes in the country. The team of consultants from the College was headed by Mr. E. C. Maciel, who has since joined another organization in Bombay.

What emerged from the consultancy exercise is now known as the 15 year Perspective Plan for the development of Goa, Daman and Diu.

The plan, it is needless to say, was prepared without consulting leaders of opinion, leaders of different communities and associations and certainly, the Goan population at large.

The Goa Government of Mr. Rane has accepted the plan in toto, which minor modifications (these are not real changes, but merely increases in certain sector outlays).

So, for the next 15 years, Goa's development and yours may take the shape outlined by a bunch of non-Goans, who juggled statistics offered by out various departments, and wrote the report while sitting in one of the fanciest management institutes this country can boast of.

What follows is a summary of the Perspective Plan and other technical details. This summary is for your information. You are requested to read the entire document - there are two xeroxed copies in circulation among our circle (Government had decreed that the Plan Document should remain "restricted" in circulation. So much for what is said about our democracies).

The Perspective Plan's life is from 1978-1993.

This period will synchronize with the three 5 years plans of the Indian Government as follows:

1978-1983	Sixth Five Year Plan
1983-1988	Seventh Five Year Plan
1988-1993	Eight Five Year Plan

The objectives of the Perspective Plan are as follows:

- 1) To solve the problem of unemployment of both educated and uneducated in the territory in 10 years i.e. by the end of the Seventh Plan period (1978-1988).
 - 2) To double the State Domestic Products with an overall growth rate of 7% per year, so that the per capita income is also doubled from Rs.1270 to Rs.2540.
 - 3) There will be more emphasis on the development of the hitherto neglected, backward, inland talukas.
 - 4) Better land use and of the environment in the settlement of the Goan population.
 - 5) The plan greatly emphasizes conservation and ecological balance.
 - 6) Rural development.
 - 7) Special attention to poor and backward classes of the Goan population.
-

Silent features and quoted from the Document

- 1) This is a 15 year Perspective Plan, a long-range, long-term view of the Goan economy. The argument is that only in long term planning of this sort, can one foresee and accomodate for the minimization of various imbalances in the economy.
- 2) The approach followed in the preparation of the Perspective Plan is one based on "resource endowment" i.e. the resource potentialities available in the economy and the territory's needs and capabilities to harness them in future - a "management of resources" approach.
- 3) In the past fifteen years, the basis objective aimed at in the various developmental programmes were self-sufficiency in opportunities and raising the general standard of living of the people.
- 4) Both the objectives of increasing the agricultural income and the need for self-sufficiency in foodgrains can be achieved only if the irrigated areas to the net sown area in the territory is increased to at least 30-35% from the present 9.8%.
- 5) Mining cannot be an all - time asset. Precautions are to be taken sufficiently in advance to prepare for the day when the assets will no longer be available and when a large number of persons employed in this major industry would have to be shown alternative avenues of employment.

- 6) But this occupation - fishing - has reached a stage that it can no longer be carried on along traditional lines. It is difficult to tap the availability of marine resources to the maximum by depending upon the practice of fishing with non-mechanization and better and modern techniques of management.
- 7) A perspective plan can neither be definitive nor mandatory. It outlines major trends of development that are desired or expected in the long run, taking demographic, social and other factors into account. A short term plan (like the five year plans) is generally prepared without taking stock and accounting for the long term effects of the Outputs on the total system. Such a development leads to several imbalances which in the long run influence the economy negatively.
- 8) Between 1970-71 and 1975-76, the growth rate of the Goan economy was 8.4%. The per capita income went up to Rs.1224.94 from Rs.915.70 in 1970-71, Compared to the all Indian figure of Rs.695.
- 9) The population per bank office is 6,000 compared to the national average of 29000.
- 10) Population growth rate : 37% (national average : 25%)
Urban population growth rate : 125% (38% national average)
Influx of outsiders : 1.37 lakhs
- 11) The plan requires the following conditions for making Goa self-sufficient in food:
 - The net sown area must increase from 1,33,575 ha to 1,60,000 ha between 1978-1993.
 - Irrigated area must increase from 10,000 ha to 60 ha in the same period.
 - The growth rate in paddy cultivation should be 5% instead of 2% as at present.
 - The yield of paddy per ha should increase.

There are seven chapters, two statements on outlays, and four appendices. The Chapters are as follows:

1. Profile of the Economy: pp 1-21
2. Approach Issues and Objectives: pp 22-30
3. Macro-Economic Framework: pp 31-52
4. Sector-Wise Analysis and Proposals: pp 53-284

- 4.1 Agriculture pp 53-69
- 4.2 Animal Husbandry pp 70-80
- 4.3 Fisheries pp 81-93
- 4.4 Forestry pp 94-103
- 4.5 Industry pp 104-114
- 4.6 Mining pp 115-154
- 4.7 Tourism pp 155-181
- 4.8 Irrigation pp 182-192
- 4.9 Power pp 193-203
- 4.10 Transport and Communications pp 204-220
- 4.11 Education pp 221-238
- 4.12 Social Services pp 239-250
- 4.13 Rural Urban Development pp 251-264
- 4.14 Co-operation pp 265-275
- 4.15 Institutional Finance pp 276-284
- 5. Organizational Arrangements: pp 285-294
- 6. Financial Resources: pp 295-303
- 7. Plan Formulation, Implementation, Monitoring and Evaluation : pp 304-309

Statement 1: Sector-wise plan outlays for the Perspective Plan period at 1970-71 prices.

Statement 2: Detailed sector wise sixth plan outlays at current prices.

Appendix I: Population Projections (1978-1993)

Appendix II: Estimates of Urban and Rural Distribution (1978-1993)

Appendix III: Projections for Working Population in Goa, Daman and Diu (1978-1993)

Appendix IV: Estimation of Daman for Labour Force during the Perspective Plan period.

GOLDEN GOA THAT WAS
(From Marg special issue on Goa)

Golden Goa is the legendary name given to the paradisaal landscape on the western coast of India.

The beauty of nature, with the blue bays, creeks, and inlets of water lapping on the shores of wooden hills and valleys and at times kissing the long stretch of beaches, make a dramatic setting for the good life, and through the centuries waves of people from the mainland came and settled here and built up intimate cultures.

The Portuguese adventurers of the sixteenth century made Goa harbour the base for their ambition and to found a maritime Empire. With the gunboats came the little ships carrying churchmen, and soon under imperial orders, the local population was asked to seek the Christian faith.

Strange enough, a rich synthesis emerged in the building of churches, cathedrals, chapels and the incidental crafts of ivory and woodcarving, in the hands of Portuguese and Spanish master builders and the local artisans.

The resultant architecture was a Baroque style of unique tropical splendour, unmatched, in any other colonised part of the world.

The tiny strip adjacent to the coast and the main rivers, is as protected as it was isolated by the natural barrier of the Western Ghats and dense forest. Geographically, therefore it is a secluded country lying between two major cultural regions, the Marathi and Kanarese. The local language, Konkani, is not (as is often supposed) a sort of pidgen Marathi but a fully differentiated language derived from Sanskrit and the Prakrits on a line paralled with that of Marathi and Kanarese. Konkani has many portuguese, Arabic and Marathi additions nowadays but until recently the locality of birth according to not only district but village group could be ascertained from a person's local Konkani variant.

Some little ironies strikingly refute the stereotype image of Goans as facile exponents of westernisation. While the gastronomy of the region is not surprisingly among Indias most spectacular, what is much less appreciated is that Goa is a centre of Hindu pilgrimage, ancestral shrines drawing people from many parts of India. In fact, one of the sole remaining temples in India still dedicated to the worship of Brahma is in Goa, and possesses moreover one of the finest MURTI, idol of the South. Is it not a significant irony that the one voice which the millions throughout India love as the very voice of Mother India belongs to a woman who hails from Goa? How many of her admirers know that Lata Mangeshkar, greatest of the movie playback singers, bears the name of Sri Mangesa, most revered deity of Goa, in whose famous temple near Ponda, her family had given service for unnumbered generations? *** Excerpts culled out from the Marg Publications, Golden Goa, 1980.

GOLDEN GOA: My Foot!

The GOVARASHTRA (Goa), after 19 years of euphemistic liberation has been systematically sapped of it's riches and is fast heading towards a 'land of the Jackals'.

Goa today flooded with an influx of people from the neighbouring states, who, besides eating into the economic, and land resources of the Govarashtra, are threatening to devour the Goan 'ethos' culturally and socially as well.

Wide-spread phenomenon of "Educated Unemployment" of a large number of Goan youngsters; break neck speed in the exploitation of Goa's iron ore, manganese, and mineral resources by politically influential private mine owners/exporters; ruthless moving down of strategic and valuable forests by an aggressive and corrupt lobby of forest contractors systematic efforts to eliminate the traditional, rural-based self-employed cottage occupations like toddy tappers, ramponkars (Country boat fishermen), Carpenters, potters, artisans, dhangers and velips (Hill tribes) by introducing every mode of eliminating factors vis-a-vis their occupations, are some of the notorious achievements of the various governments that have ruled and rule Goa till today.

Despite 19 years of much trumpeted self rule, there are several hamlets in Goa which do not enjoy the benefit of potable water, electricity, medical services, transport, schools and proper roads and paths.

On the other hand, while the feverish private mining activity has turned out yester year petty shop-keepers and vegetable sellers into multi-millionaires, vast tracts of fertile green lands and habitations have been swamped by mining rejects rendering paddy and coconut culture impossible to thousands of agriculturists in Goa, with total impunity to the codified mining laws and regulations. At this hour buried under the heavy weights of dust as far as Goa and it's Government is concerned!

Horticulture like coconut, cashew, pineapple, chiku, papayas, plantations which would have been the only future for Goa are being monopolised by the rich multinationals and non-Goan businessman/politicians who have bought up large tracts of green land at Sanguem, Quepem, Canacona and Satari Talukas, at a throwaway prices. Similarly, a large percentage of hotels, tourist paraphernalia, business inlets and outlets are today monopolised by a large number of non-Goans, who in turn import non-Goan labour at marginal (starvation level) salaries and wages.

The few big size industries that gate crashed into Goa for the love of its cheap land soft loans, subsidies and other incentives (and not for their love of Goans) have donated Pollution to the various rivers and estuaries of Goa. Whether it be Zuari Agro Chemicals Madras Rubber Factory or Ciba Geigy or the various prawn processing plants scattered all over Goa. Their only benefit to Goa are the large number of slum type illegal hutments to house their non-Goan labour.

The various 3 star and 5 star hotels, "Tourist Resorts" and "Enclosures" built all over the Goan territory have not only rendered Goans aliens in their own homeland but they have turned out to be exclusive enclaves of epicurian affluence and vulgar entertainment with unsatiable appetite to consume the best produce of the Goan Society. While hundreds and thousands off genuine tourists are forced to spend their nights on foot paths, pavements and public gardens. Goan beaches, bus stands and railway station on the other hand, have been systematically turned into centres of nudism, drugging, filth and profligate prostitution all encouraged by the Governmental authorities under the clumsy banner of "Tourism Industry". Undaunted by universal failures like in Sri. Lanka, Phillippines and Kandala in India the existing Government is busy lobbying for an EPZ (Export Promotion Zone) to invite multinationale through the back door under the dubious slogan of 'employment for the local population'.

Besides carrying the yoke of the non-Goan bureaucrats and businessman the Goan masses are today saddled with a brood of young politicians who have formally joined the national mainstream in the realm of "corruption", "nepotism" and "political turn coatmanship". They are in league with the rich mine owners, liquor distillers, land lords, forest contractors, saw mill owners, cashew nut wholesalers big time transport operators, real estate and housing contractors, mechanised fishing boat owners and with the business community at large which are the de facto oppressors of Goans. Whereas, vast multitude of people are left today groping in darkness to find their constant friends and check mate their permanent enemies. In brief, every existing politician today stands potentially doomed by his faulutes - despite the tall publicity and face lift given to them by the Goan media.

Let me remind you and our fellow Goans that it won't be long before Goa is turned into another Sahara. The "desertification" process of Goan economy, minerals, land and forest resources, classical man power potential, and it's unique cultural ethos which began since 1961, has already yielded encouraging results for the die-hard enemies of Goa and Goans at large. What with nearly 40% non-Goans residing in Goa and a bunch of Goan vested interests to assert their predominance over us?

Will you let "The Pearl of the East", "GOLDEN GOA", "The Star of the East" to be converted into another dead meteor?

Think like the Goans feel,
Speak as the Goans do - Konkani,
Be as the Goans are - Socialists.

L E O

GOA - CONTACTS

(St John)

(A) SJMC Alumni

1. Dr Stacy S. Moraes (1964)
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 2. Sr Josephine Fernandez (BC-7)
Our Lady of Fatima
Convent
Valpoi - Saffari
Goa.
(Primary School Teacher)
 3. Sr Santana Godinho (BC-7)
Asilo 'Dr Rafael Pereira'
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(Home for the Aged)
- Both Nos 2 & 3
are of the Congregation
of Hand maids of Christ
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2. Christophen Fonseca

National Forum on Cakamaran

and Countryboat Fishermens Rights

Veisao

and Marine Wealth

Conseaulim - Salceke.

3. Mr David Menezes

President - Goa VHA ————— 1981

Cosma. Nafias Menezes Pte Ltd

Rua de ouren

Panjam

4. Mr P. L. Sharma

Secretary Goa VHA ————— 1981

C/o Red Cross

Panjam

5. Fr Desmond of
Redemptorist Fathers

199/A Alto Porvorim

Bande 2 - Goa - 403501

— in touch with a

Team of nurses

trained in St. Marthas

Hospital who are

involved with grass

root movement in

health and consentization

GOA

Resource

Name of Paper/Report

Source

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2. Mining - what is happening to the Workers
(A scholar talks to a mine worker). Lokayan (R-490)
3. Balaikuni (Home of Health) - an article CHA Convention Souvenir
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7. Follow up of Goa Dialogue Lokayan - Bulletin 4
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9. Perspectives for Social Freedom
10. Need for forums for Intellectual concerns } Citizens Committee for Civil Liberties and Human Rights, Goa.

"BOLA IKINI"

The Home of Health

DR. (MRS) M. COREIA ALFONSO

On the 15th April 1978, we had the blessing of Bolaikini—The Home of Good Health. The word "Bolaikini" means good health in Konkani. It was a dream come true after many years of thought and careful planning. It is now a centre of my scattered medical practice and also a place where we can launch out into the many social welfare schemes we would like to introduce in our villages.

Benaulum is a typical Indian Village located in South Goa having a population of 10,000. It lies on the west coast amidst swaying coconut palms. The people are mostly fisher-folk and carpenters.

The aims of Bolaikini are to inform and educate the people in public health and hygiene with a concern for human values and at the same time be a centre of medical aid which would be given free of cost to the deserving. The Catholic Hospital Association was approached in this regard for drugs and other assistance.

Working in rural areas does bring out problems quite different from those faced in urban practice. Basic problems like sanitation, hygiene, refuse disposal have to be dealt with by the doctor and a great deal of time is spent making people conscious of the importance of clean and healthy surroundings and personal hygiene as a means of ensuring good health. Amoebic dysentery, helminthiasis and malaria are great scourges with which we are confronted in our village practice.

This year we have placed great emphasis on child care and health and we have gone all out to invite mothers to bring their babies to the Clinic where they are weighed at each visit and advice given on infant care, feeding and inoculations against Diphtheria, Whooping Cough, Tetanus, and Polio BCG. The children commonly suffer from Helminthiasis and Calcium deficiency.

One of the great Socio-medical problems we

face here is chronic alcoholism. As South Goa is a large coconut growing area, the production of palm alcohol or "fenny" is a prosperous home industry and heavy addition to alcohol is fairly common. We at Bolaikini have tried to start going out to these cases to explain the evils of excessive drinking. A great deal of tact and patience is required in such cases and though we have not had any successful case so far it is certainly not due to lack of trying!

Besides being a medical centre, I have been trying to project Bolaikini as a social centre to deal with the various cases which are peculiar to village society. I have found quite a few problems do arise in the case of our young domestic women servants, who due to economic reasons and lack of education, are forced to seek work at a very early age. So when the Clinic is not in use, we have made the waiting room available for holding classes in Crochet, Embroidery and Tailoring which will be of benefit to these girls.

We do hope, to invite specialists in the field of Ophthalmology and early cancer detection to Bolaikini, which will certainly go a long way to meet the medical requirements of our Village, and the cases which require specialized care, will be referred to Centres in Margao or Panjim where they will get the necessary medical aid. We also will try to rehabilitate them as much as possible.

India is a land of villages and no less a person than Gandhiji opined that the future of India lay in her villages. The Janata Government at the Centre has rightly set about reorienting the priorities in planning economic development to shift the emphasis from the urban to rural sector. It is in this context that the importance of projects such as ours at Bolaikini has to be considered. We feel that in our own small way we have a vital role to play in the exciting task of nation-building.

1. 'Belaikini':
CHA Bonaulim, Goa.
2. RUSTIC
HM Tharim, Valpoi - 403506.
goa
3. National forum for catamarans
+ countryboat fishermen rights.
+ marine wealth
HM Can. Salim, Salcote
goa
4. President. goa VHA
Cosma Natal,
Menezes Art. Uol,
Rua de Ouran,
Panjim.
5. Sec. goa - VHA
VHA c/o Red Cross,
Panaji.
- 6.

Mr. M. Correia Afonso
Claude Alvares

Christopher Fonseca

Mr. David Menezes

Mr. P. L. Sharma.

A discussion paper

A PERSPECTIVE FOR SOCIAL FREEDOM

INTRODUCTION :

Among the many papers circulated and presented at the Western Zonal Civil Liberties Conference, Bombay, Oct. 19-21, 1980, was one on " The Many Faces of Authoritarianism ".

As attempts had been made to circulate this paper in advance of the Conference itself, to enable participants to study it at leisure, so at the Conference proper the presentation took the form of a brief summary, a re-statement of the purpose, and a further attempt to extend and deepen its position.

This paper, now (A) records that presentation, (B) develops a perspective for social freedom as a continuation of and a counter-point to the many faces of authoritarianism.

A - THE PRESENTATION:

I - Summary: The discussion paper on " The Many Faces of Authoritarianism "

- a - argues that authoritarianism does not exist in the sphere of Politics only but also in other social spheres. It is equally necessary to study this phenomenon in all spheres for its manifestations are inter-linked;
- b - itself takes up five such spheres for examination: Social, Cultural, Religious, Economic and Political;
- c - studies the phenomenon of authoritarianism in each of these spheres both subjectively i.e. from the point of view of the individual e.g. attitude and objectively i.e. from the point of view of the social milieu e.g. social structures;
- d - also studies it in depth i.e. in space and time, or, if one prefers, as a process and as presently manifest. Authoritarianism is studied both as a concrete reality and in its historical development. For this purpose a distinction is made between Authoritarianism and Authority. The latter is seen to be the 'historical truth' of authoritarianism i.e. the source of its origin and of its continued persistence. Authoritarianism is seen as 'corrupt authority'.

The above constitutes the main argument/thesis of the Paper. The rest is by way of examples, illustrations, quotations, etc. to explain and bring out the main thesis for the purpose of establishing a prima facie case so that there can be further enquiry into the matter.

II- Purpose: Specifically what is the reason why the Paper takes up the question of Authoritarianism in the way it does ?

- It does not take up the question to study it merely academically - though this too is done;
- It does not take up this question to merely describe the phenomenon - though this too is important and is attempted;
- It does not take up this question merely to interpret i.e. to comprehend the phenomenon of authoritarianism - though this too is essential as a starting-point.

It takes up this question of authoritarianism -

- as a necessary and essential part of the struggle against authoritarianism;
- so that the struggle is carried on more effectively and efficiently;
- to do away fully and finally with authoritarianism as a dominant aspect of social life for all time to come i.e. to ensure the triumph of "freedom", social freedom, over authoritarianism for the foreseeable future !

In order to achieve this it is necessary not only to grasp the reality of authoritarianism at the intellectual level but also to pose concrete steps for its eradication. This is what we propose to undertake here.

III- Counter-point:

- a) Social Freedom in the modern period must mean the exercise of rights. The rights to hold, express and pursue as individuals, groups, sections, classes, societies their respective view-points keeping in mind only the historical development of human kind upto the present time.
- b) This can be done with benefit we believe only if the following principles are widely accepted:
 - as regards Attitude - the principle of the one-ness of humankind;
 - as regards Social Structures - the principle of expansion and deepening i.e. the drawing in of more and more people at all levels - from mere participation, through active execution, to decision-making and implementation -, and over widening of interests to cover the whole range of human activities for any given individual, group, section, class or society.

More specifically, in this country we suggest greater attention to and emphasis on :

- the principle of social equality in the social sphere;
- the principle of People's Culture in the cultural sphere;
- the principle of the sanctity of individual belief in the religious sphere;
- the principle of the collective guarantee of basic human needs e.g. food, shelter, clothing, education and health in the economic sphere, and
- the principle of competence and ability in the political sphere.

(It is these points that we will elaborate upon in the second half of this Paper)

- IV - Concluding Remarks: The point is that in this period as never before authoritarianism pervades every dimension of collective life, of social human relationships, albeit in varying degrees. This total pervasion threatens to utterly destroy all the freedoms that humankind has won through centuries of struggle. In other words, the authoritarian form of social relations acts as fetters on the further development and progress of humankind. The choice then is between authoritarianism and destruction or freedom and survival. The very practice of the art of the latter leads to the diminution and ultimate elimination of the former.

B - THE PERSPECTIVE.

- I - Attitude: Looked at from the point of view of the subjective i.e. from that of the individual, it is the type of attitude that one holds vis-a-vis other human beings that is the raw material, the plasma, which under certain given conditions e.g. with power as the ability to condition and shape the lives of others, gives rise to authoritarianism.

Broadly speaking such attitudes can be classified as follows:

- a - The attitude of absolute uniqueness. Such an attitude divides the world into 'I' and 'them', into 'me' and 'others'. It is reflected in such sayings as 'Hell is other people'. Historically it is to be seen in messiahs, prophets, mystics, absolute monarchs, 'great leaders', dictators, monopolists-of-truth i.e. know-it-alls, self-righteous, confirmed rebels, etc.

Such an attitude sees the 'I' as distinct from all other human beings in absolute terms which means that it is either more or less human than all other human beings. Either way it encourages the rise of authoritarianism - in the former case the 'I' tends to authoritarianism being super-human, in the latter the 'other' tends to authoritarianism the 'I' being sub-human.

- b - The attitude of absolute sectarian uniqueness. Such an attitude replaces the 'I' of the above by 'We'. It divides the world of human beings into 'we' and 'they'. It is reflected in such sayings as "We are the chosen people", "We are the protectors of democracy", "We must uplift the masses" and in such phrases as 'the white man's burden', 'the life-giving message', etc. Historically this attitude has been manifest in communalism, elitism, national jingoism, male chauvinism, brahminism, oligarchism, intellectualism, etc. At present it is to be observed most clearly in politicians who believe that it is they and only they who 'run' the country and in 'captains' of industry and finance who are convinced that it is they and only they who bring about progress. It is also to be observed among intellectuals, scientists, neoliterates, nouveau riche, etc. Of course in all these cases the underlying attitude takes a variety of form and expression and it is necessary that all these be distinguished and separately understood.

But there is another type of attitude possible that is the raw material, the plasma, which under the same condition of power gives rise to Social Freedom and not to authoritarianism.

Such an attitude believes in the fundamental oneness of human-kind even as it recognises and insists on individual differences. In fact it holds that individual differences are at all possible precisely because there is an underlying commonality. If this was not so there could not even be recognition as no such recognition is at all possible between absolutely unique beings.

This attitude sees all history as the history of the human race and common men and women as the creators of that history. It sees every individual human experience as a validly true experience and 'objective truth' as the pattern woven by the intermingling of these various subjective truths. It believes that every individual can and in fact does participate in this 'objective truth' and therefore can come to comprehend and grasp it. It is highly critical of any opinion that tends

to make 'objective truth' the preserve, monopoly, prerogative, of any individual, group, sect, race, class, society, or section less than that of all human-kind, past, present and future.

It claims that entire history has been the gradual evolution of this view. In the political sphere it points to the struggles for democracy, in the economic sphere it points to those for socialism, in the religious sphere it points to the demand for the right to individual beliefs, in the cultural sphere it refers to the struggle for individual expression and in the social sphere to that for personal independence.

It argues that all education, science, communication, social organisation, etc. would be meaningless if not well-nigh impossible, if there was not a deep underlying commonality between human beings. In fact it states that authoritarianism itself would be impossible if there was not a common-ness between the dominating and the dominated, the exploiter and the exploited, the oppressor and the oppressed.

Within this context then it sees authoritarianism as an inadequacy, a misconception, a subjectivity, a self-alienation and therefore destructive. It sees authoritarianism as a mistaking of the part, of the individual or sect, for the whole. It sees authoritarianism, therefore, as resulting from ignorance, pettiness and trivialisation of human potentiality.

In accordance with its principle that every experience has a certain validity, the attitude that leads to Social Freedom sees in the experiences and lives of authoritarians like Napoleon, Hitler, Mussolini, the Shah of Iran, Stalin, important lessons for others who would follow an authoritarian path and in the lives and experiences of the victims of these, lessons of significance for those who still retain an authoritarian like attitude and even sometimes irresponsibly express themselves in favour of authoritarianism.

Such an attitude also recognises that while attitudes may give rise to social structures, it is also true that social structures themselves strengthen, induce, perpetuate attitudes. It is understandable therefore that in a society in which authoritarian structures predominate the greater majority of people should take such forms as the only possible ones of human relationships. It is only through the study of the historical process i.e. the study of the experience of humankind, that it is at all possible even to visualise structures other than those that are dominant at any particular period of time. But the meaningful study of history itself presupposes the acceptance of the possibility that the experiences of others have some relevance to oneself.

- II- **SOCIAL STRUCTURES:** It is clear that the social structures necessary to express, concretise and perpetuate such an attitude for social freedom must be radically different from those of authoritarianism. We suggest that social structures for Social Freedom must have the following characteristics :

- a - They must be self-expanding: (i) drawing in more and more people, (ii) extending themselves to embrace an ever widening range of human activities.

This is in keeping with an attitude that credits every human being with a certain insight into the truth and every human experience with a certain validity.

- b - They must be self-deepening: (i) permitting and in fact encouraging people to deepen their commitment from passive participation, through execution, to decision-making and implementation, (ii) probing the most fundamental experiences both as they are to be found at the present time and as they are to be discovered in humankind's earliest experience.

Two points need to be noted here :

- (i) There is a relationship between the expansion of experiences and their deepening, one giving rise to the other. At the same time this is not a necessary connection as can be seen in existing cases of extreme and, it may be said, 'over'-specialisation.
- (ii) Even with these two characteristics a fundamental break has been made with authoritarian structures. These latter tend to ever narrow themselves both regarding interest as well as in excluding others. For instance they make birth a factor of admittance e.g. brahminism, or certain material requirements e.g. money, degrees, or even colour and sex e.g. racism, male chauvinism. In the modern period it is linkage with a geographical area that may give rise to such exclusiveness e.g. national jingoism. This is not to say that all these are equally authoritarian, but the test must be in the tendency of existing structures to open out or to narrow down.

History clearly shows the tendency for the opening out of and increasing complexity of social structures. Authoritarianism seeks their narrowing down and simplification. But people themselves make history and if they have not learnt its lessons they are condemned to repeat it. Hence in the present period the prospect for authoritarianism is a very real prospect. Perhaps so real that it may be more realistic to permit them to learn through their real experience than to expect them to learn through deriving the lessons of history. Such a position is itself an indicator of the extent to which the lives of common people have been impregnated by authoritarian structures.

We are now in a better position to apply the above general observations which we believe are true irrespective of time and place, relatively speaking, to the specific conditions prevailing in this country. In doing this we will attempt to take up each of our five spheres of interest for independent examination. We are aware that they are inter-related, but we also believe that at least for the purposes of analysis and elaboration they can be dealt with separately i.e. there has been uneven development between them. This means that in this context they can be dealt with individually and specifically and in fact this is exactly what needs to be done.

I - IN THE SOCIAL SPHERE - THE NEED FOR SOCIAL EQUALITY.

If we examine the social conditions prevailing in this country we note that minimum impact has been made by the concept of Equality when applied to existing social structures. Legally and politically at least some tribute has been paid to this concept e.g. embodiment of this principle in the Constitution, the principle of one adult, one vote. True this is not enough. True even that it is sometimes, if not most often, used as a cover up

to perpetuate inequality but the fact remains that it has been given objective validity and this enables those concerned to the more easily point out its inadequacies and its abuses.

There has not even been such objective validation of this principle in the social sphere. It has been taken for granted that its politico-legal embodiment suffices. How terribly inadequate this has been - granting good intentions - can be seen in the fact that in giving 'legal' protection to scheduled castes and tribes, their social inequality has been structurally perpetuated and politicians playing on caste feelings. This has become so common a feature that when the composition of any body is announced the first thing one looks for is its caste composition.

Is it at all surprising then that our society is reft by caste, class, communal, regional, sex differences? Indeed it would have been very surprising if this was not the case seeing that little or no structural changes have been made towards social equality.

In keeping with our general approach we believe that as a starting point there must be both a change in attitude and a change in social structures.

And we believe that the basis for a start has already been laid. The political frame-work of this country unites the people as political beings. If this unity is given social currency a step towards social equality will have been taken. In other words we are suggesting a re-construction of society on the basis of citizens'ip.

The modern concept of 'Citizen' precludes differences on the basis of caste, class, sex, race, region, whatever. Its concomitant is that any one who practises these to that extent deprecates and foregoes one's claims to citizenship and to whatever benefits one may derive from the same. In brief, in their social roles individuals should be judged by how close they approximate to the full concept of citizenship. This means that the attitude when perusing lists of 'prominent citizens' should not be, as at present, to look for their caste, communal or other affiliations, but rather to examine how far in their social lives they have indeed practised citizenship. Looked at from this point of view an entire list may be composed of the members of one community and yet it would not at all be rightly called communal for every one of the individuals on it may actually practise citizenship in their social dealings.

It will immediately be seen that no one merely to give a list a broad-based appearance will be able to take advantage of his caste or community as at present to get inclusion in it.

Once this way of looking at things is accepted it will also be seen that a whole new range of possibilities opens out. For instance a standard form of address 'Citizen', could be adopted; citizen organisations around a whole range of activities could be started; the focus of social studies could be the degree to which individuals, groups, sections, classes practised the principles of citizenship. Above all public figures, moulders of public opinion, media etc. could be judged according to whether they were 'good' citizens or 'bad' citizens.

One wonders how the present makers of public opinion would fare if such a criteria were to be applied to them.

Let us see what happens when we apply our proposed criteria to concrete situations. For instance when we hear of a farmers' agitation we react to it depending on our degree of sympathy/antipathy with/to farmers. Even when we hear that they have been tear-gassed or arrested. How many of us, when the latter happens, are concerned with the question of whether their citizenship rights were infringed or not? This is brought out even more sharply in the case of deaths in encounters. A headline reading: Police kill Naxalite in Encounter' leaves us cold. Oh Naxalite, we say, probably he deserved it. Haven't we forgotten that he is a citizen?

The point we are trying to make here is that we tend to confuse economic, political activities with social ones. Farmers as farmers are engaged in an economic activity. When they protest for their rights they are protesting as a social section, they are like any other social section, students, teachers, government employees, industrialists, workers, whatever. The fact that what unites them is their common economic activity should not blind us to the fact that while protesting they are no more engaged in that economic activity but in a social one. THEY ARE NO MORE FARMERS BUT CITIZENS WHO HAPPEN TO BE ENGAGED IN FARMING ACTIVITY FOR THEIR LIVELIHOOD. Therefore, any breach of their citizenship rights is a matter of concern to all citizens.

If it is held that farmers, or any other section for that matter, in exercising its citizenship rights e.g. the right of association, the right of protest, of dissent, is engaged in anti-social activity and has hence forfeited its right to citizenship then it has to be conceded that only ruling politicians are citizens and others non-citizens. (And that too only as long as they are ruling as can be seen by the activities of Congress (I) members during the Janata regime).

Many will say that this in fact is the position in practice. The point is a) do the majority clearly recognise this? b) Do they wish that it continue to be so in the future?

We suggest that none but the most foolhardy of ruling political sections will dare to state the position as in fact it is. Even if our proposition that the need of the time is Social Equality on the basis of citizenship - the only basis that unites the people of this country on an equal footing - has no other result than to make clear to one and all the position as it is, it will have fulfilled a great service.

II- IN THE CULTURAL SPHERE - THE NEED FOR A PEOPLE'S CULTURE:

There are, broadly speaking, two current views about culture. One holds that culture is the activity of the few, writers, artists, intellectuals i.e. the elite, the 'cultured' and all others must to the best of their ability imitate, adopt, acquire this culture, the rest generally being taken to be 'uncultured'. An extension of this view is to be seen in such activity as 'taking culture to the masses' most manifest in 'progressive' theatre, street-plays, etc.

The other view is that culture actually springs from the activity of the masses and it is the forms of expression developed by the masses that constitutes true culture. According to this view, the expression by individual writers, artists and others is nothing but the formal, specific concretisation of this 'mass culture'. However, once so formalised it is accessible only to a section of the people, the privileged, who then stylise and ritualise it to the point where it is unrecognisable by the

people as their own product. At this point it begins to dominate them and they have to bear it as a burden, it becomes oppressive. As a result the people become culturally passive and begin to imitate where once they were creative. Thus the culturally exploitative system is itself perpetuated. The 'Few' now determine how the many shall express themselves, if at all; what forms they will use; what materials, and whatever.

This development is to be seen most clearly in the so-called developed countries, where, as a reverse process, a counter-culture is developing. Both the utter sterility of western culture and the weirdness of the counterculture should be warning signs to us to initiate adequate steps before it is too late.

The relationship between a sterile culture and authoritarian trends can be historically seen when one considers the tinsel grandeurs of the Court of Louis XVI before the French Revolution, the Tsar's Court prior to the Russian Revolution, the support given by the elite of Germany to the house painter Hitler, etc. In our own country the Government is certainly not averse to patronising the arts. In such a situation to what extent can the arts reflect reality?

Accordingly we support and intensify the call for a 'People's Culture'. By this we mean due recognition of and equal opportunity for the flourishing of all forms of self-expression regardless of mode and material. In other words we want to witness a cultural explosion.

Having said the above, we really have said little. The point is that a great majority of the people have lost all ability to express themselves. The persistent authoritarianism practised in the other spheres of life coupled with the domination by the 'cultured' in this sphere has rendered them expressionless e.g. 'Aakrosh'.

The problem then is how to render 'dumb' people expressionful. Merely taking 'culture' to the masses can only prove counter-productive for the in-built disparity will convince them that they themselves can never be 'cultured'. Of course, all the time they are ... even dumbness is a form of expression. Once again refer to 'Aakrosh'. The point here is that it is but one of a million forms of human expression and making it the only form is to that extent a de-humanisation, a trivialisation of human potentiality, a sterility.

In this context we suggest the following for a start :

- a - the creation of a congenial environment: (i) due recognition of and (ii) encouragement to all forms of self-expression, regardless of mode and material - be it in mud or be it in bronze, be it crude or refined;
- b - analysis and exchange of information on as wide a scale as possible on how works of art come into being. It would surely help a lot to know that genuine artists, writers, intellectuals rarely have a 'good' time, they are themselves plagued by self-doubts, fears, depressions and what have you. The public all too often see only the finished product and all too little know of the sweat and blood, tears and toil that have gone into it. If they knew this they would realise too, those who have the desire for it, that with equal pains they could be equally creative, if not more so.

Doubters should not fear that the disclosure of human pains would put people off from creative activity. What puts them off is the belief that geniuses, artists, creative writers, et al are born not made. What puts them off is the belief, too often realised in an elitist world, that despite all their pains they can never be truly creative to the point of winning the recognition of their fellow human beings. And only a fool or a fraud would want any other sort of creativity.

- c - developing latent artistic talents by teaching through demonstration. If artists and writers and others of that genre could work in public places, instead of the seclusion of their studios, one wonders what the effect would be. We are reminded of the first rule in a book of photography: "Never show your mistakes". Such a rule could have been thought of only in a highly competitive, elitist society that takes itself to have come upon this earth as perfect. It makes nonsense of the saying that it is human to err.

These are offered only in the nature of suggestions. They are neither complete in themselves nor comprehensive in their totality.

However before we move on, let us attend to one more fear. If every one participates in creative self-expression will not standards decline? Sure they may seem to for a while - but surely that is the best way of ensuring the best standards for the longest possible time? What standard is it that sees only itself? That takes itself for granted? That is afraid of any challenge? And after all who should set the standards of culture? Those who have never participated in active cultural activity or those who buy the best seats, the largest and most sophisticated T.V. screens and radio sets or build the air-conditioned auditoriums that are inaugurated by the most ignorant and truly uncultured and uncouth politicians?

III- IN THE RELIGIOUS SPHERE - THE NEED FOR SANCTITY OF INDIVIDUAL BELIEF.

One of the most universally held principles in the modern days is that of the sacredness of the individual. This belief is taken to such an extreme in the west that whenever mention of freedom is made, it appears that one of the constraints to such freedom is the regulation of society. Hence the problem is often posed as Society v/s Individual as though these two entities were necessarily antithetical.

With all that, few, either in the west or the east seem to be particularly concerned with what the individual sees as most sacred to himself/herself namely, his/her inmost beliefs and aspirations.

The religious sphere of humankind deals with a space-time dimension other than that which is the normal basis for its activity. Generally speaking humankind is concerned with the here and now. In its religious i.e. spiritual activity it is primarily concerned with the hereafter and beyond.

Looked at from the point of view of the subjective, religious activity appeals to the inmost human beliefs and aspirations. It deals not with the possible but with the desirable. It is the source and the repository of values.

Let us take an example. Human beings see instances of injustice all around them. In their first encounter, they may not even be aware that the instances that confront them are instances of injustice. They are just instances that happen. But when humankind begins to develop a notion of justice, then the instances come to be recognised for what they are. Now what is the use of a notion of justice if it cannot be implemented? So the structures for the implementation of justice are gradually developed but the development of the notion generally takes place faster than the structures and this discrepancy is seen as 'injustice'. When the notion has developed to such an extent that all instances of injustice offend, the need arises for the postulation of a space-time dimension that will correct these instances of injustice so that Justice will triumph. This is done in various ways by various religious but always and necessarily in a space-time dimension other than the one in which we normally operate.

In other words in religion we deal with a world perfect in our conception in which all the 'evils' that corrupt this world will either no more exist, or they will have a well-defined place - usually meant for our enemies, never for ourselves.

Clearly there is a relationship between how we see this world and how we see a world as we would want it to be, so also there is a counter-relationship between the world as we would want it to be and our relationships in this world e.g. our behaviour.

It is an historical fact that in the past relatively few and that too to varying degrees, either had the inclination, or the time and energy to worry about the world as it should be. Most were fighting for survival in the world as it was. But now that position has drastically changed. Humankind has the wherewithal i.e. the productive capacity to meet the material requirements of physical survival for every man, woman and child. That this is not done is precisely due to the manner in which men and women view themselves both in the present and the future.

For instance why worry about the future if the present is just as we want it to be? Why worry about ecology and environment if the present moment is all that counts?

On the other hand there are those who are only worried about the future and are least concerned about the present. They have inevitably to rely on the services of others, e.g. god, the great leader, geniuses, prophets or whatever to make that future come true for them.

However more and more are coming to realise, surely and certainly, that it is not enough to worry about the immediate but it also necessary to think about the future, if for no other reason than to ensure that their present activity does not go waste. This is again most sharply seen in the west where many are calling for a return to spirituality i.e. for a consideration of humankind on a plane transcendent to the presently existing space-time one.

But now we face a new problem. Even while some men were being concerned about the transcendental or spiritual plane, institutions were being developed in the here and now, originally to retain and develop those insights but which in course of time gave up the unequal struggle and were content to remain

and flourish very much in the here and now. Physically these are the churches, the temples, the mosques, the synagogues, whatever. At another level there is the hierarchy of the priesthood and mullahs and swamis and whatever. At yet another level there is the body of rites, dogmas, customs, traditions, whatever. The result is that according to standard belief the entire hereafter and beyond has been entirely monopolised by the cartel of existing religious doctrines and beliefs.

- This is clearly ridiculous. The future is not anyone's to have and to hold. If a few could visualise it in the past with some degree of validity, at least the population explosion of the present century should have blown the premises of such perceptions beyond redemption. There are at present over four thousand million human beings inhabiting this planet with 'n' number of aspirations, many of them contradictory and conflicting, in the course of a life-time. To expect that a few hundred creeds, leave alone 'the one true creed', most of them developed hundreds of years ago under totally different conditions, are sufficient to encompass all these aspirations is to be naive beyond belief !

In such a situation the only sensible thing to do is to leave every other human being to his/her aspiration and belief.

So we suggest that society should treat religious institutions as any other social association and membership to the former should be deemed as significant as membership to the latter.

It is, for instance, surprising to note the emphasis paid to religion in secular India. Official forms invariably contain a column for religion as though for social purposes belonging to a religious faith had either more or less importance than belonging to a golf club. In fact in a secular country the latter should be deemed to be of greater importance for only a privileged few can belong to golf clubs. Then again when the census is taken the population-wise figures of various religious faiths are recorded. To what purpose ? And finally, it appears that in secular India only established religions are recognised. One wonders what status, if any, an atheist has in this secular country.

The shallowness of our secularism in practice is seen when the fate of members of minority communities teaching in minority institutions is considered. In the name of minority rights, ordinary citizens are debarred from the rights that other ordinary citizens enjoy, such as they are. Minority Rights are not for the minorities but for the institutions of the minorities and for the representatives of those institutions. Under cover of protection of minorities, what really takes place is exploitation of the minorities and in fact they are turned into second-class citizens.

Such contradictions will be inevitable every time we try to institutionalise aspirations.

IV - IN THE SPHERE OF ECONOMICS - THE NEED FOR COLLECTIVE GUARANTEE OF INDIVIDUAL MATERIAL NEEDS.

Believe it or not to-day's world is a surplus world. Undoubtedly in a country like India where huge percentages of a huge population barely manage to survive at subsistence levels, are ill-housed and ill-clothed, have little or no education and suffer from chronic ill-health, to hold such a belief is difficult. But reference to the relevant authorities and a little simple arithmetic will convince anyone that it is a
...12.

surplus world in which we live, at least as far as material human needs are concerned.

If never before in history have we seen such levels of productivity, it is also true that never before have we seen such levels of waste. Never before has so much time and energy in terms of human effort gone into the production of weapons of destruction of every shape and size and kind. Only a society with over-surplus could indulge in such wastefulness.

But, one may object, what benefit India if the world is surplus when so many in this country are deficient? There is a lesson to be learnt, a benefit to be gained albeit not in immediate material terms and that is that it may not be so very important to survive after all, materially, if due attention is not paid to the manner of survival. What worth survival if it then become the source of destruction? And there is but little doubt that western society, be it capitalist or communist, is on the verge of self-destruction. And, further, according to some the reason for this is nothing but the very success of its programme for meeting the material needs of its members.

Of course our sages had in the past warned us that man did not live by bread alone. But it is for the first time in history that the truth of what they taught is being witnessed in practice on such a large scale.

Our own history has shown us and continues to show us that our material needs must be met so that we can grow and develop. But western history also shows us and will continuously show us that having granted this it is necessary to make a qualification. The material needs of human beings must be met, true, but at the same time other human needs cannot be neglected.

What in effect does this mean? For an individual it means that while it is essential for one to look after one's material needs, one must also ensure that one has time and energy to devote to other necessary human functions. For a society it means that not only the people who meet its economic requirements are to be regarded as its productive members, as is all too often taken for granted in present-day society, but they also essentially contribute who only stand and stare!

If this is true, that it takes all kinds to contribute to the welfare of a society and that such contributions are complementary and not necessarily competitive and hence cannot all be reduced to one common denominator, cash, then it must follow that any society must work out ways and means to ensure that the material needs of those not engaged in material production must be met by society itself. Failure to see the problem in this manner led western society to its present state of permanent crises, seeing it in this manner, albeit inadequately, enabled Indian society to survive for almost 3,000 years, if not more.

This means that in its own interests and even in the long term interests of its producers of material needs i.e. its spinners of money, society cannot permit them alone to define its nature. But if the other sections are to participate in the definition in a meaningful manner, their material needs have to be guaranteed. Else will they themselves not be forced to forego their own activities howsoever essential in order to merely survive? After all this is precisely what happened

in the west, is it not ? There every human function has come to be measured in terms of cash be it then dollars or pounds, francs or marks. And once currency is devalued so also is human life ! Most are agreed that probably the one thing that the world has too much of in the modern period, often said to be the height of civilisation, is people !!

But, some one may object, if their material needs are guaranteed to them will it not make people lazy ? Quite so. Undoubtedly in the beginning and for a short time, many who have been conditioned to think that man lives for bread alone will take it easy when that bread is easily forthcoming. But these will be the exceptions and that too for the transition period, and one cannot ever entirely rule out the exceptions.

However to think that they will be the rule and not the exception is to again fall into the same trap that human beings work only for bread. If so why the deuce are people in the west still continuing production when, according to reports, they have lakes of milk and mountains of butter and cheese ? Why the dickens are so many so occupied with developing weapons of mass destruction that will eventually wipe out the very bread that they have so laboriously produced ?

The point is that human beings labour, yes. They labour for bread, yes. But that they labour only for bread, no. Human beings have many types of needs, that class called material needs represent only one type out of many. All these types are equally important though they may have varying degrees of importance for different individuals. Nonetheless societies have to take into account all these types and so organise themselves that there is adequate scope for all these needs to be met. Else those societies will be skewed and ultimately collapse. In to-day's world in which there is sufficient scope for material needs to be met, society must release its productive forces in other directions.

What practical application has all this for our country ? It means that :

- the rich and affluent should be made directly responsible to ensure that every man, woman and child is adequately fed, housed, clothed, healthy and educated with no demand made on the recipient. The richer and more affluent bearing the greater responsibility;
- that in any social activity, money should be at a discount. Credit should accrue in terms of active contribution, labour, the least credit going to such contribution in terms of money, which is after all past labour, dead labour;
- it means that producers should have precedence over consumers;
- it means that value will have to be reckoned in terms of the functionality of the product and its service to society and not in terms of what is known as present market value - which can easily be manipulated. In such a set-up who think you will spend time and energy in developing weapons of destruction ? Only the truly idle can spend time on such dangerous toys.
- Above all it means that the problem does not lie with the economic system adopted, whether it be capitalism or communism, but indeed in whether material needs are seen as the primary needs of human beings or as only one type of such primary needs.

V - IN THE POLITICAL SPHERE - THE NEED FOR
COMPETENCE AND ABILITY.

In the present period humankind is divided into political societies, that is societies are organised fundamentally on political lines e.g. nation-states. And individuals are political beings. 'I am, therefore, I am a political being'. The former proposition means, as has already been stated in 'The Many Faces of Authoritarianism', that the most fundamental form of authoritarianism in the modern period is that of political authoritarianism. The latter proposition means that though, when individuals come into this world they enter it as political beings e.g. whether they are legitimate or illegitimate, even whether this distinction is at all recognised, yet if they are not to remain merely political beings all their lives, at some point they must be able to say, 'I am a political being, therefore, I am'.

This was not always so. History is replete with instances when societies were organised on other than political considerations e.g. on religious lines as for instance Ancient Egypt and the Holy Roman Empire; on division of labour, as for instance Slave Society and Caste Society; on relationship to land, for instance Feudal Society; on relationship of individual to society, for instance Capitalist Society of the 19th Century.

This means two things: i) It is possible to have the organisation of societies on other than on merely political basis. ii) It is possible for human beings to be other than mere political creatures. These itself have two further implications: i) It is possible for a society to have different social structures at the same time to deal with its different aspects e.g. social equality combined with political authoritarianism as for instance in present-day western societies, or collective guarantee of material needs combined with political authoritarianism as in China and, perhaps, Russia. ii) Hence the first principle for any adequate social perspective for the present period cannot confine itself merely to the consideration of just one or two aspects of a society but must take into account as many aspects as there are historical experiences and the relationship of the individual to each and every one of these.

Else, as has happened in the past, re-structuring of inadequate social structures in one sphere will merely result in the appearance of the same structures in another e.g. the Communist Revolution in Russia which did away with the authoritarian regime of the Tsar, primarily a social authoritarianism, and replaced it with that of Stalin, a political authoritarianism.

Presently the position in this country can be said to be as follows :

- the people of this country are constituted into a society on political lines e.g. nation-state, the Constitution, the ultimate authority of Government in all its functions i.e. Executive, Legislative and Judiciary. It was said of the British Parliament that it could do anything but make a man into a woman and a woman into a man. It can said of the government of this country, on the actual basis of experience, that it can convert normal, healthy, reproductive human beings into impotent, sterile creatures. The point is whether we are human beings or not, even in our most

private parts, physical or mental (perfectly sane men can be forcibly locked up in lunatic asylums, mad-houses), emotional or spiritual, (Freedom of Religion Bill) is not so much a matter of genetics, as some have it, or of psychology, as others do, or even of anthropology, philosophy or logic or whatever, but of a political decision embodied in a legislation. (Those who are innocent enough to question this should talk to the victims of forced sterilisation, read books like 'One flew over the Cuckoo's Nest' and 'Catch-22', meet 'stateless persons', etc.)

- While this is the fact, the form it takes is that all this is done with common consent i.e. in a democratic manner meaning thereby the rule of the majority. The implication being that if it is done with the consent of the majority anything goes. There are two points here: i) The theoretical question of whether a political majority, emphasis on the word political, can meaningfully decide on each and every aspect of social life, not to mention individual life; ii) the practical question of whether adequate structures have been established to meaningfully determine the will of the majority on all issues that are at present deemed to be outside the sphere of politics generally understood.

In the absence of (ii) what is to prevent those capturing political power determining the lives of crores of people and claiming that they do it in the name of the majority? And in fact is this not precisely what is happening? Political parties, as political parties, come into power on the basis of professed aims and objectives, manifestos, and then once in power proceed gaily to carry out all aims and objectives but the stated ones, except perhaps incidentally. In no other sphere of social organisation be it sports clubs, associations, societies, and least of all in corporate bodies do we tolerate such nonsense. But we appear content to do so in our political organisation which is the most fundamental of all to us.

Now why does all this happen? We suggest for two main reasons:

- i) Because of the uneven development of the perception of various individuals, groups, sections, classes, etc. of the reality, due to their mainly subjective historical experiences;
- ii) Because of the inevitable lag between the deeper processes of history as they are working out and will make themselves manifest in the future and their immediate manifestation in the here and now.

From the point of view of the subjective, we suggest, inter alia, two more reasons: i) Choice i.e. they do not see the political reality as the priority e.g. the starving man wants bread not politics; the emotionally unstable man wants psychological relief not freedom; the spiritually-alienated man wants his dreams and his utopias - and he does not want to have to work for them; the sexually starved man wants sexual liberation, what care they for your politics? So also the money-maker wants security; the intellectual wants his games and the student wants his fun. (So just how smart were we when we said that political organisation was the most fundamental of all to us?)

- (ii) Ignorance i.e. there may be many who see it the way we do but do not know what to do about it, or if doing do not know how to make that doing the more effective and efficient.

It is primarily with (ii) that we identify and who constitute our main concern. To the extent that our reading of the historical process has been accurate, the process itself will educate those who have made the choices. Ourselves ignorant, we can but work with those who broadly see the matter as we do and see the matter as we do and seek to bring about a common experience as a starting-point to making our intervention in History, deeper, wider, efficient and effective.

To them we ask: How about demanding competence and ability in our politicians ?

Surely if we do this in terms of their self-stated aims and objectives, in their manifestos, election promises and assurances given in times of crisis, we will a) show up the present incompetents and futilities, b) get them replaced by more competent and able people who will have to see, c) that the problem is not in the personalities but in the structures.

Surely also we will be able to enlist many from (i) to our endeavour for regardless of what they think about politics they will be with us on the question of competence and ability. Is this after all not what they demand from their suppliers of bread, that they supply it regularly; from their psychologists; from their Board of Directors; even from their spiritual gurus - that they guarantee that their system works?

Surely also we will thus be making a step towards bridging the lag mentioned above and also bringing about a certain evenness of historical experience to wrinkle out the unevenness.

And finally, the best part, in demanding competence and ability in our politicians, we will be demanding the same of ourselves in our political activity and therefore tend to be relatively less ignorant at the end of the process than we were at the beginning.

Here we have to mention that when we first casually referred to the need for competence and ability in our politicians there was an immediate reaction that we were tending to fascism. To say the least we were very much surprised. We have found modern dictators to be highly incompetent despite the tremendous facilities at their command. Let us consider : Where did Napoleon end up ? Elba ? St. Helena ? Where Mussolini ? Where Hitler ? And Stalin the professed internationalist - whatever happened to his Comintern and why ? and what about the Shah of Iran ? And what the fate of our own 'great leaders' ? Those who think that in the present day competence and ability in political figures will lead to fascism have another think coming.

CONCLUDING REMARKS :

- I - The attempt was made to define the problem of authoritarianism in the present day in the proper ' THE MANY FACES OF AUTHORITARIANISM '.
- II - This attempt was sought to be taken further at the time of its presentation and discussion. A brief statement of this is given at the commencement of this paper.

A discussion Paper

THE MANY FACES OF AUTHORITARIANISM

APPROACH :

Generally when people talk of authoritarianism they tend to think of it only in political terms. Thus, we refer to an authoritarian regime, an authoritarian government, etc. This tendency is further confirmed if we ask for words synonymous to 'authoritarian'. We will probably get such answers as, 'dictatorial', 'despotic', 'autocratic', 'totalitarian', etc. This is not to say that the fact of 'authoritarianism' existing outside the sphere of politics is totally unrecognised, but it is to emphasise the point that by and large the phenomenon of 'authoritarianism' is seen as political. And if it is seen as mainly political than quite obviously the required attention is not paid to it in other spheres and its various appearances therein.

Let there be any misunderstanding we must clarify that we agree that 'political authoritarianism' at the present time is the most virulently dangerous form that authoritarianism takes. It is also the most manifest form. However, (a) since our aim is not merely to present a description of authoritarianism, nor to do an academic study of it, and (b) our belief is that 'political authoritarianism' itself would not at all be possible if authoritarianism did not exist in a more or less concealed form in other spheres of human relationships, e.g. social, cultural, religious, economic, etc., it is our purpose, in this paper, to draw attention to the many forms and faces that authoritarianism takes. We hope, thus, (i) that people will be conscious of the concealed forms of 'social authoritarianism', 'cultural authoritarianism', 'economic authoritarianism', etc., and (ii) that being so conscious, they will take necessary steps to deal with it in these spheres too. The total result should be, once again hopefully, not only a more efficient struggle against 'political authoritarianism' as it exists but even a virtual impossibility for it to arise again, or having arisen to sustain itself, once it has been defeated in its present form.

Since it is beyond the task of this discussion paper to examine authoritarianism in its every appearance, detail and specificity, that being left to a host of more specialised papers (those with a flare for research work please note), here we will examine it broadly both as an attitude and as a social structure and as it so appears in the following spheres: cultural, social, economic, religious and political.

EXPLANATION : At this point it may be in order to attempt to explain what we mean by our use of certain words.

A - Authoritarianism: Too often while struggling against authoritarianism we tend to throw out with it all forms of authority. In doing this we deny the historic truth, the historic necessity, of authority i.e. the historic truth of authoritarianism itself from which it derives its strength and enables it to persist despite all the attacks launched on it. In the process we weaken the struggle against authoritarianism by alienating those who sense this necessity/truth and are repelled by what they take to be a fundamental anarchy. There is need therefore to clearly distinguish between authority and authoritarianism and show when the former degenerates into the latter.

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Authoritarianism then may be said to be corrupt authority. It is an authority that bases itself on the privileges/advantages of authority without any of the latter's competence, ability, duty, responsibility. As distinct from authority, authoritarianism is to be known by its constant tendency for expansion over increasing numbers of persons, over increasing numbers of spheres, and over time i.e. in perpetuity.

Historically, for instance, we can note many ways and means by which authoritarianism has sought to perpetuate itself. The simplest and most general has been by seeking to derive itself from the very fact of birth i.e. by the establishment of dynasties, caste, etc. Thus a great warrior would become king and then kingship would itself become hereditary. Thus also the greatest rogues and rascals could claim themselves to be 'pure' only because they were born brahmins. Unable to sustain itself through either competence or ability (authority properly so called) or unwilling to do so, authoritarianism has always sought at a particular period of time to maintain itself through the use of physical force wherever this has been possible. In different circumstances it has done so by the propagation of myths and superstitions. Thus authoritarianism seeks to maintain itself through the exercise of violence and through instilling fear and these may be either physical or mental/spiritual.

Yet another way in which authoritarianism extends and perpetuates itself is through investing certain social functions with more than their competent authority, converting them into 'positions' and institutionalising them so that mere occupancy of the same carries with it a general authority having nothing to do with competence or ability e.g. bureaucracy, church hierarchy, political posts. Thus most modern states have done away with emperors, kings, rajahs, but, as in India, the institutions of Prime Minister, Chief Minister, Minister, Governor, etc. persist.

- B - AUTHORITY: Authority arises from a certain competence or specific ability in a definite area and does not seek to expand outside that area. The competence or ability that gives rise to authority may be due to knowledge and/or experience, direct or acquired. It is valid authority only as long and in so far as the bases of the competence or ability are valid. Since authority is based on competence and ability it is not afraid of criticism, is willing to give reasons for its actions, does not normally impose arbitrary regulations, etc.

It is important to note that since authority is based on a certain competence or specific ability in a definite area and is valid only as long and in so far as its bases are valid, over space and time authority tends to negate itself. In this it is the complete anti-thesis of authoritarianism. Normal instances of the acceptable exercise of authority are teacher-student, doctor-patient, professional-layman relationships.

However, the exercise of authority carries with it certain privileges/advantages unrelated to its basic competence or ability. It is the existence of these privileges/advantages that has led and leads to the expansion of authority beyond its original field of competence and ability and causes it to degenerate into authoritarianism.

- C - ATTITUDE : By attitude we mean inclination, disposition, tendency of any unit (be it an individual, group, organisation, section, whatever) to any thing (concept or phenomenon) in its real or ideal form. Authoritarianism may be concealed or manifest. By authoritarian attitude we refer more to its concealed or incipient form. Examples of authoritarian attitudes are: "The masses cannot think for themselves, they must be led"; " The masses are indisciplined, they must be disciplined"; Goebbels' dictum that if a lie is repeated often enough it comes to be taken as the truth. As against this examples of non-authoritarian attitudes would be: the underlying principle of democracy that given all relevant information, the average man is capable of making the choice best suited to his interests; the belief that it is the masses that make history; the dictum that one can fool some of the people some of the time but not all the people all the time.

It is necessary to study and struggle against authoritarian attitudes because it is these that, given favourable conditions, establish and perpetuate authoritarian structures and/or reinforce those already existing. In turn existing structures give rise to attitudes for their very reality lends them a certain credibility.

- D - SOCIAL STRUCTURES : By social structures we mean the more or less established pattern of social relationships. Examples of authoritarian social structures are: the police force as "the guardians of law and order" implying thereby that people are 'naturally' lawless and disorderly; the courts of law as dispensers of justice, equating law with justice (there could be unjust laws, couldn't there ?); even speaking of a government with the implication that there are governors and governed. In the religious sphere we have the case of religious institutions that make one of their tasks the safeguarding of the 'purity of doctrine', the upholding of morals, etc. as though common people were bound to desecrate by their mere touch and were immoral to start with. In the cultural field there is the facile equivalence of literacy to intellectual ability as if to be an illiterate was to be some sort of moron. There is also the all too easy acceptance of academic qualifications as indicators of competence - often in fields totally unrelated to those in which the qualifications themselves have been obtained. In the economic sphere there is the all prevailing cash structure by which it is supposed that the one who has a great amount of cash knows the most about the needs of people - irrespective of how he came about the cash in the first place. And in a decadent caste ridden society like ours does one have to give examples of social authoritarian structures?

Attitudes are to be distinguished from social structures. The former are subjective responses, the latter are objective social realities. When attitudes have/gain general acceptance, are embodied in institutions and are backed by sanctions, they may be said to have become social structures.

We may now be in a better position to state some of the characteristics of authoritarianism.

1. Authoritarianism derives its strength, in a general sense from authority but unlike the latter is based neither on competence nor on any specific ability. Whatever signs of either competence or ability one may find in any form of authoritarianism are subsidiary and accidental.

- 2 - Since it is not based on any competence or ability, authoritarianism establishes, maintains, sustains and perpetuates itself by violence physical, psychological, mental and spiritual.
- 3 - Being based on violence, authoritarianism works through imposition. Looked at from the point of view of its victims this means they are terrorised and oppressed.
- 4 - Since authoritarianism is largely irrational, it cannot bear criticism and it cannot, fundamentally, justify itself through reason. For authoritarianism the very act of reflecting, of questioning, is the most dangerous form of subversive activity.
- 5 - Looked at subjectively i.e. from the point of view of individuals, authoritarianism can be seen to be an attitude. Looked at objectively, from a general or common point of view, authoritarianism can be said to exist in prevailing social structures. Social structures arise as the fruition of certain attitudes under favourable circumstances, but given the structures the specific attitude of a person caught up in them is irrelevant. That is why any attack on authoritarianism that seeks to be successful cannot afford to divert itself by attacking personalities but must attack the structures themselves. Even a saint caught up in authoritarian structures would be forced to act in an authoritarian manner.
- 6 - Authoritarianism is not merely a political phenomenon but a general social one. Undoubtedly in the present day it manifests itself most sharply in the political sphere but historically this was not always so. In medieval times in Europe for instance, authoritarianism was seen most sharply in the religious sphere e.g. the domination of the church; during the rise of capitalism and colonialism it was seen most sharply in the sphere of economics, e.g. the almost hundred years of rule of the East India Company. In fact even in the present day, in the international scale, the present dominant form of authoritarianism is economic e.g. the multi-nationals, World Bank and IMF, etc. And it is clearly to be seen, through the back-up provided by the armed forces, the reliance that authoritarianism places on physical power e.g. Chile, Hungary, Czechoslovakia, etc. In ancient India, authoritarianism in its dominant form manifested itself in the social sphere e.g. the caste system. Since these various forms of authoritarianism have never been fundamentally dealt with they still persist even upto the modern day and it is our contention that they make possible, maintain, sustain and perpetuate political authoritarianism. Unless all forms of authoritarianism are actively dealt with at the most it will disappear in one sphere to make its appearance in another.
- 7 - Authoritarianism using the form of authority but not its content, employs the use of force, in all its forms, crude and subtle, to establish itself. Once having established itself it seeks to expand in any particular period through the setting up of authoritarian institutions and over periods of time through heredity e.g. the establishing of dynasties, the caste system, inheritance of private property etc.

- 8 - The key criterion to distinguish between authority and authoritarianism is to examine the tendency in terms of numbers and over time. Since authority is based on a certain competence and on a specific ability, it is restricted in area and in time and hence acceptable authority will tend to negate itself. A teacher teaches and in the very act of teaching dispenses with himself, makes himself superfluous. A doctor cures and in the very act of curing makes himself superfluous. Authoritarianism on the other hand seeks to expand and expand to cover more and more spheres of activity, (e.g. governmental interference in every sphere of human life, the activity of multi-nationals in every corner of the world); to cover more and more numbers of people and over greater and greater periods of time e.g. the tendency of laying down eternal principles (doctrines, dogmas) that may never be questioned but have to be accepted on blind faith.
- 9 - Following from the above authoritarianism is also to be known in the distinction it makes and institutionalises between the One - the great leader - or the Few - the elite, the privileged, the 'intellectuals' - and the great faceless, dumb, indisciplined, ignorant masses.
- 10 - And over time it is also to be observed that the 'select' 'the inner circle' keeps getting ever narrower either through splits, or through 'purges' or whatever, ending in a clique or caucus. This very narrowness makes it possible, in unfavourable circumstances, for other similar authoritarian forces to assert themselves by 'palace revolutions', 'coups d'etat' and what-have-you. As against this, non-authoritarian tendencies make their appearance in times of crisis, then dissolve themselves into the masses, to reappear again when necessary. These draw in more and more people at a direct, participative level; throwing up leaders and discarding them in a seemingly chaotic, anarchic manner but in the process making more and more people conscious of and qualified to deal with their own social reality. They therefore meet the requirement of acceptable authority in that they make themselves dispensable, they render themselves superfluous, turning their energies to other fields. They do not develop a vested interest in clinging to authority beyond their competence and ability.

We are now ready to examine authoritarianism as it appears in the various spheres of our interest: social, cultural, economic, religious and political.

- 1 - **SOCIAL AUTHORITARIANISM** : Social authoritarianism arises from the division of society into the Elite and common or ordinary men - the elite always being a special, privileged minority. In a complex society like that of present day Indian society the elements that compose the elite come from varied sections of earlier elites that break up and intermingle e.g. landed gentry, the financially affluent, feudal remnants, professionals that are socially successful, etc. and include their proteges. In short what is referred to as 'the upper crust'. Though there is much infighting among these elements, since they do not comprise a homogeneous whole as in earlier days, they are united in the use of the 1st person plural, 'we', when referring to themselves and the 3rd person plural, 'they', when referring to the common mob. What the elite are crazy after is 'status'.

The attitude of social authoritarians is to be seen in their believing themselves somehow superior to the general run of human beings. They are also mortally scared of the mass of common people, and seek to isolate themselves as much as possible. This fear expresses itself in two ways: through a disproportionate aggressiveness when dealing with inferior beings or in the attempt to totally ignore their very existence.

They seek to perpetuate their brand of authoritarianism by establishing exclusive clubs, organisations, associations, etc. and developing their own weird rignaroles and rituals. Membership of these clubs and acquaintance with these rituals than qualify one to be considered as a member of the elite. Both are sufficiently complicated and time consuming to ensure that the majority that consists of working people is excluded.

In modern India where there is such a lot of talk of democracy and socialism, social authoritarians have a terrible feeling of insecurity. Hence they would welcome the most repressive measures against the masses 'to teach them their place'.

The main role of social authoritarians in the present day in this country is to instil a paralysing sense of inferiority in the common man so that he may not seek to better his situation. When successful their victims too come to aspire to the symbols, standards, values that they have set before the common people and in the process the victims themselves participate in perpetuating this brand of authoritarianism.

In earlier times membership to the elite was generally a matter of birth but nowadays a lot of money can overcome this handicap - especially if it is unearned. Social authoritarianism is closely linked to and reinforced by cultural authoritarianism which we will now examine.

- 2 - **CULTURAL AUTHORITARIANISM** : Cultural authoritarianism arises out of the division of society into the cognoscenti - the knowledgeable - and the ignorames - the ignorant. In the present cultural climate this distinction is based primarily on literacy - the literate are taken to be as somehow all-knowing and the illiterate as totally ignorant. In a country like ours which has almost two-thirds the population illiterate, the impact of cultural authoritarianism in the form of the emphasis of the written word over the spoken one can well be imagined. In a more specific sense cultural authoritarianism consists in the privileged, the ruling classes, setting up their culture as the only culture.

The attitudes of cultural authoritarianism are, as to be expected, very subtly expressed. Referring to a man of the masses, say a peasant or worker, one may hear such a phrase as "He is so sincere but oh dear so uncultured". A more subtle form is an 'intellectual' telling a layman, "My dear fellow why don't you read some more about this topic before you come to discuss with me" or even "You cannot understand these concepts they are too abstract for you". And listen to this one referring to a person in high position, "Please don't ask for his resignation, after all he is a gentleman".

These examples show that for cultural authoritarians the form is more important than the content, especially when that form is one that has been adopted by them; that scholarship is adequate substitute, if not far more important than original thinking and research; and that if one conforms to their 'culture' i.e. one is 'gentlemanly', then all is forgiven one including inefficiency and corruption. The cultural authoritarians perpetuate themselves through academic institutions and the monopoly press. In this country the pattern of both they have taken as hand-me-downs from the same source that they have taken their culture i.e. the West, mainly British, Portuguese and French colonial culture, which they have assiduously maintained and reinforced especially through their bureaucracy, over 33 years of Independence. However we must warn that their very attempt to preserve the decadent makes possible the rise of another set of cultural authoritarians who seek to replace the domination of western culture with an ancient Indian culture, equally esoteric and unrelated to the aspirations of the people as the first. Though they differ in the type of culture they would like to impose, both groups of cultural authoritarians are the same basically and are together opposed to the rise of a People's Culture.

In the present context when a massive attack is being launched against authoritarianism in all its forms and on all fronts, cultural authoritarianism has a key role to play. It has to strive desperately to restore the rapidly eroding credibility of authoritarianism. Being the most flexible of the various forms of authoritarianism cultural authoritarianism has to attempt to adjust itself to the fluctuating fortunes of the struggle with just one aim before it; to minimise the loss to authoritarianism as a whole. The ultimate defeat of authoritarianism will not be possible without a cultural revolution, which itself entails developing an alternate culture, a people's culture.

The more general role of cultural authoritarianism is to brainwash the people into believing that only one culture is either desirable or even possible and that is the culture of the dominating classes, the culture of the privileged. Like economic authoritarianism, cultural authoritarianism cuts across national boundaries. So local i.e. national cultural authoritarianism is backed up by and reinforced by international i.e. western cultural authoritarianism. This is to be seen clearly in the attraction the foreign universities hold for our 'more promising youth'. They are slaves of western culture. Cultural authoritarianism is closely linked to religious authoritarianism from which it arose and the examination of which we will now take up.

- 3 - RELIGIOUS AUTHORITARIANISM: Religious authoritarianism arises from the division of society into 'the chosen', the 'true believers' and the heathens or pagans. Nobody nowadays calls those who follow a religion other than his heathens or pagans openly, but religious-minded people do believe this nonetheless. After all every religion believes that it is the only true one. By implication all other religions must be false. Hence the followers of these religions must be 'groping in darkness'.

Within each religion itself this division takes the form of the true interpreters of doctrine or dogma and the followers, the latter to follow blindly, unquestioningly. If they refuse to do so they are termed heretics.

Unlike other forms of authoritarianism that rely on this worldly or material sanctions, religious authoritarianism relies mainly on other-worldly or spiritual sanctions. Though, we see, historically, that it has not been above using this-worldly sanctions whenever it could e.g. the Inquisition. Religious authoritarianism expresses itself in such attitudes as 'we have the true message, we must not only convey it to others but convince them of it for the good of their own souls' 'Others are poor, ~~un~~enlightened creatures who can only be saved by agreeing with us'.

This form of authoritarianism embodies itself in religious institutions that are for the most part strictly hierarchical. The strength of these institutions can be seen from the fact that religion has dominated men's minds and their activity ever since man came to walk this earth. The fundamental authority for religion is man's deep-lying spirituality. This need of man has been distorted entirely into religious authoritarianism. The answer to this form of authoritarianism is not a people's religion, for there can be no such thing, but rather to recognise that spiritual experience is a strictly personal experience and each adult should be left entirely free to follow his/her inclination in this regard with minimum restrictions e.g. that he/she does not interfere with the inclinations of others. A good start would be to expose the people to the teachings of all religions equally so that they could find out for themselves which, if any, they would like to follow. The present position which is to leave the fate of most people to the religion in which they are born guarantees that they will be suitably brainwashed in it and accordingly perpetuate religious authoritarianism. In the ultimate analysis this is so that political authoritarianism can perpetuate and expand itself. History shows us that at all critical moments religious authoritarianism has either closed its eyes and shut its mouth in the face of the most blatant political authoritarianism or has even actively supported it.

The role of religious authoritarianism is to ensure that the aspirations of the people never rise to such an extent that they activate the people to the point of taking into their own hands the determination of their natural and social reality. Religious authoritarianism seeks to do this in two ways, generally speaking, (i) by propagating that these realities have been brought about by some superhuman force and human beings can do little or nothing about them, (ii) it is not the task of human beings to change their reality in any case but rather to submit to it. The thrust of religious authoritarianism then is to make people passive and impotent.

- 4 - **ECONOMIC AUTHORITARIANISM:** Economic authoritarianism arises out of the division of society into the 'haves' and the 'have-nots' or better, into the exploiters and the exploited. The theory behind economic authoritarianism is that it is a dog-eat-dog world and the one that can get to the top of the heap and stay there is top dog. How he gets there is of no relevance though sometimes the law of the jungle is quoted as justification. The motto of economic authoritarians is, 'Each one for himself and the devil take the hindmost'. Of course it must be noted that this motto is the one adopted not in an equal situation - there

has never been such in all recorded history - but when economic authoritarianism has already become well entrenched so that the have-nots are sure to be out of the race even before they start.

The attitude of economic authoritarians is to be seen in their belief that whatever material possessions they have is the result of their hard and honest labour and if others are not as well off as they it is merely because these others are lazy, dishonest, moronic and what-have-you. They also claim that their special ability to take what they call 'risk' - which is in fact only their ability to out-maneuver others of their ilk-marks them as some sort of superior beings on which the rest of mankind is dependant. They often forget or conveniently ignore the fact that what is called 'economics' came into being only in the last few centuries and the world got along very well without it for thousands of years. They also forget or choose not to see that in the last few centuries during which we have had economics we have also witnessed human misery and man-made devastation and destruction as never before. Economic authoritarianism perpetuates itself through two institutions that, in the short time that they have been in dominance, have penetrated the very depths of social life, namely: money and the market. Because these two institutions made their appearance at a time when mankind made tremendous progress in his understanding of the physical universe, they have come to be seen as the cause of the same to such an extent that few people are even able to visualise a world without money and without exchange. Or even one in which these play an insignificant role. The concomitant of this has been that money and exchange have penetrated the most intimate human relationships e.g. mothers selling their children for cash and mates being bought, sold and exchanged on the marriage market e.g. the dowry system. The result has been the dehumanisation of human beings and their objectification. "Every man has his price !", "No word of God or man goes north ten thousand pounds". In such a context it is inevitable that any gratuitous act must be looked upon as that of a knave or a fool, that the most innocent and spontaneous actions must be searched for hidden motives, that a man's worth must be measured by the material possessions he has. Inevitably too those who speak in the name of the exploited must be looked upon as potential exploiters and empirical examples pounced upon with glee to 'prove' the point. Another result is the widespread belief that nothing can be done without money. It is money that makes the mare and man go round!

Because of its deep penetration of social life economic authoritarianism is the keystone on which political authoritarianism rests. We have already seen that with money one can achieve 'status'. It is an open secret that with money one can obtain academic degrees and even control the cultural life of a society and there are sufficient historical examples to show that with money one can wash away one's sins and reserve one's place in the after-world !

The role of economic authoritarianism is to further reinforce the functions of the other forms of authoritarianism and specifically to deprive the people of the means by which they can control their own lives by propagating the myth that they can only do so with money, something that in fact they can never have. Thus the people are sent on a wild goose chase while the various forms of authoritarianism happily consolidate and expand themselves.

The key to the struggle against economic authoritarianism lies in the organisation of people on a nexus other than money and the division of labour other than on the basis of exchange. Prior to the rise of capitalism societies were so organised. Clearly in the modern days we cannot adopt such ways as they had, but equally certainly we can study those forms of organisation to gain the needed insights. We make bold to say, for instance, that there were many sound principles in the form of organisation of the society which subsequently degenerated into the caste system. Those principles, as well as others, including the historic truth of capitalism that made it such a revolutionary force initially, can be recovered and worked together with the most modern knowledge to bring about a more rational and human organisation of society.

Economic authoritarianism backed and reinforced by cultural, religious, social forms of authoritarianism gives rise to Political Authoritarianism which once established turns on those who brought it about and shapes them to its own ends - that it may daily grow more powerful and fearsome. (One is reminded of the dragon tales of old. Time and again one finds that the legends and folktales of yore had more penetrative insights into human reality than they are generally given credit for.)

- 5 - **POLITICAL AUTHORITARIANISM:** Political authoritarianism comes into being because of the division of society into those who exercise power and those who do not. Power here is understood as the ability to make decisions affecting a large number of people, with or without their consent. Historically, at least from the last thousand years or so, this ability lay with monarchs and their advisers/sycophants. With the rise of democracy theoretically at least this power came to be in the hands of the people. However in the system then devised the people exercised this power through their representatives. As social life became more and more complex and the tasks of managing social affairs became increasingly more specialised, the representatives became ever more remote from the people. The result was that instead of the representatives being dependent on the people, the people became dependent on them for without them the people would have to spend far more time on the 'affairs of state' than they - the majority - either were willing to do or felt themselves capable of sparing, for whatever reason. It was at this point that the base was laid for the rise of political authoritarianism. When talking of any form of authoritarianism it must be remembered above all that the people can in no way shirk their responsibility for making such a state of affairs possible in the first place. Attitudes of political authoritarianism are expressed whenever reliance and emphasis is placed on 'leaders', government and its various organs, politicians, etc. They are embodied in such statements as, "What this country requires is a leader of the stature of", "If only government functioned efficiently and honestly then everything would be alright", "What we require are honest men at the helm of affairs". These make authoritarianism possible. And those who talk of leading the masses, disciplining them, make it a reality !
-1.

Most, if not all, the existing political and governmental institutions are blatantly authoritarian in character e.g. Centre State relations as evidenced in the dissolution of Assemblies in '77 and '80. There is enough said and experienced in this regard to make further elaboration here quite unnecessary. A cursory study of the recent pamphlet "Know Your Rights" brought out by the CPDR, Bombay, will show even the doubting the masses that though in theory citizens are supposed to have rights, these are in practice so hemmed in with provisos and exceptions and discretionary powers on the part of the authorities that they are all but non-existent !

The one possible exception in an otherwise dismal scene is the right to vote. How fragile that is recent experience has shown very clearly. The frightening thing about the Emergency was not so much that it could at all have been imposed but the fact that for all purposes not only its imposition but all the acts done under it were apparently well within the law !

It is our considered belief that the struggle against political authoritarianism can be neither a sporadic nor a hit-or-miss affair. It has to be a sustained, thorough and well-planned campaign that strikes at the very heart of authoritarianism itself. And it has to concern itself not only with attempts to check the onslaught of authoritarianism but also with constructive reorganisation of practically all existing political institutions from the grass-roots up.

CONCLUDING REMARKS: The fundamental struggle of the present period is that between Authoritarianism and Freedom. The time when these were remote, abstract questions is rapidly drawing to a close. More and more the struggle is going to be presented in its concrete, immediate reality. If this is granted there are a great many conclusions that derive therefrom. Perhaps the most significant is that neither authoritarianism nor freedom are understandable apart from human relationships, and human relationships are not to be understood apart from human beings. And in the modern period human beings must necessarily be defined, if not entirely at least in part, by the choices made by individuals. This places a fair amount of responsibility on those who assert that they are concerned with the struggle against authoritarianism. Some of the questions that they must face are : In what form ? To what extent ? Under what conditions ? For what purpose ? In What manner ?

A BRIEF SUMMARY :

- This is a discussion paper, not a finished and final document.
- The paper argues that generally 'authoritarianism' is seen only as one aspect of it i.e. political Authoritarianism, whereas there are many faces and forms to authoritarianism and all these have to be taken into consideration.

- A distinction is made between authority and authoritarianism a criterion is posited to enable to distinguish between them and certain characteristics of authoritarianism are noted.
- In developing its argument the paper studies authoritarianism from two angles i.e. as an attitude and as social structure and in five spheres of human relationships; social, cultural, religious, economic and political.
- In each sphere it is shown how authoritarianism is possible the specific attitude in that sphere that is indicative of it, the structures that sustain and perpetuate it, general remarks and possible action to counteract it.
- The argument ends stressing the importance of the struggle against authoritarianism in the present period, indicating the nature of the struggle and the terms on which it must be carried on.

- CITIZENS' COMMITTEE FOR CIVIL
LIBERTIES AND HUMAN RIGHTS -

GOA,

September 4, 1980.

Sent By: H. Desouza
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Clear exposition!
Well presented!

RN
23/9

Reference to
Educational Institutions
must study manifest
authoritarian tendencies

1. Method of teaching.
- assumptions!
 2. Programme
 3. Decision making on
Curricular/Non-curricular
matters
- ? Discussion paper,
for Rural Camp?

WORKSHOP

on

An Alternate Approach to the Management of
Research and Education in Science & Technology

at

Indian Institute of Management
Bangalore

June 23 - 27, 1980

THE TRADITIONAL FISHERMEN OF INDIA

DEMAND APPROPRIATE TECHNOLOGY

IN THE

INDIAN FISHERIES SECTOR

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Boat Fishermen's Rights and Marine Wealth, Cansaulim, Salcete, Goa.

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The traditional (artisanal) fishermen of India who constitute a community of 6.5 million people fishing with 1,92,000 country-boats and catamarans, 2.7 million gear and tackle contributing 70% of the total fish catch are today facing acute economic distress due to the reckless and indiscriminate fishing activity of 16,500 mechanised fishing trawlers and purseiners in shallow inshore waters, owned by 8,000 persons employing directly and indirectly 1,65,000 persons and contributing around 30% of the total fish output. The shallow inshore waters being vital fish nurseries it is necessary to have stringent control of all human activity in this area.

The traditional techniques of fishing are passive to the ecology being slow, gentle, of low intensity. Whereas the "trawling" process ploughs the seabed and destroys fish breeding, and "Purseining" is overefficient and destroys young life. Both trawling and purseining destroy the ecological balance. This has already led to decline in fish catch of the country. This sophisticated mechanised technology is today being misused; instead of going out in the deep sea and capturing resources beyond the reach of manual labour, the trawlers and purseiners have in fact turned inwards towards the shallow waters, killing fish eggs, causing destruction of the delicate fish ecology, and alarming depletion of fish resources, cutting the traditional fishermen's nets, reducing their daily fish catch and bringing abrupt human strife and suffering to millions. Leading fishing nations have already had such bitter experiences and have moved towards control of mechanised trawling and purseining. The same developed nations, having exhausted their resources, are now desperately attempting a rape of the third-world fish resources, including India, using direct and World Bank aid. It is important to remember that the tropical oceans like the Indian Ocean, have low fish resources. It is our contention that all the "trawlers" and "purseiners" should logically fish beyond 50 metres depth zone as "mechanisation" in the fisheries sector is meant "to reach beyond the hands of the traditional fishermen", in order to exploit the untapped fish resources.

Our Indian economists and technocrats continue to drag us down the suicidal path of indiscriminate "mechanisation" in the fisheries sector on the Western model, which is totally unsuitable to the Indian background.

The traditional fishermen of India demand that any "modernisation" must have three attributes:

- (a) the new technology must not be deleterious to ecology;
- (b) it must raise the productivity of existing labour-intensive units without displacing any labour, and
- (c) it must raise the standard of living of all the masses without leading to concentration of wealth among the few.

The fields of "appropriate" technology suggested are:

- manufacture of small engines upto 15 HP for traditional craft to increase fishing hours;
- improvement of canoes;
- manufacture of small fish preservation units;
- improvement of fish drying methods, and
- cheap radio communications.

** * * *

1. A BROAD VIEW OF FISHERIES SECTOR IN INDIA

1.1 India has a coastline of about 6,500 kilometres studded with over 2,000 fishing villages and an equal number of landing centres.. The exploitable fishery resources in the two million square kilometres of Exclusive Economic Zone (E.E.Z.) is estimated around 4.5 million metric tonnes.

1.2 The Coastal Marine Fisheries in India was traditionally exploited by the indigenous crafts such as Catamarans, Dug-out Canoes, Plank Built Boats, Beachseine Boats and others. The number of such crafts in the Marine Fishing Sector are about 60,000 catamarans, 75,000 dug-out-canoes, 35,000 plank-built boats, 9,200 beach-seine boats and 13,000 other types of boats, totalling 1,92,000 boats approximately. We shall for the sake of classifications call these fishermen as traditional or "Non-mechanised". There are nearly 2 million people directly engaged in the traditional fishing sector in India who comprise a community of 6.5 million and contribute nearly 70% of the total annual fish yield of the country, using 2.7 million gear and tackle.

1.3 In order to assist the traditional fishermen to obtain a better return of harvest by extending their area of operation, mechanisation of fishing crafts was encouraged since the inception of the First Five Year Plan. At present there are 16,500 "Mechanised Fishing Vessels" engaged in "Trawling" for prawn and "Purseining" for pelagic varieties of fish like mackerals, pomphrets and sardines. These "mechanised fishing vessels, owned by roughly 8,000 persons, a large percentage of them Non-fishermen, account for 30% of the total annual fish catch in India and give direct and indirect employment to nearly 1,65,000 persons.

+ 200 Deep sea Kailers — to double by 1982

1.4 While efforts were being made to "Modernise" the fishing industry by introducing trawling and purseining in the fishing sector, the necessity to establish deep sea fishing was also felt in order to ensure exploitation of fishery resources to the fullest extent. The emphasis on deep sea fishing gained further momentum with the declaration of 200 mile Exclusive Economic Zone (E.E.Z.) At present the commercial deep sea fishing fleet consists of nearly 200 vessels and is supposed to double in number by 1982/83.

2. THE ECOLOGY OF FISH IN SHALLOW WATERS

2.1 The 6,500 Km. shallow coastal waters of India along with the connecting network of rivers estuaries and the intermediate backwaters together form a vast ecosystem, which are the nurseries of India's fish resources. This ecosystem include the water edge plant growth, sea weed, the warmer rich nutrient tidal waters and the soft clayey mud sediments which are pulsating with benthic life which is food for the fish and encourages biological productivity. Fish life is fond of the warm shallow waters and they swarm both in the larvae stage and in the adult stage in muddy waters and some go further upstream into the backish river waters. Fish eggs are laid in the soft mud and the coastal edges and grow into larvae, some larvae float into this zone from the deeper waters and they breed in this vast ecosystem for quick growth until they attain a particular size before returning back to the sea. The large reproduction of small fish in shallow waters attracts bigger fish from the deep sea who come in to eat small fish. The shallow coast becomes an attraction for the pelagic and demersal fish shoals of the deep waters, as they come to feed on the small fish life on the coast. This biological interaction creates a vast population of big and small fish in the shallow waters. This is what forms the central core of the fish ecosystem of the shallow waters along India's coast.

2.2 This vast coastal nursery in shallow waters supplies the fish to both traditional fishing and mechanised trawling. It is therefore, imperative to control all man-made activity in this shallow water fish reproductive zone and also in the approaches to this zone so that nothing destroys or even discourages this vast natural fish nursery, which gives lakhs of Indians their staple food and supplies and supports the Indian fishing industry. Any disturbance or destruction of this delicate ecology ultimately reflects in depletion of fish stock, drastic decline of fish catch and ecological imbalance.

3. PASSIVE TRADITIONAL MODES OF FISHING, TRAWLING-CUM-PURSEINING AND THE ECOLOGICAL BALANCE.

3.1 The traditional methods of fishing by Rampons, shore-seines, gillnets, cast nets, drift nets and hooks and lines are all slow gentle and of low intensity. The hauling of the rampon nets on the beach and the trailing of the light bottom weights is slow and

gentle, one operation alone may take several hours. The traditional methods of fishing can therefore be correctly termed as "Passive".

3.2 Trawling on the other hand is conducted by dragging heavy weights and beams on the sea-bed in order to squeeze the prawns out of the sea bed. This process of dragging has a ploughing effect on the sea bed in which the fish eggs and larvae breeding in the soft sediments are brutally killed. Since the shallow water is a "nursery" teeming with millions of under-size fish these also get entangled in the trawl and are killed by disturbance and abrasion denying them the chance of breeding and propagation of fish population. The constant repetition of dragging in the same areas finally kills even the benthic life, sea weeds, and other sea vegetation in the sea bed on which the fish feeds and which also have the function of purifying the sea water by renewing the oxygen content.

3.3 The dragging of weights also raises the sediments causing turbidity of waters which together with the noise drives away and deflects the new fish shoals from the deeper waters which want to enter the coast for feeding and spawning and stops replenishment of the fish population. Watch the trawling operation from the shore of any fishing village in India. You will see a flotilla of trawlers advancing in naval formation dragging their nets for prawns. This intense, simultaneous, continuous criss crossing of dragging operations, carried on day and night by unlimited number of trawlers, ultimately kills all the life from the sea bed, giving it no time for natural biological regeneration and thus converting it into a vast underwater barren desert.

3.4 The same results ensue from "Purseining" which is meant to tap pelagic fish resources. Purseining as done in India is highly overefficient and destructive method which leaves no scope for young pelagic fish species and shoals to grow and proliferate. Thus the ecological equilibrium built over centuries is being destroyed indiscriminately by trawlers and purseiners by their "Mechanical Pollution" resulting in the collapse of fish ecology bringing economic crisis for the fishermen and high prices for the common man.

3.5 Such indiscriminate and reckless exploitation by trawlers and purseiners without scientific conservation management, has caused the decline of the edible crab, sea shell food, prawns, mackerals, sardines and other varieties. (vide Annexure A, B, C).

4. THE HUMAN TRAGEDY CAUSED BY MECHANISED TRAWLERS AND PURSEINERS FISHING IN SHALLOW WATERS.

4.1 The 6½ million strong catamaran and countryboat coastal fishing people of India, are facing today a crisis of bare survival after 25 years of indiscriminate mechanised trawling and purseining in shallow waters. The 25 years of Indo-Norwegian trawler Aid has brought economic distress to fishermen because of misuse of technology. Instead of going outwards into deeper

waters, the mechanised boats turn inwards to shallow waters and fish in the area that is essentially within the reach of human labour.

4.2 Mechanised fishing trawlers and purseiners meant to tap the fish resources in the deeper waters are found violating the centuries old "Easementary Rights" enjoyed by the catamaran, country-boat fishing people of India to fish in waters abutting to the coast without the adverse intrusion, interference of capital-intensive, labour-saving, highly-depletive, super efficient and irrationalised technology.

4.3 Thus the mechanised fishing trawling and purseining has been denying lakhs of traditional (artisanal) fishermen of India their basic fundamental right to carry on their profession and occupation as enshrined in the constitution of India Article 19/1(g). It is to be noted in this regard that the traditional fishermen of India pay taxes on their fishing implements to carry on their profession and hence are legally entitled to secure an adequate fish catch to earn their livelihood.

4.4 The flagrant trampling of their traditional fishing rights in shallow waters has resulted in killing of fish eggs, destruction of the delicate fish ecology, alarming depletion of fish resources, disastrous decline in their daily fish catch, devastation of their livelihood, forcing them to keep their fishing tools unutilised, rendering lakhs of fishing people under-employed, unemployed and impoverished.

4.5 The invasion by mechanised fishing trawlers and purseiners into their peaceful occupation together with the cutting of their nets, have resulted in violent clashes causing in the last two years over 60 deaths, thousands of arrests of protesting fishermen demanding their Fundamental Right to pursue in peace their labour-intensive, highly skilled, rural based occupation using a fishing technology that is highly selective and efficient.

5. WORLDWIDE DEPLETION OF FISH CATCH DUE TO RECKLESS TRAWLING AND PURSEINING THE CONSEQUENT TRAWLER RUSH TO THE INDIAN OCEAN AND THE CRIMINAL ROLE OF INTERNATIONAL AID.

5.1 After several decades of reckless trawler fishing, resulting in drastic decline of fish catch the world's leading fishing nations like Norway, Iceland, Peru, and Britain have imposed drastic measures regulating fishing methods, netmesh size, fishing effort and catch. The ECM nations impose strict quotas on their member countries and the OECD countries have banned techniques such as purse-seining which are stunningly over efficient but highly depletive, destroying marine life and aquatic ecology. Norway has banned trawling and fish factories in some zones. In fact after years of indiscriminate mechanisation, there is now a trend back to softer smaller scale fishing technology. From 1979 onwards Norway has banned the construction of new trawlers and has in fact drawn up a programme of sinking a quota of existing

trawlers every year after paying due compensation to the owners. Trawling is being cut down and vessels are shifting to passive methods of gill netting and long lining. In 1980, 30 trawlers have been sunk.

5.2 By 1975, having destroyed the marine resources of their own high seas and after the Peruvian fishing collapse, the developed countries unilaterally pushed the marine boundaries of their exclusive economic rights from 12 nautical miles to 200 nautical miles and have rushed in with armed naval vessels to conserve their fish wealth against international deep sea trawler intrusion. Meanwhile since 1975, these richer nations are rushing into the less exploited regions like our Indian Ocean under the cover of "Joint Ventures" and "Co-operative Fishing Ventures" but in fact they are plundering our seas in order to feed their own fishing industries.

5.3 The International aid agencies are adopting a subtle but criminal role in this new strategy to further the interest of the developed countries into the Indian Ocean. They provide the funds and the know-how for fishing surveys and the high capital-intensive infrastructural facilities like fishing harbours, boat building yards and processing facilities. A string of fishing harbours are under construction around the Indian coast. Scores of United Nations FAO experts, World Bank delegates and foreign trawler delegates are flooding New Delhi extolling the virtues of deep sea trawling.

5.4 They are in fact manipulating our technocrats, planners and politicians who lay down policies in New Delhi to leave our seas open to international depredation, to accept this highly sophisticated fishing technology which will eventually cripple our fish ecology, rape our seas of its fish wealth, rob our undernourished masses of the cheapest source of protein food, scoop out our fish food to feed their pig, cattle and chicken farms, which in turn will feed the already overfed consumers of these developed industrialised nations.

6. SCIENTIFIC UNITED NATIONS FISHERY SURVEYS REVEAL POOR MARINE RESOURCES IN THE INDIAN OCEAN

6.1 The prolific growth of fish life in the ocean depends on the temperature of water, penetration of sunlight, the availability of rich fish food nutrients in the water, and the existence of deep ocean currents which bring up the fish food from the ocean bed. These favourable factors exist mostly in the temperate ocean where cold and warm ocean currents meet, producing thereby vertical upwelling currents so necessary for growth of fish life. Such rich fish zones occur in the belts around the world where the Atlantic and Pacific Oceans meet the Arctic and Antarctic Seas. The tropical oceans like the Indian Ocean are therefore by nature all poorer in fish resources.

6.2 This scientific fact is proved by the FAO World Fishery Statistics of 1975 which show that the few countries bordering the Arctic Ocean, USSR, Japan, Korea, Norway, Denmark, Iceland, Canada and USA caught 50% of the entire world catch. The scientific pelagic fishery surveys conducted by the United Nations FAO for the last 5 years of the SW Coast of India, have also indicated poor sparse shoals in the Indian Ocean due to presence of pockets of low oxygen and absence of upwelling currents.

6.3 Currently accepted fish resources estimates of Indian waters place the annual sustainable yield at 4.5 million tonnes of fish out of which about 50% lies in shallow and inshore waters upto a depth zone - 50 metres; 40% in the depth zone 50 - 200 metres and balance 10% in the depth zone beyond 200 metres depth. Meaning 50% of our entire fish wealth lies in the shallow waters and inshore waters upto a depth of 50 metres. This zone extends to a distance of average 20-25 km. from the shore. In terms of distance measurement, 100 fathoms is equal to 100 kms. in the West coast; while 100 fathoms is equal to 50 kms. in the East coast.

6.4 Current annual yield data highlights the fact that as much as 70% of the available sustainable yield in the shallow waters and inshore zone of 0 - 50 mts. depth is already being exploited by our traditional coastal fishing people who have been feeding our coastal millions with fish for centuries; an undoubtedly excellent performance by any standards of efficiency.

6.5 Therefore, any new additional mechanised fishing effort can be justified only if it is applied strictly beyond the 50 metres depth zone only. Deep-sea vessels and mechanized craft must therefore fish only in the regions that lies totally unexploited today, that is, beyond 50 kms. away from the Indian coast. This is where the Taiwanese, Korean, Soviet Japanese and Thai trawler pirates are fishing with open defiance today robbing our Indian fish wealth, while our Indian trawlers are fishing shamelessly in shallow waters robbing the fish shoals from our own Indian fishermen, Besides causing overfishing, depletion of fish resources and destruction of ecology.

7. THE PHILOSOPHY OF FISHERIES DEVELOPMENT IN INDIA TODAY

7.1. There is a school of thought among our Economists, management inputs and government technocrats that progress and change is linked with sophisticated Western technology. The argument is that the size of the catch must be increased if everyone has to get more. The emphasis is on growth at any cost rather than on equitable distribution.

7.2. They forget that western technology is designed to suit the high capital and low labour availability of those countries and which India must not blindly follow. They forget that even after 30 years of striking but indiscriminate industrialisation in India, 46% of our people still live below the poverty line and earn less than two rupees per day; that these 300 million people, in abject poverty, still suffer daily hunger, malnutrition, starvation and even death. They forget that a technology can bring economic growth with social justice to the masses in India only if it reduces poverty and hunger and increases food and employment at the same time; that introduction of a new technology in India must not displace even one single existing occupation and must not accentuate inequalities.

7.3. According to the Central Marine Fisheries Research Institute, the 6½ million members of the traditional fishing community living in 2,000 villages using nearly 2 lakhs fishing craft and 2.7 million gear and tackle, account for 70% of the total marine fish production, 60% of the earnings from marine export and 0.5% of the country's GNP. Can India's fisheries development plans for 1978-83 totally ignore this sector however poor?

7.4. And yet this is what was said by the Agriculture Secretary on 28/9/78 on the sixth plan priorities for fisheries development. Speaking to the Central Institute of Fisheries Education, Bombay, he spoke about "Financial Credit for fishing fleet, Survey of fishing zones, Fishing harbours for expanding fleet. Improvement for handling, storage, processing and marketing. Massive extension of developed technology, providing the consumer with quality fish and fish products like fish cutlets. Joint ventures with foreign firms and charter of foreign vessels to boost deep sea fishing. A similar toned address was delivered by Mr. R.V. Swaminathan, Union Minister of State for Agriculture to the Association of Indian Fisheries Industries on 6th June 1980.

7.5. Nothing was spoken about the human being for whose benefit planning is said to be done; nothing about the 6½ million coastal fishing people who are a national resource waiting to be utilized to achieve the plan targets; nothing about the human tragedy they face today and their protection. All the talk was about just trawlers, harbours, processing and joint ventures, and getting more foreign know-how, capital and exchange.

7.6. In recommending indiscriminate introduction of mechanised boats and importing deep sea trawlers without first exploring the resources, unmindful of the tragic experience of over mechanisation over the last 30 years, it appears that India's Fisheries Planning philosophy consists of just blindly importing western capital intensive sophisticated mechanised technology, flying to international Seminars held in 5 star comfort, securing finance from foreign aid agencies, insensitive to the misery of the 6½ million coastal fishing people.

7.7. That is the tragedy of India. That is our tragedy today. No wonder the Indian masses look upon the Indian Economist, Planner, management input and technocrat as a social parasite born of Indian conditions and Western orientation and ambitions.

8. FISHERMEN OF INDIA DEMAND APPROPRIATE TECHNOLOGY IN THE INDIAN FISHERIES SECTOR.

8.1 The traditional fishermen of India do need a new technology which will raise their standard of living. After all, it is a genuine and valid aspiration of all the suffering working masses to expect the enlightened crust of this nation to help them rise from the sinking bogs of poverty and not merely to misuse them for their political votes during elections.

8.2 But any new technology introduced must mesh into their existing Indian economic condition and then be able to raise it bodily to a higher economic standard. Every Indian economist knows and preaches to the world that ours is an underdeveloped economy in an over populated matrix. Any plan of 'MODERNISATION' therefore must have 3 attributes. First, the technology must not be deleterious to the ecology, otherwise the fish resources will dwindle and bring ultimate misery. Secondly, the new technology must raise the productivity of the existing labour - intensive units without displacing any labour and causing unemployment, Thirdly, modernisation must raise the standard of the entire mass of people without concentrating wealth in a minority at the expense of the majority - i.e. modernisation must be income distributive.

8.3 To summarise therefore, any plan of modernisation of fisheries, any new technology, any mechanisation to be appropriate to the Indian context of today must be ecologically appropriate, must be population appropriate, and must be income equality appropriate.

8.4 But what do we see in India and in fact over all South East Asia after 30 years of mechanisation in the fisheries sector? We see thousands of trawlers and purseiners, many with World Bank aid, recklessly raping the waters for shrimp, Mackerals, Sardines, to feed the flatulent bellies of the west, causing a drastic decline in the fish resources due to the violent effect of trawling and purseining on fish breeding, the cutting of nets and destruction of fishing crafts of the traditional (artisanal) fishermen masses with impunity due to the corrupt political and intellectual powers that back such technology and machines.

8.5 In brief, our Economists, Planners, and Rulers over the last 30 years are blatantly guilty of having prescribed for us intensive mechanization with low labour context - a medicine which is perhaps in the highly developed and underpopulated economy of the west, but is a poison in an underdeveloped and overpopulated economy of the East (India).

8.6 The need of the hour is therefore an appropriate technology that is basically cheap, simple and less capital-intensive, which is labour intensive to continue employing our millions and yet efficient in productivity and which can benefit every fisherman in the country.

8.7 This can be in several forms:

a) First the motive power:

Small outboard and inboard motors, from 3 H.P. upto 15 H.P. could be fitted to the existing fishing crafts and catamarans in order to reduce manual rowing time and increase the fishing hours, thus raising production. The motor will also extend the operational radius into new fishing grounds. It must be clarified that these machines cannot be used for trawling and purse-landing, which destroy the ecology. It is disgraceful to note that whereas India has exploded a nuclear device, shot satellites into space and gone into deep sea trawling, we do not yet manufacture a simple 5 H.P. Kerosene outboard or inboard engine which the traditional Indian fisherman is crying for. This will confirm that 'development motivation' of the last 30 years has been copied from the West to benefit big-business, with total disregard for the masses.

b) Second field of appropriate technology is the boat:

The simple Indian canoe and catamaran is based on the use of timber. But both timber and the craftsmen are becoming scarce. Cannot some of the genius of our Fisheries Research Institutes be used to adopt moulding techniques with indigenous organic fibres and resins to produce cheap, light, simple craft for our fishermen? After all, so many brains are active in the manufacture of new fibres to clothe the fashionable few who guide our destinies.

c) The third field of appropriate technology is preservation of fish:

Today the length of time of one single fishing operation is determined by the period within which fish catch remains fresh. The traditional fisherman has no new technology to preserve his catch so as to extend his time of fishing output. Cannot our brains produce cheap small cold storage units based on kerosene for use on boats and on beach. After all, our technocrats have mastered already the art to keep our hotel rooms, office-rooms and even cars in 5-star cool comfort.

d) The fourth area of new technology is drying fish for mass consumption :

The sun is the greatest free source of energy we have and little research is needed to produce a cheap device which will keep the drying fish clean, free from predators and neatly packed for sale. After all the Central Fisheries Institute in Bombay is working whole hog on producing tasty fish cutlets for feeding the richer urban families.

e) The fifth development in appropriate technology is cheap radio communication:

For use of fishermen who face the hazards of nature and are often totally lost at sea. This should not be beyond the capacity of our electronic and telecommunication geni who can otherwise bounce messages from satellites for the use of our ruling elite.

8.8. We are convinced that the galaxy of brains that are today engaged in planning for the fisheries sector should radically revert their vested policies and research towards Govt. of India subsidised trawlers, purseiners and deep - sea fishing vessels: Rather, even a little effort on their part in the realm of the highly potential and innovative traditional fishing sector can usher in a "Blue - Revolution" in all the Coastal Villages of India with nothing but minimal costs to the country's exchequer. In case these "brains" are incapable of such a re-orientation, they make fit cases as sinking weights on several hundred trawlers and purseiners which we visualise will soon be sunk due to their devastating and depletive fishing methods.

9. C O N C L U S I O N

9.1. We reiterate here that we are not "nostalgic" about the traditional (artisanal) fishermen of India or their various methods of fishing. It so happens that the traditional fishing methods are both ecologically sound as well as efficient, from experience of the last decades.

9.2. Moreover, they are capable of getting better catches. What is needed is an appropriate technology to supply a few enabling modifications, accessories to their fishing crafts and a few devices to increase productivity without labour displacement. There is no doubt that the 6.5 million traditional fishing people of India can fully exploit the 0-50 m. depth zone, provided the existing mechanised fishing trawlers and purseiners and deep sea vessels are compelled by legislation to go further out i.e. beyond 50 m. depth zone and such a legislation is strictly enforced. Also, the Govt. ought to stringently enforce the minimum mesh size for every type of fishing gear.

The preservation of the coastal fish ecology is most important for the economic upliftment of the millions of fishermen, and not a luxury and hence any technological change must be ecologically sound to save the country from collapse of the fishing Ecology.

A N N E X U R E 'A'

Total Marine fish landings during 1970 - 1979 (in metric tonnes)#

<u>Sr.No.</u>	<u>Year</u>	<u>Quantity.</u>
1.	1970	10,85,607
2.	1971	11,61,389
3.	1972	9,80,049
4.	1973	12,20,240
5.	1974	12,17,797
6.	1975	14,22,693
7.	1976	13,52,855
8.	1977	12,59,782
9.	1978	14,03,607
10.	1979	12,12,082 ##

Despite there being 16,500 Mechanised fishing trawlers and purseiners in operation, the total annual marine fish catch has become more or less stagnant around 13 lakh. metric tonnes!

Approximate figure.

Cfr: CMFRI : Marine Fisheries Information series, Technical and Extension Series. No.9, May, June, July 1979, Cochin, India.

ANNEXURE 'B'

Total "Mackerel" landings during 1970 - 1978 (in metric tonnes) #

<u>Sr.No.</u>	<u>Year</u>	<u>Quantity</u>
1.	1970	1,39,206
2.	1971	2,04,575
3.	1972	1,08,971
4.	1973	79,423
5.	1974	37,462
6.	1975	45,947
7.	1976	65,497
8.	1977	62,136
9.	1978	85,233
10.	1979	N.A.

Total "Sardine" oil sardines cum lesser sardine landings during 1970 - 1978 (in metric tonnes) #

<u>Sr.No.</u>	<u>Year</u>	<u>Quantity</u>
1.	1970	2,82,217
2.	1971	2,70,544
3.	1972	1,88,850
4.	1973	2,52,918
5.	1974	2,10,597
6.	1975	2,71,357
7.	1976	2,69,262
8.	1977	2,15,854
9.	1978	2,20,916
10.	1979	N.A.

During the years 1971 - 1978 the Maritime states of Kerala, Karnataka, Goa and Maharashtra introduced 250 purseiners. A highly efficient method in catching fish shoals, generally pelagic fishes, to boost up the production of Mackerals and Sardines. Has the production increased in any way?

- MACKERALS: From table I it is seen that the Mackerel landings during 1970 to 1978 showed wide fluctuations. A minimum of 37,462 metric tonnes was recorded in 1974 and a maximum of 2,04,575 metric tonnes recorded during 1971. The landings in 1978 formed only 42% of the highest catch recorded in 1971 when there were only a handful of "Purseiners".
- SARDINE: During the years 1970 to 1978 the sardine catch showed wide fluctuations (table II) A minimum of 1,88,850 metric tonnes was recorded in 1972 and a maximum of about 2,82,200 metric tonnes was recorded in 1970. The sardine catch during 1978 accounted for 85% of the highest recorded in 1970.
- Cfr. CMFRI: Marine Fisheries Information series, Technical and Extension series, No.9. may - july 1979, Cochin, India.

ANNEXURE 'C'

Total Shrimp - Panaeid Prawns and non panaeid prawns landings during 1970 - 1979. (in metric tonnes)

<u>Sr.No.</u>	<u>Year</u>	<u>Quantity.</u>
1.	1970	1,21,691
2.	1971	1,48,843
3.	1972	1,63,849
1973	1973	2,03,469
4.	1974	1,70,178
5.	1975	2,20,751
1976	1976	1,91,427
7.	1977	1,70,464
8.	1978	1,79,856
9.	1979	1,75,800 #

Despite the rapid increase in the number of shrimp catching mechanised fishing trawlers to over 16,000 in number and their intense fishing activity, the "Prawn" yields have got "fixated" around 1,80,000 metric tonnes.

Moreover the rich prawn grounds off Kerala, Karnataka, Andhra Pradesh, Gujarat, Pondicherry and Goa are already showing signs of being over-fished by shrimp catching trawlers.

In the above mentioned figures the minimum prawn catch was recorded in 1970 of 1,21,691. A maximum of 2,20,751 was seen in 1975. During the years 1976, 1977, 1978 the prawn landings formed 87%, 77%, and 82% respectively of the highest recorded in 1975.

Cfr. CMFRI: Marine fisheries Information Series, Technical and Extension series, No.9, May - July 1979, Cochin, India.

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A (TENTATIVE) POSITION PAPER.

THE NEED FOR FORUMS FOR INTELLECTUAL CONCERNS.

I N T R O D U C T I O N .

" The world appears a mite different from tiny Goa on the West Coast of India than it does from California, USA
.....

" To a people that has an unbroken tradition extending almost 5,000 years, to a people that has followed a serene way of life for most of that time and had attained levels of culture when the people of the West still lived as barbarians, to a people that preached ecology and the one-ness of life (veneration of the cow and the principle of ahimsa, non-violence) while people in the West were still busy slaughtering each other and one another, the problem { (of a world heading for imminent disaster) } appears a little differently.

" The problem appears thusly: How come that despite all our knowledge, all our traditions, all our experience, the turbulent upstarts of just three hundred years ago have been able to push themselves and us to the brink of disaster ? Clearly despite everything, there was something missing in our wisdom ? A very serious question : Had we over-emphasized our non-violence to the extent of forgetting, or at least neglecting, the first law of life: the law of self-preservation of the species ? And disregarding this law, and its implications, we had become soft ?
.....

" If this is so, then clearly our first task is to go back to the sources, the roots of our own traditions to find out where we first started becoming over-confident. But when we do so we must always keep in mind the experience of the last three hundred years for equally clearly that experience could not have been contained in those roots, or how come it came about at all ?

(Extracts from a letter to an American in California).

.....

" c) The third question: Do existing Social Sciences need to undergo a thorough overhaul ? Both in subject-matter and in methodology ? Or is it that they are adequate and what remains is but to develop a mechanics, a technology of social engineering ? (Personally I think we require as radical a change in the social Sciences as Einstein brought about in the

ysical sciences).

" Since the matter has come up I hope to write position paper on it. Here I will merely indicate the problems :

- The dominant trends in the social sciences have mainly developed in the western cultural milieu. And, at least, in the so-called 'Third World', in the 'developing' countries, this very cultural milieu is itself being seriously questioned. This debate is to be seen most clearly around the question of development itself - and you must be quite aware of this. At a more fundamental level a cultural critique of colonialism is being posed At an even more fundamental level questions regarding the very nature of human beings will be thrown up

Specifically then if we in India, an underdeveloped country, a 'poor' country, an ex-colonial country, have to be able to assert our dignity, our humanity, our rightful equal place in the community of human-kind, we have to be able to develop a Theology of Man adequate to the modern complex world that is going to become even more complex and enriching in the 21st Century.

" To do this we have to redefine the social sciences from the reality of our experience. And for this we have to get the best available brains..... You may see that we have daringly called for 'Pure Research' in the Social Sciences - at a time when 'Pure Research' is under heavy attack. Is the West scared in its pants of 'Pure Research' developing in the so-called under-developed areas of the world ? Even more so than a nuclear conflagration ?

- 2 - Quite apart from the above there is another aspect to the question. There is at present a dual crisis in the social sciences even as they are defined at present. a) There are, for instance, two clearcut and opposing schools of thought, the traditional and the marxist. This is to be seen most clearly in the sphere of economics

" This duality is also to be seen in the spheres of Psychology, Sociology and Philosophy, not to mention History.

" If one probes deeper one finds that there are a multitude of sub-divisions within each of these broad trends that I have called 'schools'. In other words even accepted Social Sciences are in a state of confusion and chaos.

b) Perhaps due to this, perhaps due to structural restraints dedicated individuals who seek to sort out these problems in the academia - the colleges, universities and official Centres which have been set up supposedly for this very purpose - find that they are unable to proceed in any meaningful manner. They find themselves isolated, and if determined enough to proceed, harassed. The end result generally is that they are unable to continue with the research they are interested in to any meaningful extent.

- 3 - The third reason for the "Forum for Intellectual Concerns" is that activists in the field are demanding more relevant research work, Research that takes into account their experiences, makes their work more significant, explains their difficulties and shortcomings and, most important of all, opens out new avenues for continued action and, if I may say so, experimentation. "

(Extracts from a letter to a German in Stuttgart, W.Germany)

ARGUMENT :

- Consider 1 - India as a geographical entity is fairly well-defined and easily identifiable due to its natural boundaries. The people living within this territory have, over the ages, developed an equally definable and identifiable tradition. A tradition that dates back from at least vedic times and both in age and in continuity is amongst the oldest and richest in the history of humankind. The threads of this tradition are interwoven with its religions: Buddhism, Jainism, Brahminism and the Bhakti cults;
- with its philosophies, Nyaya, Sankhya, Vedanta, and its psycho-techniques, Tantra and Yoga;
 - with its Architecture: Khajuraho and Konarak
 - with its Art and Music and Dance-Drama;
 - with its Language and Literature;
 - with its Social Structures e.g. caste system;
 - with its village communities e.g. the Panchayat System;
 - with its family institutions like the joint-family, its folklore and customs, and what have you.

Can it be that just some three hundred years of recent western civilisation invalidates centuries of human experience merely because of some possible breakthroughs in economics, politics, militarism and the Science of Destruction ? Or rather does the major historical contribution of the West lie in what NOT to do if one desires the humane and human survival of humankind in harmony with nature ? What are 300 hundred years of history as against 3000 ? Are answers to these questions possible ? Desirable ? If so, what has to be done?

Consider 2 - India was colonised by the greatest of modern imperial powers, Britain, at the height of its eminence. What impact did this have on Indian Culture and Tradition ?

Did it, for instance, do away with the caste system or rather did the caste system subvert the colonizers and their beliefs e.g. Christianity in Kerala, Tamil Nadu, Mangalore and Goa ? The 'white sahibs' as super-caste ?

Has its famed Science become corrupted or no by Indian 'superstition' ?

What about Indian Inglis, year ?

And its renowned parliamentary democracy, is it not undergoing unexpected transformation in local conditions e.g. the phenomena of defections, regionalism, linguistic states, etc. ?

Above all did not the might of the British Imperial Power meet its Waterloo in India in a typically Indian way ? Who but Indians would have thought of combatting the greatest military power of the time with non-violence, non-cooperation, non-taking-of-food, non-movement (satyagraha) et al ?

Were these/are these mere aberrations/transitional phenomena ? Many in India itself think so. On the other hand more and more westerners are turning to India for ways out from their own predicament e.g. Martin Luther King, the IRA hunger strikers, etc.

Can we at all meaningfully examine these questions? Which course must India follow - the path of violence or of non-violence ? Of pragmatism or of truth ? Was it wrong all the time and the West right ? Or is it the West that flounders in error and India had and has the deeper insights ?

How can we go about knowing ? What is required to be done ?

Consider 3 - According to some criteria India is amongst the 15 of the least ' developed ' nations in the world. Indians are poverty-stricken, illiterate, over-populated, backward, primitive, undernourished. You mention the unmentionable and India has/is it.

But then India is one of six-seven powers that have exploded a nuclear device, among the half-a-dozen or so nations that have their own satellite launching capacity and have orbitted satellites. It is way up in industrial and manufacturing capacity, in turn-out of engineers, doctors, scientists, etc.

What does this mean ? Are there two Indias in fact? Are these totally unrelated or are they symbiotically connected ? Or is it that the very basis of the criteria adopted is flawed ?

Can we know ? Should we know ? What do we have to do to know ?

Consider 4 - Granting for the sake of discussion that it is Western Civilisation and Culture as presently understood that will see the transition of humankind into the 21st Century, less than 2 decades away, and it is western concepts that will prove most fundamental in defining and determining the nature of that transition, which will these be ?

In the sphere of thought: Existentialism ? Positivism ? Linguistic Analysis ? Marxian Dialectics ? Anarchic Socialism or Neo-Hegelian Idealism ?

In the sphere of material needs: Market economy as expounded by Keynes, Friedman and others or Political Economy ? What about Gandhian ?

In the sphere of social relations: Will it be those that emphasize social stratification or those that emphasize social change ?

In the sphere of politics: Capitalism ? Comunism? Developmentalism ? Un-developmentalism ? North-enism ? South-ism ? Great Power-ism ? OPEC-ism ? Arabism ? Islamic Fundamentalism ? At the dawn of the 21st Century where will India lie in the rat-race ?

In the sphere of psychology: Will our ideas of sanity and insanity be as at present ? Will the 'N - Bomb' and other such destructive radiation devices be hailed as the foremost inventions of the most progressive powers/people and will all those who cannot or will not appreciate this be rated as Subnormal/Abnormal/Backward/Primitive or just plain "Maniac Humane" ? (Did you know that schizo-phronic means "broken-hearted" ?)

Is it possible to elicit answers to these questions ? Is it at all necessary ? How can we know?

Consider 5 - Over half the population of India is illiterate. It is said that a sizeable percentage is exploited, oppressed, dominated. It is said that this should not be so. Accordingly a goodly number of people are spending a lot of time and energy, not to mention resources, both at official and unofficial levels, to bring about a change in this state of things. They require relevant back-up in research and study.

Can the existing research and study institutions do this ? When they are supposedly set up for the very purpose of perpetuating the existing ? If not how come they have not been doing it all this time ? Or have they ? What do the records say ?

Granting such change is desirable and possible how is it to be brought about ? How ensure that one form of exploitation/oppression/domination is not replaced by an equal other ?

How do literates go about understanding the thinking processes of illiterates ? How do the 'liberated' understand the enslaved ?

What is the difference between 'observer knowledge' and 'experiential knowledge' ? What are the relative merits and demerits of each ?

How ensure that knowledge of the exploited and oppressed is not used against them as has happened in the past ?

Consider 6 -An entire body of work is developing outside the mainstream. It started with 'Critiques' developed into 'Counters' evolved into 'Alternatives'.

Is the pace of off-mainstream institutional forms to cope with this growing body of the counter-culture in step ?

Are there a growing number of -

- Discussion groups ?
- Study Cells ?
- Research and Study Centres ?
- Forums and Platforms, for the continuing and systematic and evaluatory assessment of all this work ?

True there are Documentation Centres as alternatives to standard Libraries but has their role been adequately recognized ? Are they being encouraged ? Is their work being given meaningfulness ?

S T A T E M E N T .

- 1 - This paper seeks simply to assert the urgent need for Forums for Intellectual Concerns. It seeks to establish this need on the basis of 6 propositions which can be seen independently or as inter-related. If any one of the propositions holds the paper will deem that its assertion stands established.
- 2 - It will be noted from the manner in which the Paper has sought to establish its position that there are no a priori limitations put either on the spheres of questioning - from the psychology of individuals to the study of ancient civilisations - or on the range of such questions - from the most concrete: 'What can we do ?' to the most abstract: 'What will be the shape of things to come in the 21st Century ?'

This implies certain assumptions about the nature of intellectual activity itself. First and most important: It is not a waste of time and energy.

- 3 - From the nature of the questions posed it will be noted that the Paper arises in a specific socio-cultural-political context and its first and most immediate significance is within that context. This, however, in no way rules out long term contextual change but it does mean that such change can come about only in and through the present.
- 4 - Finally it must be clearly stated that the Paper argues for Forums for intellectual concerns not because there is no or limited intellectual activity taking place. Quite the reverse. It is precisely because there is intense intellectual activity taking place among the common people of this country that there is the need for an increasing number of such forums to give such activity greater currency and circulation, added significance and extended meaningfulness.

This paper acknowledges and supports whatever is being done. Without such effort this Paper recognises that it itself would not have been possible. It calls for the intensification of what it sees as a very worthwhile and necessary process. It sees itself as but a moment in that process.

Raia,

August 21-22, 1981

Hugo D.