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On the eve of completion of dissertation, a look into the past made me remember large number of friends who offered their help in making my dream transform into a reality. When I am craving for a social identity, it is the collective, in the form of the family, extended their helping hand, not one but three namely Rao, Kavita and Vijay, who made me realise the strength of the collective when all of them in one tone supported my struggles and my intellectual activity by which I can acquire a social identity. In the collection of B-l Jyoti Vihar, I learnt my first lessons that human being is creative and there is a concrete relation between creative activity and social identity of a human being. In a way collective B-l has shown that collective is not an oppressive force for the individual but given it freedom conditioned by the external situations. As a member of the collective, my attempts to thank the collective result in thanking myself but still I openly say that I am really proud to belong to the collective B-l who paved a path for me to realise my identity. Here, another interesting individual, called Pankaj, located himself in B-l and demanded an equal status in the family by which he gave a new definition of family, not that of socially accepted relations such as mother, father, son and daughter, but defined the family based on the cultural criteria people believe and act with a similar values can also form a family with strong bonds between them. I have to struggle to achieve his expectations of my capacities to know what I am? But the entry point became severe hurdle.
Next, my travails to get an entry into a university was repeatedly crushed in Poona and also in Sambalpur, mainly for non academic reasons. In such a depressing situation, it is to the credit of Political Science Department of Central University, Hyderabad which was more open than the really open university with their broad vision and gave me an opportunity to continue my work for which I express my gratitude to the faculty of Political Science Department. Such broad vision can really pave way in a concrete sense to interdisciplinary discourses. At a time when I was nervous to face the entrance examination in Political Science discipline, it was Prof Haragopal who made me realise the knowledge base of any science when he told that science is the result of abstraction of human being's understanding about the reality and not something sacrosanct which has to be memorised. He gave me the courage and helped me to root the Political Science in my understanding of the society around. This acted like a 'mantra' to me and came out in flying colours proving Prof Haragopal's abstracting regarding sciences.

When once the teething troubles became a passing phase, my real struggles started in the choice of my topic. I was in search of 'standard books' in Gokhale Institute, Poona. Prof Venkataramaih, a family friend, was amused about my adventures but willingly gave access to the higher rational knowledge available in their library. It is here that I came across Popper and Kuhn who became an obsession to me until now. During the span of three years, I could develop a frame work of analysis with the help of which I tried to understand the
society in its motion from the fundamental principles alternately from the building blocks with the help of motion centric methodology which can also be called Marxian methodology, which is different than Marxist methodology. I used this tool rather freely in analysing various phenomenon such as Public Policy and Myrdal's methodology. In this juncture, I affectionately remember Prof Sivalinga Prasad from Ambedkar University, Prof D. Narasimha Reddy from Hyderabad University, Prof Radhakrishna, Prof. Krishnaji, Prof. J.V.M. Sharma & K.S. Reddy from Centre for Economic and Social Studies. Hyderabad, who never discouraged me when I am attempting to 'walk' and they even enjoyed my toddler's walking, sometimes falling and sometimes running. I would like to specially remember Arun Patanaik from Centre for Economic and Social Studies who continuously posed a challenge whenever I expressed my opinions. In fact, it is his pointed challenges which made me understand the difference between concepts such as Marxist, Marxian and Dialectics. He always cautioned about my limitations due to my science background which I constantly tried to overcome and in that same his interventions are invaluable.

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I respectfully remember my mother who always created
a protected environment in the house and encouraged ray adventures and intellectual activity and remained a guiding force. Without her help, the scope for my social enquiry could have been restricted.

I also remember the occasional 'students' coming to the house who put forward a different perspective of the reality, different than that of formal students which made me think the relevance and meaning of methodology in Social Science research. I would like to particularly express my thanks to these 'students'.

My experience with Balmundi, a tribal woman belonging to the displaced families in Koraput and her demand of daily employment but not a developmental project, meaning she wanted to be her own agent, opened my eyes to the facts of reality which has serious implications for methodology. Balmundi and her multiple descriptions became such an enigma to me that my dissertation to some extent is an attempt to understand Balmundi, the human.

Finally, since I see myself as an ensemble of so many social relations, I accept, with humility, that my achievement and success in this endeavour, if any, is result of these interactions expressed through me in a concrete shape of a dissertation. My understanding of all these social relations is consolidated into a concrete shape of a Ph.D., and in that sense it is a result of collective work which got expressed through me, the individual. Also, any wrong formulation or mismatch in the construct is due to my incomplete understanding and necessarily not the collective inexperience.
"Natural Science, like Philosophy, has hitherto entirely neglected the influence of man's activity on their thought; both know only nature on the one hand and thought on the other. But it is precisely the alteration of nature by men, not solely nature as such, which is most essential and immediate basis of human thought, and it is in the measures that man has learned to change nature that his intelligence has increased."

- Engels.