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EDITORIAL

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- The Editor

**"The Millennium Development Goals are in a very real sense a development manifesto for ordinary citizens around the world."
-Human Development Report 2003**

"WOMEN'S RESERVATION BILL : WHAT NEXT ?"

Centre for SAARC Studies, Andhra University and Centre for Policy Studies jointly organised a seminar on "Women's Reservation Bill : What Next ?" on June 4, 2003 at SAARC Centre. Shri D.V. Subba Rao, Chairman, Bar Council of India inaugurated the Seminar. Prof. K.C. Reddy and Prof. A. Prasanna Kumar introduced the topic and the participants. The deliberations of the Seminar are presented hereunder.

"Women capable of making policy decisions"

Women need to be given representation in the elected bodies of the country on their merits, not as a charity as they were efficient enough to make policy decisions and had made their mark in all fields in recent years, the Bar Council of India Chairman, D.V. Subba Rao has said.

Society will not progress if we do not give representation to women even now and limit them to the kitchen or view them as machines to produce children, he observed while inaugurating a seminar on 'Women's Reservation Bill: What next?' organised by the Centre for SAARC Studies and Centre for Policy Studies here on Wednesday. Entitlement was essential for empowerment, he opined.

Women cannot be treated as second-rate citizens by denying them a proper share of power and it was the fear of losing their supremacy that kept men from allowing even a discussion on the Women's Reservation Bill-2003, the freedom fighter, Saraswati Devi said. Men need them for getting votes, but do not consider them as equals for representing people. "Men use women as a production machine and an object of attraction at home, but even for that they need her body, which is not protected," she lamented pointing out that death rate among women was very high and out of every five women dying one was an Indian.

Nations in sub-Saharan Africa have given better representation to women in their legislative bodies compared to India said Challa Mahalakshmi, a lawyer, comparing statistics. Women's share in legislatures in Mozambique was 31 per cent, 29 per cent in Seychelles, and 26.4 per cent in Namibia, whereas in India it was only 8.8 per cent. Worldwide also the percentage stands at 14 per cent.

(Courtesy : The Hindu 5 June, 03.)

"OBSESSION WITH RESERVATIONS"

Prof. R. Venkata Rao

(Head of the Dept. of Law A.U.)

Democracy in India has grown from strength to strength in the last fifty six years dumbfounding the critics and allaying the fears of cynics. People who doubted whether Indians deserved democracy were made to bite the dust. Today India is not only the largest democracy in the world but is also a representative and participatory

democracy. In fact, with a sense of pride we can say that in the sub-continent it is only in India that democracy has survived, endured and grown with the passage of time. Yet, we should not be complacent. A tremendous responsibility lies on the shoulders of all of us to preserve and protect the democratic nature of the polity. This will be possible only when every Indian feels that he belongs to the system and that the system belongs to him. We cannot afford to alienate any one.

As stated in the preamble of the constitution, Justice-Social, Economic and Political should be ensured. A combination of diversity and heterogeneity makes our task formidable. Distinction on the basis of race, caste and sex are prohibited and the Constitution of India enables the state to take special measures for protecting the disadvantaged groups like scheduled castes, scheduled tribes, socially and educationally backward classes, women and children. It is in this context the issue of reservation to women in legislative bodies assumes significance. Though reservations for women in local bodies have been in vogue for quite sometime, the issue of reservation for women in legislatures and parliament has been meeting with resistance.

Democracy is always strengthened by men and women working together and not by Men vs. Women, Realizing that gender inequality is a failure that leads to other failures, emancipation and not empowerment should be the focussed object. Unfortunately it is the grammar of empowerment much at the cost of emancipation that has been ruling the roost so far. The irony with the women's reservation bill is that one does not find a single political party opposing it but it never gets passed. There have been only action replays and affirmative inactions. The women's reservation bill seeks reservation for women in legislatures but not services. Whereas in case of Scheduled Castes and Scheduled Tribes we have reservations both in legislatures and services, for socially & educationally backward classes we have reservations in services but no reservations in legislative bodies. It is only when the entitlements to women are recognized and emancipation is ensured, gender justice would automatically be guaranteed. Till then any proposal like double representation, rotation of constituencies and 30% nomination may not yield the desired results. Arguments like quotas within quotas in favour of women belonging to Backward Classes and Minority Communities are beset with complications.

While each side has arguments against the other that appear to be unanswerable, the question that needs to be answered is: can a secular fabric withstand the idea of obsession with reservations?

"FLAWS MUST BE RECTIFIED"

Prof. K. Nirupa Rani

(Director, Centre for Women's Studies, A.U.)

Right from the beginning there has been unstinted support from all quarters. Still the bill has not been passed why? - To understand this multi pronged approach is required. It should not be difficult for the bill to pass since empowerment of woman has become a watch-word

for the last so many years. If empowerment is redistribution of social power and control of resources in favour of women and power structures are happy with the policies implemented for women, then there should not be any objection for the bill to see light. 1993 is a landmark in the Independent India's History (should we say women's history?) when Women Empowerment was taken by reserving 33 1/3% seats for women in Panchayat Raj Institutions. Many women were happy - Uma Bharati, Najma Heptullah etc but they have also feared money could erode the fabric of democracy and many poor will dare not contest and elections will remain a prerogative of the rich. Government had designated 2001 as the year of Empowerment. Empowerment with all its facets like - psychological, economic, political, social legal etc., could not succeed in pushing the Bill through.

Many voiced, their anguish - Women have to blend 'Striyatva with Shakti' said Uma Bharati, Mamata Banerjee roared - 'you can't ignore the voice of half your population - begging seats for women?', Heptullah beckoned 'new era where women can be on their own!' Nothing happened. It has been proved beyond doubt that unless political will is there nothing can move. (POTA how could it get passed?) Marginalisation of women is marginalisation of decent honest people in politics. Based upon the prevailing trends among the present day politicians, there is nothing to show that they will approve the bill.

The Bill has many flaws (no need to list them) They need correction. The flaws could become soft spots for controversy and based on this the discussion will be settled. Nowhere in India Woman Vote Bank based on women's issues is taken serious. Tomorrow women voters will not question this in their constituencies. The question here is not the clash of interests of Men and Women - it is the question of providing space for women. All this is due to lack of organized groups as in Western Countries. The point here is Calibre of women - Rotation, Reservation are all excuses - The weakness is in our governance. Many women politicians, Women's Organizations, vote bank are not sensitive to the Women's concerns. Alternative Bill proposed by 'Manushi' (Forum for Democratic reforms) has brought enlightenment about the flaws in Government Bill. In spite of push to 'Sarkari' Bill by many Voluntary Organizations (Both urban and rural), sympathetic hearing to Alternative Bill proposed by powerful organizations, nothing has happened. Charity is not what is required, legitimacy is now the need. Putting intense pressure from all directions is possible only when all women's groups come together. Flaws have to be rectified. Public office cannot become centre for discrimination. Electoral reforms can help to certain extent but women cannot be silent, violence and paralysing public life are not solutions, may be Gandhian policy of non-violence and firm resoluteness to achieve what is due.

"PEOPLE'S MINDSET MUST CHANGE"

Smt. Challa Mahalakshmi,
Advocate

6th May, 2003 once again proved that 'gender justice', 'socialism' are myths and that the mind set of many gentlemen in this country continues to be archaic and male chauvinism continues in our Karma Bhoomi for centuries to come.

In the point of reservation for women in politics the Election Commission made certain proposals, to increase women's presence in Legislatures, that it be made mandatory for political parties to select a minimum percentage of women candidates or face de-registration and de-recognition. One MP suggested one third of the seats in the Legislature could be declared dual membership constituencies to be represented by two, one male and one female and the large constituencies could be selected for this. The former Prime Minister I.K. Gujral viewed, after elections political parties should be allowed to nominate women MPs equal to pre-determined percentage of their elected strength in Lok Sabha or Assembly to increase the strength of women members. An effort is made to introduce the Constitutional Amendment Bill reserving 33% of seats for women in the year 1996 which was scuttled from passing 3 times.

Ruling Party has no sincerity in proposing the bill in spite of the oral support given by major political parties. There has been no consensus on it since its inception in 1996 but again why this blatant show of dishonesty. No political party has clear policy and commitment on an issue of political and social consequence.

Of late we observe some of the parties have gone through the motions of amending their party constitutions to reserve space for women within their organisational structures. These provisions are implemented more in the breach when implemented the effort often borders on tokenism. For instance the Congress Party which boasts as the oldest party has amended its Constitution in 1998 to provide 33% reservation for women in different committies but the affirmative measure has not translated into action likewise the ruling BJP (NDA) amended its Constitution giving 7 to 10% assured seats in all bodies of the organisation. Even in the national executive the women are to get their share of 10 seats but they could not find women party workers to fill in. The CPM prides itself on being an organisation where the party work is only yardstick for entering organisational hierarchy politburo. The think tank of party in yet to have a woman member though the party never lacked committed women workers except late Suseela Gopalan. Brinda Karat had to walk out of party in 1998 protesting against the reduced presence of women. The only party giving women their full share is AIADMK. Shiv Sena, Samajwadi and RJD, are all opposed to the reservation bill, TDP even though says for the bill to pass, has less than minimum women representatives in high level.

To some extent, I feel, the Election Commission's proposal is attractive and less complicated. If all the political parties give the minimum percentage of the tick-

ets to women candidates, women MPs will not carry 'quota' tag and there will not be the problem of rotation and there will be chance of increase in women members to even 40%. Now the problem is even on the E.C.'s proposal there is no agreement in all parties.

I am of the opinion that there is no necessity of any reservation bill, if all political parties themselves are committed to allot more tickets to women. It will be easier to fight with one's own party rather than fighting against all the parties.

"BILL MUST BE PASSED IN ITS ORIGINAL FORM"

Prof. T. Nirmala Devi

(Centre for SAARC studies, A.U.)

Women are the inseparable element of development process and hence their participation at all levels is crucial. However, women have been denied their due share they deserve in social, economic and political spheres in the Third World countries, particularly in India owing to the all-pervasive gender inequality. The political representation of women is inadequate not only in India but in the world as a whole with the exception of a few Scandinavian countries, where more than one-third of parliament seats is held by women. The so-called advanced countries like UK and US have less than one-seventh and more than one-sixth women parliamentarians respectively. The paradox of the SAARC region is that the majority of women are deprived of their rightful share in these countries, where women leaders have been holding the highest political positions. The female leadership in this region did not succeed in elevating the women's political status by increasing the number of women parliamentarians, women legislators or even women workers at the grass root level. Same is the case with the East and South-east Asian region barring China which shows a better picture of women holding more than one-fifth of parliament seats.

In the post-independent India, the percentage of women parliamentarians was four, which increased to eight in 1984 and stagnated there for nearly two decades. This low proportion is not due to the fact that women are unable, but they have been kept out of the highest political offices. The gender discrimination coupled with criminalisation of politics sidelined even the veteran women politicians from politics. The present Women's Reservation Bill - which implies a huge change in the structure, i.e., from the present 48 seats in Lok Sabha to 180 seats in the coming Lok Sabha, reflecting a huge loss of parliament seats by men - was stalled, despite the public commitment and support by the ruling and opposition parties. In reality, the entire political establishment with the exception of the Left parties, and the negative attitude of most of the parliamentarians was responsible for the non-passage of the Bill. The Bill in its present form - 33% of all Lok Sabha and Assembly seats to be reserved for women and 33% of Scheduled Castes and Scheduled Tribes quota seats to be reserved for their women - is objectionable to most of the political parties which demanded the withdrawal of the listed 85th constitutional amendment.

What is more surprising is that the Bill was stalled, despite having the necessary two-thirds majority in the House, thus reflecting the lack of conviction on the part of the government. In this regard, the Speaker's reluctance to exercise the judgement is not only questionable, but also poses a challenge to the women's rightful representation in the highest political bodies. The Bill was opposed by some of the political parties, especially Samajwadi Party on the following grounds: i) the absence of quota for backward castes and minorities in the present quota as the opponents allege that if the present Bill is passed, the benefits would be more for the women from elite sections than for the women from backward castes; ii) the rotation of constituencies to be reserved for women, reflecting the loss of incentives for the parliamentarians to work for their constituencies; iii) the unequal benefits to women from all sections leading to stagnation of downtrodden women as they are; and iv) the irrelevance of one-third political reservation for women at present. The opponents of the Bill finally concluded that 10 to 15% reservations are enough for the females currently. Thus, the gender discrimination, which is explained in several pretexts, resulted in the deferring of the Bill.

In the present uncondusive atmosphere, some experts opined that the consideration of the Bill requires a fresh alternative, which does not demand any amendment to the Constitution. The party quota option - 33% of party tickets to women in each political party- and the calculation of women's quota at State level in parliament seats and at district level in Assembly seats were also advocated in this direction. As there is no better alternative available now, the womenfolk would have to fight for the passage of the Bill in its original form, in view of its linkage to their political empowerment.

THE THERAPEUTIC AND PROPHYLACTIC ROLE OF MUSIC - I

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"Music exalts each Joy
Allays each Grief
Expels Diseases
Softens every Pain
Subdues the rage of
Poison and the plague...."

-John Armstrong(1709-1779), The Art of Preserving Health, Book IV)

Music is interred with the human civilization. It has been an inseparable mental companion not only to the aboriginals who feared Nature's fury but also to the modern man who is in constant threat by his own tribe.

Even the Science that usually shows skepticism over the very existence of God, is dumb before the power of music. No scientific work could question its impact on mind and consciousness or could deny its role in sooth-

ing the mind or elevating the moods, thereby, relieving tension and pain. Rather, a formidable body of research has been built, all confirming its therapeutic and prophylactic role. In this process, people who have sole faith in modern medicine have also started coming out openly to accommodate music as a 'complementary medicine', having recognized its role in a wide-ranging disorders including epilepsy, mental ailments, speech-related disorders, and terminal illness such as cancer and AIDS. The patients who have undergone such treatment would vouchsafe that they had experienced a neo-sense of dignity with music, not only during their struggle for survival but also even while awaiting their exit as the passage to the other world became less rough and more smooth...

A movement has already started in a big way, particularly in the West for 'administering' music not only in restaurants, shopping malls, railway compartments etc, but particularly in those places where tempers run amok viz., the waiting rooms, the ICU's the CCU's, the operation theatre, the street-corners, the examination hall, the board room, the hospices and what not.

The ancient Indian civilization, which had prescribed meditation for 'taming' the mind so as to ascend to higher realms of consciousness, exploited to the hilt the inherent power of music. The esoteric concepts and practices that form a formidable body of knowledge in Nada Yoga or Laya Yoga are just not based on the so-called 'struck' sounds (ahata), but also include those 'unstruck' vibrations (anahata) which are beyond the reach of the gross auditory organs, but which can be perceived closer to one's very vitals of existence.

Music or nada reveals a distinct yin-and-yang pattern, a characteristic common to all living systems in the universe. Here, the sound and silence - the otherwise two distinct and opposing phenomena, which could stultify each other- are juxtaposed under one shelter for mutual interaction to form a 'tone' (for the acoustically-driven), or a 'marvel' (to a well-informed connoisseur) or a brahman (to a bhakta who is prone to 'visualization'). The synergy arising from this strange intercourse of sound and silence thus go far beyond the total sum of their individual effect. The 'struck' sounds and their prolonged 'unstruck' vibrations have been cleverly tapped from the high resonating, seven-metal Tibetan singing bowls for elevating one's moods or consciousness levels. The synergy obtained in the conjugation of mind and music is thus of universal dimensions and hence its impact cannot simply be comprehended within the narrow confines of the human reasoning. At the same time, it is available aplenty for experiencing!

"The Western Note and the Indian Swara"

For the Western music, a tone is just a tone. Nothing more, nothing less. It has to be mathematically correct and mechanically right. Take for example the amount of care and concern that go while fixing a 'middle C'. The Indian swara, on the other hand, is more flexible. It not only accommodates its semitones, harmonics etc (called anuswaras) to express themselves at appropriate places, but glorifies their presence as a sine qua non for

determining a raga. Having identified that a swara is actually (indeed, naturally) composed of a stack of subordinate vibrations (semi-tones or harmonics), the whole pattern of vibrations is taken into account for arriving at a pakad, a conglomeration of solfas, through which one is able to weave a unique raga pattern, a typical contribution of the Indian sub-continent to the world of music. It is these swaras and swayambhu-swaras, that elevate the Indian raga from a mechanistic melody to a spiritual surrendering. It is the Indian psyche - particularly the closely-focusing tendency or ekagra that has brought to the fore the refinement in vibrations, otherwise cached and sidelined by the notes or tones.

The subordinate vibrations, overlooked by the West, caused flutters in the sub-continent. Apart from evolving a unique raga system, which rendered 'Indianness' to its music, it also paved way, in the realm of yoga, for the concentration of swayambhu swaras especially during rechaka (exhalation) and kumbhaka (the interval between the incoming and outgoing breath, as in pranayama).

"Therapeutic and Prophylactic Music"

Long before acoustics came to be understood in Europe as a subject of study, the ancient Arab, Greek and Indian civilizations were already familiar with the therapeutic role of sounds and vibrations and the later day concepts pertaining to them. It was the Indian genius, which had discovered raga chikitsa, the raga-cure. Raga, we all know is the sequence of selected notes (rather, swaras) that lend appropriate 'colour' or emotion in selective combination. Depending on their nature, a raga could induce or intensify joy or sorrow, anger or peace and it is this quality which has to be carefully understood while attempting to induce a desired emotional pattern in listeners. Thus, a whole range of emotions could be captured and communicated within the rhythms and harmonies of different ragas..

"Indian Therapeutic Music"

Indian music is both emotional and intellectual. While a listener's emotional needs are taken care of by the melodies laced with bhavas, his intellectual hunger is catered by the mathematical precisions of the tala system. It is also a well-known fact that the Indian classical music attaches importance to serenity and thoughtful state of mind as its primary aim. In other words it caters both to emotions and intelligence a la fois, thus enabling balancing of the analytical mind (mastish) and emotional or intuitive mind (buddhi). In other words, by listening to music one achieves this balance, which not only gives one's mental strength to face problems but also induces certain physiological patterns, conducive to good health. Adopting maximum of dose of music as an integral part of one's daily routine would, no doubt, prove useful in the long run.

Music emanating from certain instruments was also regarded therapeutic, due to the value of their timbre or tonal quality. For instance, in South India, sweet strains

5 **"The unequal distribution of power and wealth, the wide differences of health and education among the nations of mankind, are the sources of discord in the modern world, its greatest challenge, and if unchecked its greatest danger."** **- Radhakrishnan**

from veena were invariably associated with smooth and safe delivery of the baby from the wombs of its mother. There used to be a practice of concluding the concerts, bhajans, kalakshepams etc with the raga Madhyamavati. It is a raga, which takes the first three notes in the cycles of fifths and fourths (samvada dvaya) and naturally has a high degree of rakti. When sung at the end, it imparts a state of equilibrium and tranquility in the listener's mind.

"The Therapeutic Impact of Tambura"

Tambura, the Indian drone instrument is not just drone all the way! It is conceived to balance the expanding pitches in a raga by repeated basic pitches such as shadjam and pancham. This acts as a reminder to the singer or the instrumentalist consciously or unconsciously to sustain the purity of swaras and anuswaras, which go into the making of a raga. Apart from this tambura has yet another role to play. The harmonics emanating from the heart of this instrument over a period of time - say 15 to 20 minutes a day - tend to bring in harmony and peace in the minds of the listeners who merge into these vibrations, unconsciously. Bikshandarkovil Subbarayar, a Carnatic vidwan who lived in the late 19th Century, was known for sending his two tamburas to the stage much ahead of his schedule, so that the concert hall is concentrated with harmonics and semitones vibrating out of them thus preparing the audience to be well-attuned to the relevant sruti. There's no doubt, when the actual concert began, the musical compatibility was already there between the musician and the audience (sahridayas)

(to be continued)

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SIR ARTHUR COTTON AND THE GROWTH OF GODAVARI DISTRICT-II

A. Prasanna Kumar & I. Dosagiri Rao

Coleroon Anicuts

His first major success was the construction of two anicuts across the Coleroon in 1835. They brought prosperity to the districts of Tanjore and Trichinopoly. Of that Colonel Baird Smith said, "the permanent prosperity of Tanjore is without doubt to be attributed in large measure to that first bold step taken by Colonel Cotton in the construction of the upper Coleroon dam, under circumstances of great difficulty, with restricted means, against much opposition and with heavy personal responsibility". Colonel Duncan Sim praised Cotton's "courage in the carrying out of his convictions attended by a degree of responsibility Colonel Duncan Sim Praisco cotton's "Courage in the carrying out of his convictions attended by a degree of responsibility and risk which few would voluntarily have undertaken."

Cotton's acquaintance with the Godavari began years prior to that when he was in Vizagapatnam where

he built a Church and some channel works at the harbour. He then prophesied a great future for the Vizag harbour and even suggested the construction of the outer harbour 'with blocks of granite of any size from the Dolphin's nose, costing nothing but powder, loading, etc.' Now in 1844 he felt that 40 years of attention in Tanjore should not mean 40 years of neglect here [Godavari]. In his report Cotton wrote that, "as regards soil, climate and capabilities of irrigation it can scarcely be surpassed by any part of the world." He was deeply grieved that despite so much of potential there people were allowed to starve and die. He observed that money spent on irrigation works could be recovered, as water could be converted into money. To quote his words, "The unfailing river, an immense expanse of the richest soil, a safe and accessible port, a complete internal water communication with teak forests, and abundance of labour at 1 1/2 d a day, form such a combination of advantages as, I suppose, cannot be found in the world, and certainly not under such a government as ours."

Having submitted his report on the proposed Dowleswaram anicut in unequivocal terms Cotton put his faith in God. "The matter is God's not mine; and if He has a purpose of blessing the district, He will find instruments for His purpose." The Marquis of Tweeddale, the Governor of Madras, lent strong support to Cotton's report and in the despatch dated December 28, 1846, the Court of Directors sanctioned the project.

Gigantic Project

The gigantic project was initially estimated at a little over four lakhs of rupees. Work on it began in April 1847. It took five long and hard years to finish the anicut. Ten thousand labourers, 500 carpenters and as many smiths were employed. It was a hard job for Cotton who used to say, "The more I worked, the stronger I became." But in 1848 he was so "exhausted by the unremitting work and anxiety" that he had to leave for home for rest and recovery, leaving the project construction work to his able lieutenant C.A.Orr and Sub-Collector H. Forbes. Despite floods and breaches, work went on steadily and a year later Arthur Cotton returned to the job. On 31st March, 1852, the anicut across the Godavari at Dowleiswaram was completed at a total cost of over 15 lakhs of rupees. The same year Cotton and G.T.Haig also built the Gunnavaram aqueduct of 49 arches across an arm of the river.

Although Cotton originally wanted to build the anicut at Rajahmundry, he chose Dowleiswaram because the latter had the advantage of being close to a hill of coarse, strong sand-stone, "of a degree of hardness exactly suited to the case; neither too hard to be expensive in working nor yet soft enough to be unfit for the purpose." The availability of hydraulic lime stone of excellent quality and the low cost of labour were added advantages here. The anicut consisted of four divisions-[1] Dowleiswaram division from the left bank of the river to

Pichika islands-1,650 yards long and 12 feet high, [2] Rali branch from Pichika islands to Bobbaralanka-940 yards long and 10 1/3 feet high, [3] Madduru division from Bobbaralanka to Madduru islands-520 yards long and 10 1/3 feet high and [4] Vijjeswaram division-from Madduru islands to Chiguru islands adjoining the right bank of the river-900 yards long and 9 feet high. It was a great 'victory for peace' and an enduring monument to Cotton's genius.

The Godavari known all along for its fury now began to smile benignly on the people. Revenue went up four-fold. Trade leaped from 300,000 pounds in 1862 to 740,000 pounds in 1872 and 15,00,000 pounds in 1888. The Godavari District which ranked a poor 13th among the 22 districts of the Madras Presidency jumped to the second place from the revenue point of view, second only to Tanjore, Cotton's first success. His irrigation works increased the Presidency's revenue by 25 per cent. He was hailed as the "founder of the cheapest school of engineering in the world."

Engineering Skills

The Court of Directors commending his work said, "the Godavari anicut is a new and splendid illustration of his powers of mind and self-devotion, from the exercise of which the country has already so largely benefited." Morris called it "the noblest feat of engineering skill which has yet been accomplished in British India." A letter from the Board of Revenue said, "he who makes two blades of grass grow where one grew before is a benefactor of his species." His advocacy of water carriage to boost revenue was misconstrued as opposition to the railway system. Cotton felt that steam navigation from the sea to Berar would be "the cheapest line of communication in the world." On more than one occasion he made it clear that he was not opposed to the railway system but favoured canal navigation in view of the low cost of the latter and its large scale feasibility in India.

Back in England Sir Arthur Cotton continued to show keen interest in the affairs of India. He had however to face criticism in some quarters for his 'hopelessly enthusiastic' schemes and 'reckless' spending. Sir George Campbell said in Parliament that Cotton had "water in the brain". This charge was strongly rejected by many. There were interesting debates and comments in Parliament and the press about Cotton's irrigation works.

Full of years and honours, Cotton in the evening of his life continued to plead for India's economic development through irrigation works, by constantly writing to such leading papers as "The Times." Between February 26 and April 20, 1898, he wrote a series of letters condemning Britain's neglect of India resulting in loss of life and money. Only Sir Arthur Cotton who had brought over a lakh of acres under cultivation and saved millions of lives could have written so. A speech in defence of Cotton went on these lines: "Had he killed in battle a

hundredth of those he saved from suffering and premature death, he would have received the thanks of both Houses of Parliament, been made a peer and have received a large grant from the public funds... His name will be venerated by millions yet unborn."

On July 14, 1899 at the ripe age of 96 Arthur Cotton breathed his last. Cotton who had visited his own grave earlier took no precaution to arrest a new type of flood-the flood of tributes. The grandest testimony was perhaps given by Sir Richard Sankey who wrote "His works have already saved thousands of lives and will continue to do so as long as the world lasts."

Impact of the Anicut

The construction of the anicut at Dowleiswaram, and other irrigation works by Sir Arthur Cotton brought about significant changes in the social and political life of the Godavari District. Conditions prior to the construction of the anicut were characterised by "neglected irrigation, inadequate and costly transport, oppressive land tenures, decay of handloom industry, emigration of population, unfavourable seasons and deficit in food supplies." Famines and droughts slowed down the growth of population "necessitating forced cultivation and use of torture in the collection of land revenue." Rajahmundry was so backward that there was no system of irrigation and drainage. Transport facilities also were woefully poor and a Collector once lamented that a gentleman took four hours to travel seven miles on horseback.

Not only the Godavari District, but many areas adjoining the deltaic region suffered the onslaught of recurring famine and chronic economic distress. "In short, it was economic stagnation all round."

The construction of the anicut resulted in an 'agrarian revolution' and revenue went up from Rs. 20,38,907 in 1850-51, to Rs. 60,19,224 in 1898, i.e., nearly 200 per cent increase.

During the period 1850-1890 the agricultural progress was so phenomenal that wages of the agricultural labour had been doubled and a large number of landless labour became pattadars. As Foster, District Collector, put it some of the landless labour had moved up the social ladder and Godavari District witnessed social mobility for the first time in Andhra area. The rise of the middle peasantry greatly influenced the economic structure of the region. The irrigation facilities resulting from the construction of the anicuts developed the marketing facilities in the region.

Prior to the construction of the anicut, marketing arrangements had been fragmented and the value of trade, reflecting the nature of the subsistence economy, had been low. The expansion of irrigation facilities promoted new systems of marketing. Moreover, the coming of water had obliterated the subsistence farming. Within a short time the region became a 'centre of intensive rice

cultivation selling its produce in international markets'. The value of the land had risen from Rs. 40 to Rs. 1,000-1,500. The income of the inhabitants had more than doubled. Marwaris, the traditional money-lenders flocked to the deltas and poured money into agrarian credit.

Migration

Another interesting feature was the migration of population from Ganjam and Vizagapatnam districts to Godavari area. About 65,000 people moved into this prosperous region. The growth of urban centres such as Cocanada [Kakinada], Ellore [Eluru], Rajahmundry, Amalapuram, Narasapur was another important development. With the coming of the railway system, trade and commerce began to flourish and from Vizagapatnam to Vijayawada, towns and villages witnessed a steep increase in trade and commercial activity. All this prosperity was, according to Washbrook, the creation of Sir Arthur Cotton.

John Greenfield Leonard points out that educational facilities also went up in the district. By 1880 Godavari District had become the fourth most important district in the Madras Presidency in the number of its schools. The growth of literacy and the social reform movement led by Kandukuri Veerasalingam resulted in a new awareness among the people. "With Brahmins providing the leadership, Telugu literary renaissance, education and nationalism began in the Circars which were culturally and economically more advanced than other districts of Andhra area."

Veerasalingam's 'Viveka Vardhini' which was started in 1874 was followed by a number of vernacular papers in the Circar districts. The emergence of leaders like T. Prakasam, Konda Venkatappayya, and Pattabhi Sitaramayya and the visit of Andhra Desa by Congress stalwarts, particularly Bepin Chandra Pal in 1907 resulted in the growth of political and social ferment in this region. The strong village leadership based on caste and money began to disappear. People in the villages became less dependent on the elite groups. Social order in the deltaic area became very fragile. An example in this regard was the changed attitude of the lower classes towards their masters. Baker observes that in 1922, village service groups, in large parts of the Godavari district refused to bear their masters around on *palanquins*.

Politics of Agitation

The politics of agitation also came into vogue, unsettling the hold of traditional groups and zamindars. Rapid economic and political change strengthened the hands of political leaders engaged in freedom struggle. It is however, wrong to argue that the poorer sections of the society such as the scheduled castes and backward classes were totally emancipated from the clutches of the rich and socially well-placed groups and individuals.

The Court of Directors did not foresee such a sea

change in South India when it sanctioned the proposal submitted by Arthur Cotton, supported by the Marquis of Tweeddale, Governor of Madras, in 1845 to construct the anicut across the Godavari. Nor did the British Government which shared with the people the fruits of the project visualise the impact of it on the social and political conditions of the people. In Andhra the leaders of the freedom movement venerated Arthur Cotton for the succour and solace his works brought to the people without realising that the benefits of the scheme were hastening the process of social change. Arthur Cotton too could not have dreamed of anything more than relief to the people from age-old poverty, from the project he planned and executed.

(Concluded)

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CONSUMER AWARENESS IN INDIA

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J.S. Mill is nearer truth when he said that "the consumer is the forgotten man in society." However, for the first time in the modern world, an attempt was made to promote and protect the interests of the consumer by the late U.S. President, John F. Kennedy when he formulated four basic rights for the consumers (choice, information, safety and the right to be heard) in the historic declaration in Congress on March 15th 1962. All these were adopted by the International Organisation of Consumers Union (IOCU), now called Consumer International (CI) with head-quarters initially in The Hague, Netherlands and later shifted to London.

Consumerism has been made a dynamic force in the U.S. by Ralph Nader and almost every consumer is an activist fully aware of his/her rights as well as responsibilities. Consumer movement has made rapid strides in Western Countries which have taken time by the forelock and passed several Acts protecting the Consumer interests. As against this, in developing countries, the consumer consciousness is at a low ebb and it is disheartening to note that in India, the largest democracy in the world, the movement is still in an infant stage even four decades after Kennedy's memorable speech.

Despite the plethora of Acts passed in India to protect the consumers, the manufacturers, producers, distributors and traders have had a field day and palmed off on the consumers whatever they produced, of whatever quality and at whatever price. The consumers are induced to buy a variety of goods, some of whose excellence begins and ends with the label on their packing. Even the watch-dogs of the quality - ISI (now Bureau of Indian Standards : BIS) and Agmark, to name only two - did not quite help the consumer. The goods rejected by the ISI are hardly ever withdrawn from the market and the unsuspecting consumer keeps buying them. A sur-

vey reveals that the Indian consumers are being cheated to the extent of Rs. 2,000 crores annually by traders.

The ineffectiveness of the consumer movement can be seen from the innumerable tales of woe of the consumer. To cite a few, he pays high fares for dirty railway compartments and dirtier toilets. He pays rent for the telephone even when it does not serve him and the mail does not reach him on time. He uses buildings that are unsafe and motors on roads that are dangerous. He eats food that is adulterated and drinks water that is polluted and breathes air that is poisonous. He meets with death in railway accidents due to signal failures or something else. Perhaps, in India, the most easily disposable commodity is human life.

Even with the liberalisation and globalisation of the economy, the biggest challenge, the movement faces in India is the apathy, impenetrable ignorance and cynicism on the part of the consumers. The majority of the consumers are illiterate and cannot even afford the basic necessities of life and often they do not have the luxury of knowledge to fight for their rights. When the PDS supplies rice which is unfit even for animals, the poor of India who do not know from where they would get their next meal are not in a position to refuse. On the other hand, the tiny minority which is knowledgeable about the consumer movement keeps indifferent and does not fight for its rights. The literate consumer never bothers to read what is written on the label of a product or check the expiry date of a drug when he gets into a shop. He asks for it, pays for it and rushes out.

The whole problem boils down to the creation of a sense of awareness among the consumers. A massive educational campaign is the need of the hour and leaders with charisma, intellect and dedication should come forward to lead the movement without shying away from their social responsibility, for, an alert consumer is as asset to the nation.

The Government was seized of the problem and has brought out a legislation seeking to provide for better protection of consumers, known as the Consumer Protection Act (COPRA) which came into force with effect from December 24th, 1986. This Act was amended on 17th December 2002 and the Amended Act, which is supposed to be the best user-protective legislation during the post-independence period, came into force in March 2003. A hierarchy of redress machinery has been provided for in the Act-three-tier consumer courts at district, State and National levels with different levels of pecuniary jurisdiction. It is encouraging to note that the consumer courts have achieved considerable success in the disposal of cases referred to them.

However, the biggest problem with the Consumer Fora is the inordinate delay due to technical lacunae in settling the cases and attempts should be made to cut the Gordian knot. The bureaucrats must be made to protect

the welfare of the consumer-citizen, for, erring bureaucrats and civil servants are worse than erring traders. The Government would also do well to think of setting up of a consumer product safety commission as in the U.S. with absolute powers to order withdrawal of unsafe products.

All said and done, the COPRA, at best, may be likened to a bandaid giving temporary relief for the consumers and any number of amendments to it or the annual ritual observation of World Consumer Rights Day on March 15th, will not yield the desired results unless the consumers are alert. The Act by itself, will not bring about a structural change which is absolutely important to make our political and economic systems consumer-friendly.

BOOK REVIEW

IN SEARCH OF HINDUISM by Dr. Mrs. Prema Nandakumar, Published by Kalai Arangam, Chennai, 2003.

Dr. Prema Nandakumar has earned a luminous space in the annals of literature as the authoress of commendable works and as an erudite translator of some of the poems of Subrahmanya Bharathi, the savant. Her recent work, 'In Search of Hinduism' a compilation of articles contributed by her to Sri Aurobindo's Action makes interesting reading. It is in defence of Hinduism.

To launch a search for Hinduism is as futile as search for the supreme self as it is unlimited in time and space. To give exposition of such a massive and Oceanic subject like Hinduism which is *Samudraiva gaambhiryah* (deep as the ocean) and which is the repository of full many a gem of purest ray serene is, indeed, a Herculean task within the compass of two or three pages. In spirit and content Hinduism is *Sanatana Dharma*, permanent and perennial. It is broadly a way of making mankind move towards attainment of Divine knowledge i.e., to know the Truth and practise it in day to day life. The *Upanishad* which is the essence of *Brahmavidya* states that God is '*Ekameva adviteeyam*' - one without a second. He is unity. He is indivisible and is eternal Sat. *Sanatana Dharma* yields no room whatsoever to multiplicity. It is Brahman absolute and pure, devoid of attributes. This absolute is ceaselessly immanent in all. But all may not be in it. The *Upanishad* says it is both immanent and transcendent. It is no component to split and give name and form to the one so split. It is a foolhardiness to attempt to impute caste, colour and creed to such *Dharma*. *Dharma* and *Brahma* are interchangeable. The position and hegemony of *Dharma* are unsurpassed.

Then how caste and creed came to flourish in such a divine order perfectly attuned to Universal Oneness? A minute study and a ripe reflection on this question unveil that it has been the scheme of a heartless self-

ish society emerged as the voice of the hotchpotch rules to govern ruthlessly by the nefarious means of divide and rule. The society though manifestly multiple was close knit as the *Vedantic* monism assures us '*nehanaanasti kinchana*' (Nowhere is there multiplicity whatsoever) As ages changed rules underwent change while *Dharma* remained as solid as the rock. *Dharma* did not peter down. Rules framed as they had been by men who were liable to err and to be erroneous gradually gained in strength till it became absolute. At this juncture prudence and majesty of justice succumbed.

It was apparent that men and women occupied different stairs and stand on different rungs of the evolutionary order and so differ from one another in capacity and stature. Eligibility to certain office was regulated on the basis of merit. This was called *Adhikara Taratamya*. This must have been the cause of feverish attempts by the privileged at gaining upper hand over the underprivileged. As a result of this, formation of vested interest took place. Their hand was visible and effective in the shaping of a society that is in the throes of emergence. It had neither the approval nor acquiescence of the *Dharma*, *Sanatana Dharma* (Hinduism) having drunken deep in the milky sea of *Vedanta* couched its language in temperance, tolerance and forgiveness. To raise to the level of deliverance the *Dharma* gave two paths to follow : *Pravritti marga* (the path of forthgoing) and '*nivritti marga*' (the path of return). Much thought was given to other worldly attainments and accent was laid always on celibacy, austerity and asceticism. Hinduism over the ages saw itself branched off as Buddhism and five centuries after it incarnated as Christianity. We have authentic evidence (fruit of decades of ceaseless quest) that Jesus Christ was a Bhikshu of Buddhism called *Avalokateswara*. The supreme self remains unconcerned when its energy flows in the form of an *Avatara*. Likewise the *Sanatana Dharma* remains intact while its splinters emerge as religions donning new robe, and bearing new name "*Ekam Sat viprah bahudhavadanti*". Truth is one, But Pundits call it by manifold names. Hinduism can be termed as fore-father or progenitor of all persuasions and faiths. Thus the world is permitted to march forward by *Sanatana Dharma* to

make us convinced that it is not vexed with the continued flux. The ageless body and timeless mind of the *Sanatana* as exemplified and elucidated in different religions and isms, lives ever new, ever divine and ever infinite. If off and on a sporadic outburst is heard against Hinduism it is a brilliant sign of thorough life and sound existence of the *Dharma*. Children and grand-children are seen in season and out of season rising in revolt against their grand sires not because they are bereft of the sap, pith and marrow of their grand sires. *Sanatana Dharma* can defend itself by spreading its song of celestuality. It does not counter it. It creates conditions for change of heart on the part of the antagonist. For it, there exists nothing that does not belong to it. *Sarvam Khalvidam Brahma*. It does not see difference. It sees on all sides unity and oneness. Nothing perishes. The thing perished today again sprouts in brand new form. It sees life, delight on all sides. From all sides it expects hymns of peace, notes of the Eternal Song.

The *Sanatana Dharma* is aware of the irrefutable fact that it is the fountain head of all religions. Hinduism (S.D.) is a live enormous tree spread all over the universe unconfined to frontiers, scattered its seeds in the fertile fields of Germany, America, Athens, England, China and Middle East-in the philosophy of Immanuel Kant, in the philosophical musings of Arther Schopenhauer, in the writings of Will Durant, in the treatises of Max Muller, in the edifying poems of Walt Whitman, in the lofty essays of Emerson & Napoleon Hill and Tao of China. It reverberates in the symphony of Beethoven, in the bottomless depth of Romain Rolland's creedless heart, in the yogic soul of Aurobindo, in the infinite spring of Gurudev's pathetic spirit. It resounds and echoes in the hall of World Parliament of Religion, Chicago. Wherever there is love, tolerance and acceptance, there Hinduism is seen full bloom.

Dr. Prema Nandakumar's "In search of Hinduism" is of immense value. Written in defence of Hinduism's unrivalled universality and irreproachable purity, she excels herself in this work which is timely and worthy of a place on every bookshelf.

- Sri Challa Sivasankaram

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THE THERAPEUTIC AND PROPHYLACTIC ROLE OF MUSIC - II

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Recent Advances in Music Therapy

Although the legend as in Greece glorify the therapeutic role of music, (as for example, the healing of the deadly wound of Ulysses) and ancient writers in Arabia such as Ibn Sina, recording the application of music as a medicine for ailments and the Indian singer healing the Emperor's wife with music, a scientific study of therapeutic music has started only in recent decades, thanks to a combination of specialists from various fields such as neurobiology, physiology, psychology,etc(?).

Music Therapy : Procedure and Practices

There are no hard and fast rules regarding the music treatment sessions. Basically, it is the convenience and the need of patients that counts. Frequency of sessions could be daily or on alternate days. It can last for anywhere between 1 to 5 hrs for optimum results. Higher frequency is always better and would not be harmful as in drugs and other forms of treatment.

Improvisational Music Therapy

In a typical therapeutic session, the patients are provided with an instrument or a piece of notation to the patients to go on improvising the value of the piece in the true traditions of *mano dharma sangita*. To carry on whatever they feel like doing with them till a rapport develops between the patient and the musical piece, which provides a true companionship and bond on the emotional basis. They should be assured of the fact that their output is not going to be judged and they are free to make sounds out of them as it pleases to their ears. All they have to do is to make sounds that please THEIR ear! They are also persuaded to use their vocal chords the way they want - which could range from mere murmurs to loud shouts. It also creates a 'musical and emotional' environment that accepts everything the patient tries to formulate and rejects nothing. As the patients response to the challenges increases, it also provides experience for socialization, improves self-confidence and expression. Rhythm instruments are found to be useful for this type of therapeutic goals, particularly in the case of hyperactive patients. The therapist can also prescribe, speech, movement, drama etc to enhance the value of such methods, Familiar songs or tunes of the patients provide better effect than the unfamiliar ones. In the west, the therapist works usually with piano where the potentials of rhythm, melody and harmony is combined with a very wide range of fluctuations of pitch or loudness. A co-therapist may work with a therapist to help support the client if necessary and both therapists may use their voices or other instruments as appropriate.

Music, the Custom-made

Often an individual-based music program is customized, after studying the constitution of the patient and his or her problems. Once a program is formulated, it is also necessary to review it periodically and incorporate changes so as to suit the changes so as to suit the changed conditions in the patient. Music is thus improvised uniquely for each patient and for each session. Audio recording allows the therapist to monitor the music process from session to session. Particular songs, bits, pieces or styles of music may become part of the therapy process where clinically appropriate, but these remain adaptable to the moment-by-moment process of therapist.

Music with Guided Imagery

As the musical melody progresses, the therapist explains imaginative events, situations, characters which are further elaborated by the patient. Several symphonies in the Western classical system, particularly those of Tchaikovsky could be utilized by the therapists for activating the imagination of the patient vis a vis the melody played, which not only induces satisfaction in the patient but also greatly helps in overcoming his problems such as depression, trauma and other psychological ailments. Such method is also reported to have considerable impact in lowering one's heart rate.

Music Therapy Practices: Conducive Environs

The patient should have a comfortable place without noise and disturbances. He should be seated in the way he finds most convenient although yoga postures such as *padmasana* or *vajrasana* should be of great help. Simple steps involved are: (1) Close the eyes (2) Play or mutter soft/slow music, (3) Focus on the breathing process (For instance, by simply placing hands on abdomen one becomes aware of the movement of that part of the body during breathing) (4) One could use meaningful mantras such as "I'm good", "The Environment around is gracious and kind" "God is kind and protective" etc. Phrases such as 'I'm good', 'The Environment around is gracious and kind' God is kind and protective' etc. Phrases such as 'I'm loved', 'I love me', 'I'm loved', 'I love me', 'I'm good' etc result in erasure of depression and as one absorbs music one absorbs all positive vibrations from Nature, which are conducive to good health and well-being.

The Duration of Therapy

There cant be any hard and fast rules on the duration of musical inputs. The prescribed music can be played even when the person is in deep sleep or coma. As rhythms are linked to the heartbeat, more music one received is better for the needy. However, instead of playing the music continuously, it can be given with some short intervals of gaps to make it more Periods of therapy could be flexible, depending on the need of each patient and his response to

it. Individual duration of therapy can be determined through regular experiments and as one develops experience by trial and error. As the improvement in ailments takes place, there would be a need for changing the musical inputs by the therapist. The first step would however involve the correct diagnosis followed by the selection of appropriate raga to suit the individual requirement.

How Music Works

Certain music can provide physiological as well as psychological benefits as one comes across in the music of Wolfgang Amadeus Mozart. The so-called 'Mozart Effect' is a well-known phenomenon discovered long after the death of Mozart. Several clinical trials conducted have gone to show that many of Mozart's sonatas result in increased wellness and quality of life, regardless of one's health conditions-both physical and mental.

Music is an intrinsic part of every one of us- whether we are active singers or passive listeners.

Pulsations and rhythmic patterns found in our heart-beat, in our breathing cycles and in our body movements are just a few indicators to show how our life is interwoven with rhythms at every turn of our life. These rhythms go on and on, until, perhaps one day we cease to exist in the present form and shape.

Very much like any biological system, the nature is made of cycles and rhythms; seasons change in a cyclic manner; life function in a cycle of births, growth and death; and so on and on. Within the human body, life-processes are carried out in a rhythmic pattern. Various kinds of rhythms involved in the processes relating to blood circulation, digestion, respiration, sleep, etc, are also known to the biologists.

All biological processes including breathing, food-intake and excretion, energy exchange, metabolism, circulation, action of nerves, reproduction -all follow certain basic pattern of rhythms- which are common to all individuals - in an orchestrated manner.

Some scientists are of the view that all biological processes involve rhythms. The process by which chromosomes condense and segregate during mitosis (nuclear division) is likened by some researchers to a musical symphony in which several instruments working individually are coordinated to produce a collective piece of elegance and beauty - as one comes across in a Bach or a Beethoven. As a conductor with a wave of the baton ensures that each musical instrument enters the symphony at the appropriate time, so the conductors of the so-called mitotic symphony called 'checkpoints' prevent errors in chromosome segregation that can lead to disease such as Down's syndrome or cancer. (David Cortez and Stephen J Elledge 2000). Such parallel rhythms found in nature make a man-made music akin to the nature-gifted one.

Expansion of Rhythms

Rhythms are not confined to intracellular functions alone; complexities of periodic rhythms grow right from cellular levels to the tissue levels and onwards to organs and to the entire organism. It's implication is even far beyond this as it reaches towards reproduction and population rhythms.

Some rhythms such as heart rate and breathing rhythms could be directly experienced as we devote our attention to them; in certain situations, when one feels excruciating pain- as say, when we get a toothache - a wave of pain sweeps over the affected area, occurring in an interval of say, 15 to 30 seconds. The rhythmic pattern here is one and the same as the one, which forms our sleep cycles during the night.

Musical Rhythms

Musical Rhythms

Musical rhythms created by the mind follows the life pattern - in an unconscious and in an unintended manner. Listening to musical rhythms do have an impact on the brain wave rhythms, which are responsible for our state of consciousness: whether we are at a stage of alertness (with the predominance of beta waves) or we are in a state of relaxation or deep sleep (with the predominance of alpha, theta or delta levels, as the case may be). A musical-harmonic order called 'rhythmic functional order in humans' could be intensified even when a person is sleepy. It has been experimentally found by the author in a workshop conducted at Delhi on the 22nd December 2001 before an enlightened audience, comprising of diplomats, civil servants, yoga teachers and music lovers that by manipulating the rhythmic structure of a tabla or a manjira one could descend to alpha levels and feel 'relaxation', 'happiness' and 'peace of mind' as remarked by the audience themselves. The literature on music is fast building up saying that long term musical involvement reaps cognitive rewards - in terms of linguistic skills, reasoning and creativity and boosts social adjustments. Music exercises the brain and playing the instruments for instance, involves vision, hearing, touch, motor planning, emotion, symbol-interpretation - all of which go to activate different areas of brain-functioning. It has been observed that some Alzheimer patients could play music even long after they have forgotten their near and dears.

These intimate connections between our life-processes and music can remain despite illness or disability and are not dependent on musical coaching or mastery. Because of this, the emotional, cognitive and developmental needs of people with a wide range of needs arising from such varied causes such as learning difficulties, mental and physical ailments, physical and sexual abuse, stress, terminal illness etc. could be addressed by exposing them to an appropriate dose of music suitable to their tastes and needs.

Every one of us responds to music- from the newborn infant to the patients suffering from terminal diseases and from physically or mentally strong to those who are handicapped or disabled. Several psychotherapists have of late, used music to enhance their efficacy in treating neurotic disorders. Client and the therapist improvise music together, building a creative musical process that itself becomes an end in itself. The therapy enhances communication and helps people live more resourcefully and creatively. It helps in controlling blood pressure, emotions, liver functioning and all the psycho-somatic disorders. It is relevant here to recall the words of Paul Nordoff, a musicologist, who commented that once a musician begins to work as therapist, he'll find new depths in the art of music itself. Developing a clinical musical skill would no doubt release the world music from the narrow clutches of entertainment to a greater expansion towards service to humanity.

Musical Experience

Musical experience is unique in the sense that it can impart an ex

Musical Experience

Musical experience is unique in the sense that it can impart an experience of extraordinary freedom to rise beyond limitation of one's physical beings. In other words, one's consciousness level could be increased to the next higher realm, with the appropriate dose of music.

Meditative music where melody and rhythms is combined with inspirational words and expressions (lyrics) as bhajans, kirtans, Veda recitations etc do enhance meditation and concentration and enable the mind to focus inwards - far from the madding crowd around. This form of internalisation or inward looking brings about its own advantages such as strength and security and peace and tranquillity to those who are trauma victims. Through music and by letting one's mind go after it, one experiences a deep state of relaxation which cannot be even guaranteed with the help of chemical or synthetic drugs without their accompanying side-effects.

Some ragas are traditionally believed to have certain therapeutic effects: listening to specific kinds of music at specific time of the day is believed to have curative effect on some ailments. Although no clinical endorsements are forthcoming, there's enough scope for future research.

Music Therapy

In recent times, the subject of music therapy does not seem to have received adequate attention as in the West. This is surprising for a nation, which had in the past, made great strides in combining emotional melodies with intellectual beats and which has even codified those ragas which are therapeutic as in the ancient text of Raga Chikitsa. The musical tradition of the country had dissected the ragas to arrive at their very crux so that which raga could be helpful to which conditions.

Therapeutic carnatic Ragas

To cure insomnia, one listens to bits and pieces of Nilambari raga; likewise martial fervours are believed to be instilled in people making them listen to pieces in Bilahari or Kedaram; Sriraga, when sung or listened, after a heavy lunch is said to aid in digestion and assimilation; While Saama raga is to restore mental peace, Bhupalam and Malayamaarudham when sung before the dawn serves as an agreeable invitation to people - including the Lord of the Seven Hills - to wake up from their slumber. Relief from paralysis is reported to be there by listening to pieces of Dvijaavanti Raga. Those who are prone to depression, are often recommended with a dose of lilt in Bilahari to overcome their melancholy. Nadanamakriya, yet another raga, is supposed to 'soften' the adamant people and even hardened criminals.

CONCLUSION

It is a well-known fact that expressive music activities like singing or playing instruments improve coping mechanism and self-confidence. For the terminally ill, music provides greatest solace. Besides a comforting environment, it is found to be of great help in pain management. A combination of touch therapy, imagery and music provides an environment for a peaceful passage.

Soothing and organizational properties of music helps the mentally handicapped. Limitless creative opportunities available in singing or playing instruments provide avenues for their self-expression, which is, otherwise, unavailable to them.

Musical exercises aid in organizing one's thought processes and help in over-coming one's inhibitions and restrictions. The creative process of music takes over one's mind and emotion and leads to the feeling of wholeness and completeness with the Universe in all levels of existence: physical, moral or intellectual. It helps in overcoming all forms of inadequacies or frustrations in life.

Music as a therapy, is not exclusive for just a disease; it is meant for all patient groups. From the terminal ill to the temporary sufferer, it suits everybody and guaranteed no side effects Alzheimer patients, chronic paid sufferers, premature infants, terminal patients etc. all respond to the healing power of music. Symptoms of anxiety, depression and pain in terminally ill are overcome by the healing power of music.

Thanks to music, multiple handicap patients gain a variety of skills. It provides a solid foundation for learning various skills including speech, language, self-care and adaptation.

In long term care settings; music is used to exercise a variety of skills. Cognitive games help with long and short-term memory recall. Music, combined with movement as in modern gym and aerobic sessions, improve physical capabilities. Music by itself or in combination with other media such as art, aroma or dance offer unlimited scope for experience for the sensory-deprived, which is caused by coma, injury or degenerative diseases.

Musical Opportunities

It is the birthright of every child to be trained in singing and music. Every citizen should be exposed to maximum amount of music in his life. In earlier days, the aristocrats in India like zamindars used to entertain their tenants and labourers with performers and musicians like Yakshaganbayalata, Kathakali, Sadir Katchery, Koothu etc.

In the temples, concerts could be arranged on festival days where musicians and instrumentalists using powerful and far-reaching sounds as for example, in nadaswaram-, drums, cymbals and the like which touch the nooks and corners of the village even without any amplifier facilities. In some Western countries, low paid workers and those who are to work in noisy factories are given free passes to attend musical concerts. There is a real joy when people attend to loive music. Even in factories and offices, melodious music should be a normal input for creating conducive atmosphere of harmony and peace in employees who work in tense situations.

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