


**SWARAJ AND SWADESHI**

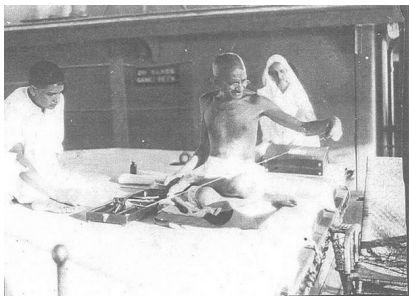


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- I. SWARAJ (SELF-RELIANCE) AND SWADESHI (SELF-SUFFICIENCY)
- II. SWARAJ AND RIGHTS
- III. SPECIALLY FORMULATED FOODS
- IV. NUTRITION OF INFANTS
- V. COMMUNITY-BASED NUTRITION SECURITY

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**I. SWARAJ (SELF-RELIANCE) AND SWADESHI (SELF-SUFFICIENCY)**



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○ Swaraj “means complete freedom of opinion and action without interference with another’s right to equal freedom of opinion and action. Therefore it means India’s complete control of sources of revenue and expenditure without interference from or with any other country.”

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**Agriculture & Rural Developments**  
Irrigation, Food Processing, Fertilizers & Fisheries

**A SAGA OF SUCCESS**

From a nation dependent on food imports to feed its population, India today is not only self-sufficient in grain production, but also has a substantial reserve. The progress made by agriculture in the last four decades has been one of the biggest success stories of free India. Agriculture and allied activities constitute the single largest contributor to the Gross Domestic Product, almost 33% of it. Agriculture is the means of livelihood of about two-thirds of the work force in the country.

This increase in agricultural production has been brought about by bringing additional area under cultivation, extension of irrigation facilities, the use of improved high yielding variety of seeds, better techniques evolved through agricultural research, water management, and plant protection through judicious use of fertilizers, pesticides and cropping practices.

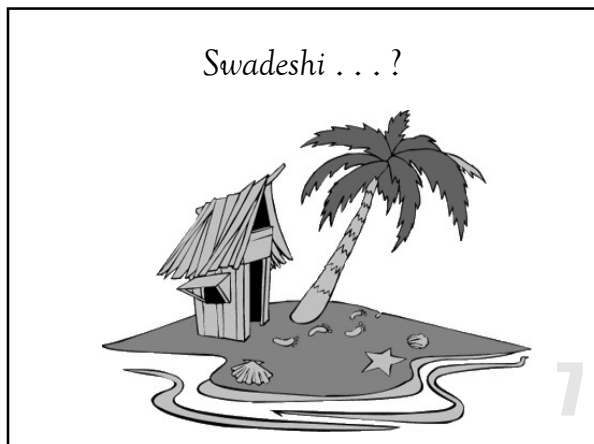
**Crops**

The 1970s saw a multi-fold increase in wheat production that heralded the Green Revolution. In the next decade rice production rose significantly; in 1995-96, rice production was 79.6 million tons. Total grain production crossed 191 million tons in 1994-95, a big leap from 51 million tons in 1950-51. During the Seventh Plan, the average grain production was 155 million tons, 17 million tons more than the Sixth Plan average.

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○ Swadeshi (self-sufficiency) means economic independence, based on local production for local consumption.

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### High Rise Farms? The New Model for Sustainable Cities

By Peter Gorrie, IPS News. Posted April 20, 2009.

Pigs on the main floor, mushrooms in the basement, a greenhouse on the top floor -- is this the future of farming?

TORONTO, Canada, Apr 3 (IPS/IFE) - One of the displays at an exhibition here imagines a Netherlands pig grower who, in some not-distant future, has given up his farm and now commutes to work downtown at a high-rise "Pig City."

The animals he helps to tend, conceived in the "eros room," don't leave the open-sided, 40-storey sty until they're slaughtered and processed.

A portion of their feed is grown in or around the building; the rest is waste from nearby food processors. Their manure is converted into

- ⦿ Self-sufficiency can be excessive, foregoing benefits that could be obtained from interaction.
  - ⦿ Self-sufficiency is not the objective; it is a means toward the achievement of self-reliance.
  - ⦿ Self-reliance—making your own decisions—is more important than self-sufficiency.
  - ⦿ There is nothing wrong with engaging in trade—thoughtfully.
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<b><i>Swaraj</i></b>	<b><i>Swadeshi</i></b>
<ul style="list-style-type: none"> <li>⦿ Self-rule</li> <li>⦿ Self-reliance</li> <li>⦿ Autonomy</li> <li>⦿ Trade when beneficial</li> <li>⦿ Local control</li> </ul>	<ul style="list-style-type: none"> <li>⦿ Economic independence</li> <li>⦿ Self-sufficiency</li> <li>⦿ Autarky</li> <li>⦿ Minimum trade</li> <li>⦿ Local production to meet local needs</li> </ul>

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### Subsidiarity

⦿ . . . is the principle that each social and political group should help smaller or more local ones accomplish their respective ends without, however, arrogating those tasks to itself.

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⦿ It is decision-making that needs to be localized, not food production.

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## II. SWARAJ AND RIGHTS

Three types of relationships:

- 1. Governments' obligation to facilitate
- 2. Recourse mechanisms
- 3. Community-based rights systems.

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## RIGHTS-BASED SOCIAL SYSTEMS

The ABCs:

- A. Rights holders and their rights.
- B. Duty bearers and their obligations.
- C. Agents and means of *accountability*, especially the remedies available to the rights holders themselves.

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## DEFINITION OF RIGHTS

- A right is, or implies, an entitlement to something.
- Rights are *enforceable* claims. If rights are not realized, rights holders can go to someone (e.g., court, teacher, warden, administrator, committee) to have the situation assessed and corrected.

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## II.1 GOVERNMENT OBLIGATIONS

- At the global level, there is a sharp distinction between the obligation to *facilitate* and the obligation to *provide*. Priority is placed on *facilitation*. Dignity comes from providing for oneself. *Providing* is appropriate only when *facilitating* proves inadequate.
- In India's right to food movement rarely makes that distinction. The right is generally understood as meaning the right to free or heavily subsidized food.
- *Providing* free food is sometimes needed to help people through a difficult time, but when it is sustained it can weaken people and make them dependent and submissive.
- *Swaraj* calls for emphasis on *facilitation*, helping people to provide for themselves.

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- Programs such as Mid Day Meals, ICDS, and the National Employment Guarantee Scheme should could be more empowering. They could be designed to reward the climb out of poverty, and not poverty itself.

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## II.2 Recourse Mechanisms

- Rights holders must know their rights, and they must have appropriate institutional arrangements available to them for ensuring their realization. They must have a role in shaping the world in which they live.
- Where there are no effective remedies, there are no effective rights.

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## ACCOUNTABILITY

- If individuals feels their rights have been violated, to whom can they take their complaints? Agents and mechanisms (systematic procedures) for accountability need to be worked out.
- People who complain should be protected from retribution. An appropriate committee could take complaints without revealing the identities of its information sources.

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## II.3 Community-based Rights Systems

- Rights are not always based in international agencies or national governments.
- Rights as tools of local governance.
- Rights can be used as a basis for local management, home rule, *swaraj*.

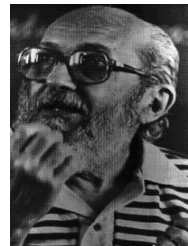
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- Rights-based school feeding programs give students the means to act to ensure that specific standards are met.

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## Paulo Freire's approach

- Schooling should help overcome the culture of silence, and empower students by helping them to find their voice.
- Right-based school meals could do the same.



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- A rights-based meals program could become an important point of entry for a liberating education for students, and, through that, for the culture as a whole. Students who learn that they have rights and learn to stand up for their rights in relation to school meals are more likely to stand up in the larger world.

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## III. SPECIALLY FORMULATED FOODS



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**Abstract**  
**WIC's promotion of infant formula in the United States**

**Background**  
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**Discussion**  
✉ author email ✉ corresponding author email

**Summary**  
International Breastfeeding Journal 2006, 1:8 doi:10.1186/1746-4358-1-8

**Competing interests**  
The electronic version of this article is the complete one and can be found online at:  
<http://www.internationalbreastfeedingjournal.com/content/1/1/8>

**References**  
Received: 30 January 2006  
Accepted: 20 April 2006  
Published: 20 April 2006

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**Abstract**

**Background**

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**ISSUES:** Would SFF displace local foods, breastfeeding? Would SFF create dependency on outside suppliers? Who pays? For how long? Public-Private Partnerships serve whose interests?

- **Scientific** questions about nutritional effectiveness of the products.
- **Economic** issues: who will pay, how long, dependency?
- **Political** issues: locus of control—who should decide?

**RESPONSES:**

- Need for localized decision-making, *swaraj*
- Need for exit strategies for outsiders.

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#### LOCALIZE DECISIONS ON USE OF SPECIALLY FORMULATED FOODS

- The task of outside experts is to offer advice, not to make final decisions. The task of local people is to inform themselves, or their chosen delegates, about the issues and the options, and to make informed choices based on local interests.

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#### IV. NUTRITION OF INFANTS



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- . . . almost half the children in the country are malnourished in spite of the awesome economic growth that is taking place. . . . Unfortunately, in India only 40% babies begin breastfeeding within one hour . . . And only about 20% are able to practice exclusive breastfeeding till six months. In numbers it means 20 million infants out of 26 million born are not able to secure their right to food during first six months.

Arun Gupta, IBFAN Asia

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- It is not mothers alone but entire societies that determine how infants are to be fed. The quality of infant feeding depends very much on the quality of support from the local community.

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## V. COMMUNITY-BASED NUTRITION SECURITY

- In India and globally, nutrition programs generally are conceived as intervention programs, based on outsiders doing things.
- Outsiders have mixed motivations. No one is as concerned about the well-being of local people as local people.
- Should focus on supporting people in providing for themselves, building self-reliance, *swaraj*.

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- In India, advocates for the right to food insistently call for more funding from the national government, but have little to say about what local communities might do for themselves.

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## Empowering People and Governments

- Just as attention should be given to the ways in which government initiatives can empower people, it is important to also consider ways in which they can empower government itself.

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In any community, genuine development is about building self-reliance, *swaraj*. This means building the capacity to define, analyze, and act on one's own problems.

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- Serious problems of malnutrition should be owned by the local community, and not taken away from them by corporations or by higher levels of governance. Higher levels may help and may serve as backup in case of local failures, but they should not take away that responsibility. We should not steal people's problems from them.

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- In some ways, living under the current Indian bureaucracy is similar to living under the British Raj. *Swaraj* is as important now as it was then.



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- Each community could have its own nutrition council to study and advise on nutrition issues.
- Higher levels of governance could support the local nutrition councils.
- There could be a multi-level system of nutrition councils.
- The system could be established through legislation.

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- The right to food coupled with strong communities based on *swaraj* might be the best means available for ending hunger in India and in the world.

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### Gandhi's Talisman

- Recall the face of the poorest and the weakest man whom you may have seen, and ask yourself, if the step you contemplate is going to be of any use to him. Will he gain anything by it? Will it restore him to a control over his own life and destiny? In other words, will it lead to Swaraj for the hungry and spiritually starving millions?

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Thank you.



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### ADVERTISEMENT

- On-line Course by George Kent
- *The Human Right Right to Adequate Food*
- September 7 - November 27, 2009
- From "developed" countries: 450 euro
- From "developing" countries: 225 euro
- <http://www.transcend.org/TPU>
- [kent@hawaii.edu](mailto:kent@hawaii.edu)

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