

International Conference Proceedings of ICEHM
**International Conference on Humanities,
Literature and Economics
(ICHLE'14)**



Jan. 1-2, 2014, Bangkok (Thailand)

Editor (s):
Prof. Dr. Jiri Strouhal

ISBN 978-93-82242-59-8

Published by:



ICEHM

International Centre of Economics, Humanities & Management
www.icehm.org

INDEX

International Conference on Humanities, Literature and Economics (ICHLE'14)

Jan. 1-2, 2014 Bangkok (Thailand)

Paper ID	Title of the Paper and Authors	Page No.
ED0114016	<i>From Exclusion to Mainstream: Paradigm Shift Towards Maternal and Neonatal Health in Hard to Reach Areas of Bangladesh: Best Practices of ESDO</i> Zaman Shahid, and Akhter Selima	1
ED0114025	<i>The situation of Dark Tourism in Japan and Fukushima Daiichi Nuclear Power Station</i> Akira Ide	6
✓ ED0114010	<i>Microfinance: A Strategy for Woman Empowerment</i> Dr. Joyati Bhattacharya	7
ED0114002	<i>Study on the relationship between the four elements and choosing a major at university</i> Shahparak Farahbakhsh Isfahan, and Khorshid Nourozi	11
ED0114003	<i>Academic Standards and rules of Schools for Talented Students in Asian Countries, A comparative study</i> Armin Mahmoudi	16
ED0114008	<i>Quest for Identity in Women's Autobiographical Writing: Struggle for Space in Suprabha Datter Diary (The Diary of Suprabha Datta)</i> Dipendu Das	20
ED0114011	<i>Symbolism in Contemporary Persian Poetry</i> Khorshid Noroozi, and Shaparak Farahbakhsh Esfahan	24
ED0114018	<i>English Advertisements in a Multilingual Setting-A Linguistic Perspective</i> Barnali Chetia	27
ED0114004	<i>Rethink higher education market mechanisms in Taiwan: too many institutions but not enough students</i> Chiu-I Sung	30
ED0114006	<i>The Relationship between Teachers, Beliefs and Learners, Beliefs about Vocabulary Learning in Reading Comprehension</i> Elahe Shirafkan	31

Microfinance: A Strategy for Woman Empowerment

Dr. Joyati Bhattacharya

Abstract— Microfinance has emerged as a powerful instrument of poverty alleviation in the last two decades. In India, microfinance seems to be dominated by Self-help Group-Bank Linkage Programme as a cost effective mechanism for providing financial services to the poor, especially women. In this endeavour, microfinance not only meets the financial needs of the rural poor women but also strengthens their collective self-help capacities which in due course contributes to empowerment. Thus, involvement of women in microfinance movement is now being considered as a major policy strategy to empower women. But in the process, there are problems too. A better understanding of the diversity of women's livelihood and of constraints is important to bring lasting change in the lives of women in rural India.

Keywords— Micro-finance, Self-Help Groups, Virtuous spiral

1. INTRODUCTION

WHEN women thrive, all of the society benefits, and succeeding generations are given a better start in life - Kofi Annan.

One of the most discussed subjects of the last two decades is micro-finance. Since the familiarization of the philosophy of Professor Mohammed Yunus who tried to organize the poorest of the poor into Self-help groups (SHGs) with a view to make them realize the importance of short-term small credit in attaining self-sufficiency, micro-finance is being considered as a major strategy of combating poverty and unemployment in under developed world. The low economic growth of the underdeveloped and developing countries is generally perceived to be due to the lack of capital resources, particularly in the hands of the poor who constitute the greater mass of the population in such countries. Low capital, low productivity, low income and low savings along with a weak capital base operates to sustain and perpetuate poverty in developing countries. But a comprehensive and harmonious development of a country needs uniform development of all its strata. It necessitates the reduction of the hiatus between people which unfortunately is a dominant feature of the developing countries. In this context the role of micro-finance is crucial and it is more profound for women who for various reasons generally lack the necessary conditions and skill of empowerment. It is often considered by concerned groups and people that micro-financing system can be an effective means of reaching women and involving them in the development process.

A 2001 survey conducted on 29 microfinance institutions by the Special Unit on Micro-finance of the United Nations Capital Development Fund reveals that 60 percent of these institutions' clients are women.¹

Thus, it is generally conceived that although microfinance can not be an all-encompassing remedy to the barriers of women's empowerment, but such programmes, when properly designed and executed, may contribute substantially to women's empowerment.

II. WHAT IS MICROFINANCE

Microfinance is the supply of loans, savings and other financial services to the poor. The poor throughout the developing world are generally not part of the formal employment sector. Micro finance provides such financial services which generates self-employment among the poor. It makes available the institutional credit to the economically weaker section of the population. It can be defined as a broad range of financial services such as deposits, loans, money transfer and insurance to the poor, low income households and micro level enterprises. It is also defined as the small scale financial services provided to the people who work in agriculture, fishing and herding, run small micro enterprises or work on daily basis in lieu of wages. Financial services usually include credit and savings, but sometimes additional services such as the issue of cheques, drafts, guarantees etc are also provided by microfinance institutions. The Task Force instituted by the National Bank for Agriculture and Rural Development (NABARD) defined micro finance as "provision for thrift, credit and other financial services and products of very small amounts to the poor in rural and semi urban areas for enabling them to raise their income levels and in improving living standards."² MIX recognizes many general definitions of microfinance, but for analysis purposes, employs a functional definition: "Microfinance services - as opposed to financial services in general - are retail financial services that are relatively small in relation to the income of a typical individual. Specifically, the average outstanding balance of microfinance products is no greater than 25 percent of the average income per person (GNI Per capita).³ In India, microfinance has been defined by the National Microfinance Taskforce, 1999 as "provision of thrift, credit and other financial services and products of very small amounts to the poor in rural, semi-urban areas for enabling them to raise their income levels and improve living standards."⁴

Dr. Joyati Bhattacharya, Department of Political Science, Assam University, Dibrugarh, Assam, India (Phone: (+91)9435724114, Email: joyati67@gmail.com)

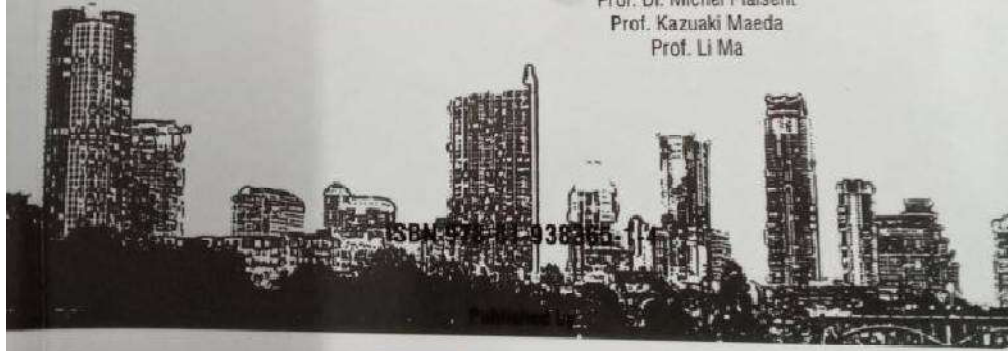


International Conference Proceedings

PIET-18, PABEMS-18,
BDATME-18-FRANCE, MEHSS-18&LBEIS-18

Sept. 17-19, 2018
Paris (France)

Editors:
Prof. Dr. Michel Plaisent
Prof. Kazuaki Maeda
Prof. Li Ma



Excellence
in Research & Innovation

Paper ID	Title of the Paper and Authors	Page No.
F0918211	<i>Thermal inactivation Study of Partially Purified PPO from Algerian Dates (Phoenix dactylifera L cv Tedala) using Pyrogallol as Substrate</i> Benaceur Farouk, Gouzi Hicham and Meddah Boumedienne	48
F0918231	<i>Cysteine as an Eco-Friendly Corrosion Inhibitor</i> Perihan Hussein El-Shafei, Mohamed S. El-Deab, M. A. Sadek and Hany A. Elazab	53
F0918232	<i>Simulation of Dilute Acid hydrolysis of Wood Sawdust for Xylose Production using Aspen Plus</i> N.H.Ibrahim, W.H.W.Ibrahim, A.M.Mimi Sakinah, N.Harun and M.R. Othman	57
F0918207	<i>The Utilization of Vermicompost on The Growth of Lettuce (Lactuca sativa L.vār Concept) Under Hydroponic Condition</i> Vithirak Huy and Chuleemas Boonthai Iwai	61
F0918226	<i>Integration of Silver Nanoparticle into Chlorella vulgaris and Chlorella pyrenoidosa Microalgae, their Effect on Cell and Growth</i> Hermin Pancasakti Kusumaningrum, Indras Marhaendrajaya and Muhammad Zainuri	62

10th PARIS International Conference on Building Design, Architecture, Transportation and Materials Engineering (BDATME-18-FRANCE)

F0918304	<i>Materials as Lighting Atmosphere Modulators: Case Study of Interior Architectural Spaces</i> Safieddine OUNIS, Laila SRITI and Abdelhafid OUNIS	63
----------	---	----

12th PARIS International Conference on Marketing, Education, Humanities and Social Sciences (MEHSS-18)

F0918407	<i>Computer-assisted Language Learning in Georgia</i> Maia Gurgenedze	64
F0918410	<i>Guidelines for Taking Care of the Quality of Life of People in the Local Area to Support Aging Society in Thailand</i> Chanit Suntapun	67
F0918411	<i>Conflict and Peace Building: A Study of Women Organizations of Northeast India</i> Joyati Bhattacharya	70
F0918413	<i>The Relationship Between Religiosity and Emotion Regulation among Christian High School Students in Bangalore</i> Deepika Rachel R and Shambhavi Gundanna	75
F0918427	<i>Posttraumatic Growth and Existential Thinking in Young Adults</i> Sahana, V. and Guneet Inder Jit Kaur (Ph.D.)	79
F0918452	<i>Correlation between Self-compassion and Level of Burnout among Special Educators in Bangalore, India</i> Malvika Krishnan	84

Conflict and Peace Building: A Study of Women Organizations of Northeast India

Prof. Joyati Bhattacharya

Abstract- The women in Northeast India have traditionally performed an important role in the peace process of the region. Women's increasing participation in the peace process of Northeast is being considered as silver lining in otherwise doomed situation of the region. But what is disappointing is that when women's role in the peace process is praised and encouraged, their foray in active politics is being frowned upon. Despite their remarkable contribution, women in Northeast India could not make an expected assertion in the political process of the region. Women's peace movement in Northeast still has a long way to go to be an independent movement, not dictated by the terms of patriarchy.

Keywords- Conflict, Civic Sphere, Peace politics

I. INTRODUCTION

Those who are at war with others are not at peace with themselves – William Hazlett

Any disturbed region of the world has witnessed a sustained peace building process. Northeast India is not an exception to that. In fact, as an inclusive democratic process, peace building requires involvement and co-operation of all stakeholders. Incidentally, women are always found to be the most important stakeholders in any peace struggle. The vulnerability of women often acts as a catalyst for them to assume a variety of roles in a politically disturbed society. This is probably the reason that leads women to contribute significantly in any trouble-torn society. Research suggests that in many countries women have not only proved to be extremely creative in developing survival mechanisms, but they have also played important role, though unacknowledged in most cases, in ending organized violence of long duration and intense dimension in many turbulent societies. Something of such kind happened in Northeast India also. Thus, Northeast India which is experiencing five decades of political unrest, frequently escalating to insurgency and armed conflict, has created space for the involvement of women in peace building more as a corollary response to the changing scenario of the region than any actual consciousness on the part of women. However, with passage of time, the nature of involvement has assumed a pervasive form with women found to have been engaged in the peace process of any part of Northeast India, irrespective of it being tribal or non-tribal. Ironically, women's status as second-class citizens has given them an advantage to find

innovative ways to deal more proficiently with the problem of peace. Because women are not ensconced with the mainstream, those in power consider them less threatening and thus not worthy of subversion. This has given the opportunity to the movement to grow and act as a vehicle of positive change in otherwise doomed situation of the region. Such increasing participation of women has not only helped stabilizing the fragile society of Northeast from breaking apart completely but also enabled women to come out of their exclusive private domain to assert in the so long unadorned public sphere of life. Political Scientist Anuradha Dutta sums up the change in the words that "In Northeast India which has a history of conflict for more than five decades, women have been kept from peacemaking process... (But) now in places like Nagaland, Manipur and Assam, women activists are playing a positive role and are able to articulate a view of peace and security with social justice, women's rights, economic rights, co-existence, tolerance and participatory democracy as its core". Rita Manchanda summarized with affirmative response of women to the ongoing demand of the time by saying that "Traditionally there was no space for Women in the indigenous structures of power and representation but Naga Women's peace activism has opened up for the women a recognized space in civil society".

II. METHODOLOGY

The present study is a descriptive analytical work which is carried out mainly on secondary sources. As women's participation in the peace building process of a conflict ridden society is a common phenomenon in any part of the world there is plenty of literature dealing with the subject matter. There is no exception to that in case of Northeast as well. In the process of resolution of long sustained conflict in Northeast, many of the women organizations have made decisive contribution. There is a whole range of literature that highlights various aspects of women's involvement in the peace-building process of Northeast India. For the sake of the present study, a critical analysis of the existing literature is made to derive the conclusions which emphasises on the aspect of women's marginalization beyond the sphere of civil society. Thus, the primary objective of the study was to understand the role of the women's organization and the causes of their marginalization in the civic sphere of life.

Joyati Bhattacharya, Professor, Department of Political Science, Assam University, Silchar, Assam, India

Media and Women

Emerging Perspectives

Editor:

G.P. Pandey

Sub-Editors:

Payel Das • Charu Joshi



7. Is it only White Sex and Sleaze that Sells in India? A Critical Overview of Women Related International News in National Print Media <i>Mallabachanda Das</i>	52
8. Portrayal of Muslim Women in Media <i>Abdullah Sabir and Abdul Wahid</i>	61
9. Coverage of Gender Issues and Media: A Study with Reference to Newspapers in Meghalaya <i>Lalita Chhetry and Charu Joshi</i>	68
10. Portrayal of Women in Television Serials <i>Alpina Choudhury</i>	73
11. Women in Assamese Cinema: A Thematic Study of Cinema Directed by Women Film Directors <i>Bimal Krishna Sarma</i>	82
12. Portrayal of Women in Satyajit Ray's Films: A Study of MAHANAGAR and ABHJAN <i>G.P. Pandey, Sandipa Das and Deboshri Nag</i>	101
13. Portrayal of Women in Electronic Media: Study Based on Analysis of Indian Television Programmes <i>Gagan Gera</i>	111
✓ 14. Gender Construction in Today's Electronic Media <i>Joyoti Bhattacharya</i>	119

SECTION-II
GENDER, VIOLENCE, HUMAN RIGHTS

15. Gender Dimensions of Climate Change: Women at the Receiving End <i>Deepak Upadhyaya</i>	127
16. Mass Media Exposure and Awareness of Gender Issues: A Study on the Post Graduate Students in Silchar <i>Payal Das and G.P. Pandey</i>	142

Excel
INDIA PUBLISHERS



Governance in Multicultural Societies
Issues and Trends



Editor
Pankaj Chakraborty



Holy Cross College
Agartala, India

Contents

<i>Preface</i>	v
<i>Acknowledgement</i>	vi
<i>Foreword</i>	vii
<i>Message</i>	viii
1. Governance in Conflict State and Insecure Life: State Actors and Human Rights Discourse <i>L. Muhindro Singh</i>	1
2. Multiculturalism—A Concept Re-examined in the Context of NE India <i>Jayashree Roy and Joyati Bhattacharya</i>	22
3. Migration and Ethnic Crisis in Tripura: People's Demands and Government Resources <i>Tusharbindu Chakraborti and Manab Karmakar</i>	28
4. Is Small Beautiful? Prospects and Challenges of Reorganisation of States <i>Pankaj Roy</i>	49
5. Dimensional Orientation in Governance and Multiculturalism <i>Surajit Debnath and Amlanbrata Chakraborty</i>	68
6. Multiculturalism and Identity Dilemma: A Study in Tripura <i>Pankaj Chakraborty and Prof. K.N. Jena</i>	74
7. Positional Disparity towards Ethnic Conflicts: With Special Reference to North East <i>Arobindo Mahato and Barnali Roy</i>	84
8. Poor Implementation of Government Policies and Backwardness of the Muslim Minority in Tripura <i>M. M. Bakman</i>	105

Multiculturalism—A Concept Re-examined in the Context of NE India

Jayashree Roy¹ and
Joyati Bhattacharya²

*Department of Political Science,
Assam University*

INTRODUCTION

MEANING OF MULTICULTURALISM

Multiculturalism relates to communities containing different cultures or where different cultures can coexist peacefully and equitably. The concept of 'multiculturalism' is very precise. Different scholars viewed the concept in their own way. According to Caleb Rosado, multiculturalism is a system of beliefs and behaviour that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural difference and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society. Sanjay Pandey viewed that multiculturalism must mean to include preservation of cultural diversity in the given geographical coverage. Multiculturalism as a concept would imbibe equality, diversity, harmony, opportunity to public offices etc. According to Gurpreet Mahajan, multiculturalism exclusively refers to pluralism, which is largely religious and ethnic but carries linguistic, behavioural and cultural elements. Therefore, plural, diverse and multicultural are the terms commonly used to describe the society that comprise of different religions, races, languages and cultures. From the definitions of different scholars it can be said that 'multiculturalism' is an umbrella term which incorporates within it a variety of meanings, attitude, beliefs and values. Hence, the major elements of multiculturalism can be summed up on the following heads:

- All human beings are the products of their own culture.
- Each culture has its own ways of constructing its world, which give meaning to the lives of the people.
- There exists the plurality of values and traditions with in each culture.