

ANKUR

**Research Funded by
Seed Money Grant for
Faculty Research**



Ambedkar University Delhi

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Ambedkar University Delhi

Established by the Government of NCT of Delhi

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From the Desk of the Vice Chancellor

Universities serve as critical nodes for knowledge creation and dissemination in modern societies. Dr. B.R. Ambedkar University Delhi (AUD), established by the Government of NCT of Delhi in 2010, is mandated to promote research in higher education with a focus on liberal arts, humanities and social sciences. I am pleased to say that AUD has lived up to its mandate in the past decade of its existence, with significant contributions by faculty members cutting across disciplines and knowledge boundaries.

Ankur, published by the Research and Consultancy Division, is an example of the kind of interdisciplinary research being carried out by the community of scholars at AUD.

True to its name, its publication is the fulfillment of a promise and an expression of the potential of socially relevant research that is actively encouraged in the university. The Seed Money Grant for Faculty Research (SMGFR) is one among several initiatives taken by AUD to encourage faculty members to undertake high-quality research.

I am happy to note that projects funded by the first round of SMGFR in 2017—2018 have already been published in international peer reviewed journals, and others are being considered for prestigious journals and edited volumes. I congratulate recipients of the grant and wish similar success for future awardees of the grant scheme. The themes of research in **Ankur** such as sustainability, development, media, inclusion and marginality, reflect national and global research priorities.

It is our wish and endeavour to make Ambedkar University an institution of excellence and a globally reputed centre for higher education and learning. This publication is a small yet significant step in that direction. I congratulate AUD teachers and researchers for their sincere efforts.

All the Best Wishes!



Professor Anu Singh Lather
Vice Chancellor

Introduction

Research and teaching are central to Ambedkar University Delhi (AUD). Specially so, as AUD has been in existence for just over a decade. Since the start, AUD has tried to encourage research amongst its scholars and faculty members by earmarking separate funds.

In 2016-17, the Advisory Committee for Research and Project Management (ACRPM) floated a new scheme, Seed Money Grant for Faculty Research (SMGFR). The aim of the scheme was to enable research by providing funding of up to one lakh rupees to any faculty member who applied under the scheme with a suitable proposal of duration not more than ten months.



The scheme attracted 22 applications from faculty members, all of whom were awarded funding by the committee duly constituted for the purpose. The projects covered a wide range of topics, disciplines and also aided faculty to undertake field visits for their research. Twenty faculty members were able to utilise the funding and complete their respective research projects.

The Research and Consultancy (R&C) Division came into existence in February 2019 and took over the task of managing the SMGFR. The Division has the mandate to provide oversight on three broad areas, Research - inclusive of all forms and practices of research at the University; Consultancy - inclusive of all consultancy linkages that the university has or is likely to develop, and Capacity Building in Research - to develop skills and methodological insights in research among the university community.

With the publication of '**Ankur**', we have tried to place before you a glimpse of the diverse, multi-dimensional and multi-disciplinary research that was the output of the first round of SMGFR. We hope that the short write-ups about the projects will provide plenty for discussion and debate as well as enthuse faculty members to avail funding under this scheme in the future.

A note of thanks to the Vice Chancellor, the Pro Vice Chancellors, the Registrar, Deans and Directors, colleagues and scholars for supporting the endeavours of the R&C Division. To the Working Group of R&C, Yogesh Snehi (Deputy Dean), Budhaditya Das (Deputy Convener, SCR), Jyotirmoy Bhattacharya, Anandini Dar, Sunalini Kumar and Rachna Mehra, goes the credit of the many ideas for enabling research and consultancy at AUD; and also the hard work to give form to the ideas. None of this would have been possible without the support of the R&C Office and specially of the Assistant Registrar R&C, Shri Harsh Kapoor.

Professor Geetha Venkataraman
Dean, Research and Consultancy

State, Marginality and Emancipation

Status of Infant and Young Child Feeding in Delhi Slums

An Exploratory Study

Dipa Sinha

Introduction

The study on the status of Infant and Young Child Feeding (IYCF) in the slums of Delhi had the following objectives:

1. To describe IYCF practices and diets of children in the age group of less than two years.
2. To understand factors which determine the IYCF in poor communities, including food availability, affordability as well as caregiver related issues.
3. To assess the status of health and nutrition services in Delhi slums, especially in relation to their contribution to improving diets of young children.

Field Survey

The survey was conducted using a structured questionnaire that was uploaded on to an app for survey data collection. The interviews were conducted by students of the MA Economics programme at Ambedkar University Delhi who were appointed as field investigators. The field work was conducted during winter break of the university in 2017 (December 2017). The fieldwork also served the purpose of exposing students to slums in Delhi and the living conditions therein. They were also trained regarding methodological aspects of field surveys, including sample selection, designing a questionnaire and conducting interviews. Field investigators were also given an orientation about issues of child malnutrition, its determinants and the related welfare schemes.

Sample

The survey was conducted at four sites in Delhi. These four were purposively chosen on the basis of covering different geographic locations across Delhi as well as getting some variation in the socio-economic conditions of the population living in the slums. The four slums were chosen after discussion with different local NGOs working in Delhi to get some background information about different localities as well as local contacts who could introduce us to the local communities. The areas chosen following this process were: Kirby Place, Khanpur, West Seemapuri and Bhumiheen Camp in Govindpuri.

In each slum, about 50 mothers who had at least one child under three years of age were selected. The mothers were selected from a list of mothers (whose children were under three years of age) that was collected from the local anganwadi centres. Data from all the anganwadi centres in the area were collected and an equal number of mothers were selected from each of the anganwadis. The mothers who were interviewed were selected on a random basis. In this manner, 205 interviews were conducted in total.

Additionally, detailed interviews of 12 women were conducted from the four sites, with 6 women who were gainfully employed and managing unpaid work at home and 6 women who were involved in unpaid care-work at home that included engaging in household chores and child rearing but were not working for a wage. The women, aged between 21 and 35 years, were interviewed using a snowballing method. While this sample is not 'representative' in any sense, considering that this was an exploratory study, it was expected that findings will be able to give a number of insights on the current diets of children, as well as issues for further research.

Findings

It was found that recommended IYCF practices such as early initiation of breastfeeding, exclusive breastfeeding, timely introduction of complementary foods and appropriate and nutritious complementary feeding are all prevalent at inadequate levels. There are multiple reasons for this, as has been discussed in the literature. There is the situation where households are dependent on precarious forms of employment without regular incomes and the diet of every member of the household is less than satisfactory. While people are able to access some food regularly, the quality of food is still poor. Many households reported that they find themselves in situations when they have to borrow to be able to buy food.

At the same time, consumption of processed foods such as biscuits, bread and salty fried snacks was very common, especially among young children. These not only cost money but were often 'empty calories' in place of better foods which could give multiple nutrients. The reason for why there is so much consumption of these foods is complex and needs further research.

The convenience these foods offer cannot be denied. In a context where fuel is expensive and the time of mothers is constrained, the entire burden of housework is on the women and families look for easy options to feed children. The anganwadi centre gives food only once a day (that too of not very good quality), and there are not many other choices available. In such a scenario, the availability of cheap and affordable processed foods is an obvious choice for people.

This is further amplified by the fact that there is absolutely no regulation of the availability or advertisement of processed foods. Advertisements targeting children when it comes to the sale of foods such as biscuits and chips are rampant. The packets do not carry nutrition-related information in a manner that is easy to read or comprehend. People also aspire to follow the consumption patterns and lifestyle of upper classes, amongst whom the current levels of awareness on processed foods is low as well. There is a need for public policy intervention towards regulating the availability and marketing of processed and ultra-processed foods. Other countries have tried introducing measures such as visible labeling, and prohibition of advertising to children, which seem to have worked. These need to be explored further in the Indian context.

Moreover, public programmes that involve distribution of food must be designed in this context the food distributed needs to be tasty as well as of better quality. Along with the distribution of food, the efforts towards providing nutrition education also need to be intensified.

Faith, Fluidity and Famine: Mahima Movement and the Subversive Subaltern Politics

Bidhan Chandra Dash

Introduction

Scholars of the 'modern' Dalit movements have cherished the arrival of modernity, although in the form of colonialism impregnating a language of equality, to an erstwhile caste ridden tradition of Indian society. This article is an invitation to engage with the moral and material world of the Dalits and adivasis to understand faith as a site of subordination and subversion. It encourages moving beyond the binary constructed around the metaphor of 'the Doctor and the Saint', embodying the modern vs. traditional narrative of emancipation of the subaltern.

Through the prism of Mahima Dharma, a nineteenth century rebel religious movement that emerged from the womb of the *Nanka Durbhikshya* (the Great Odisha Famine) and became popular among the lower castes and adivasis, this article attempts to engage with the enmeshed world of religion and politics embedded in the social, and seeks to understand the emancipatory projects articulated by contesting the epistemology of the hegemonic religious practices. Religion becomes a 'contested terrain'- a site of subordination and subversion.

Fluid Faith: The Sunya and Apocalypse

'Mahima Alekh Dharma' is one of the most intriguing religious movements of contemporary Odisha that emerged in the late nineteenth century, founded by an abstemious, itinerant ascetic saint popularly known as Mahima Goswami. The wandering Saint, set up his Ashrama in Joranda, a small town in the district Dhenkanala in central Odisha with the help of the then feudatory king. Bhima Bhoi, a 19th century rebellious radical saint poet of tribal origin, played a crucial role in popularising the new cult by writing the complex philosophy of Mahima Dharma into beautiful poems (Boli). His language appealed the masses as it was colloquial, easily understood and joyously recited by common people. This new dharma decried idol-worship and discarded the position of Brahmins as the mediators between Gods and human beings.

The social base of Mahima dharma was constituted by the subordinate groups- members of untouchable caste and tribes. Mahima dharma believed in, and disseminated the idea of ultimate formlessness of the divine power and encouraged worshipping the *sunya* (Void) or *Alekh*. The God is ultimate Void and is without form and attributes, compassionate, and can be apprehended only through mystic intuition. The God is 'often addressed as *Alekh Parama Brahman*, which stands for the absolute that cannot be defined'.

The concept of *sunya* (Void) manifests in various traditions of devotion in both Hindu and Buddhist philosophy. However, the most unique aspect of Mahima Dharma's articulation of the Void is the conception of *Mahasunya* (the ultimate void).

First, Bhima Bhoi's writings seemed to have conceived the creation of everything from nothing. This ultimate void is origin of life; which not only exists outside but also within. Hence the search for the *Param Brahma* – the ultimate source of truth - must then begin 'inside out'. Secondly, it suggested that life is like a smoke, as it originated from the great void, will dissolve into the same. In fact, apocalypse had an equivalent significant presence in Mahima philosophy. The third and most distinguishing aspect of Mahima philosophy is the idea of *Sunya*, presented in the writings of Bhima Bhoi which is both impersonal and personal conception of the ultimate Supreme Being. Bhima Bhoi expressed this concept of *sunya* as a personal god which has the twin attribute of 'being nowhere' and 'being everywhere'.

The practices and asceticism of Mahimites resonates a fluid faith – a collage of or rainbow of ascetic practices. For example, nothing illustrates it better than the idea of prostrating to *Alekh* seven times in the morning and five times in the evening which – if seen along with the daily eating routine - suggests influence of Islam. Again, the imprints of Christian missionaries and their activities in colonial Odisha can be said to have had influences by looking at the zeal through which the movement was propagated and spread, which included a network of *tungis* (that is, outposts). It also incorporated the logic of 'sin' and 'confession', with the *sanyasis* confessing to the chief patriarch.

The Blindness of Being: The Power of Poetry

Bhima Bhoi (1850-1895) was at once a mystic and a rebel. His poetry reflect the tension of a mind that experienced, in almost equal measure, the ecstasy of a true saint and anguish over the inequality and suffering human has to live through. Since Mahima Dharma didn't have formal written version of philosophical manifestations, Bhima Bhoi took it upon himself to articulate one. He composed devotional verses that conveyed the spiritual message of the cult to the laity; as a result, there the mass base for the incipient movement grew exponentially.

The poems of Bhima Bhoi reflected a concern of the misery and melancholy of people arising out of the materialistic condition. Bhima Bhoi's birth and his childhood were painful and full of misery. He talked about it at length in *Stutichintamani* - his biographical poems. While, Bhima Bhoi's *Boli* (Centos) in *Stutichintamani* have verses that establish his blindness, the same text also claimed that he saw his Guru. The question still remains, was Bhima Bhoi physically blind, or what he mentioned in the verses is a state of 'blindness of being' - not able to see the divine - the *Param Brahman*. In my view the contrasting claims in hagiographical accounts are ways of appropriation. If Bhima is an incarnation of God, then he cannot be born into a Kandha (tribal) family. If he is a Kandha, he has to be blind in order to see the ultimate being. Without a deformity the tribal cannot be associated with divine.

Religion, Politics and Cultural Hegemony

From 16th century onwards, Oriya literature projected Jagannath as the Lord of Odisha. Towards the end of nineteenth century, the *Rastra Devata* (Lord of the Empire) was secularised after the fall of the empire, and was associated with Oriya nationalism in its formative phases. One of the prime reasons for this association was the historical

role; this culture had played in incorporating the adivasis into a process of homogenisation. The Oriya nationalism, the new homogenising force, banked on the same age old strategy of homogenisation. These factors provided a condition for the association of Jagannath with Oriya nationalism and Jagannath culture as the predominant national culture of Odisha. The Raja-Brahmin nexus successfully evaded onslaughts of time in the form of invasions of the Mughals and the British colonial power.

Mahima Dharma emerged as a counter-hegemonic movement against the domination of this Raja-Brahmin nexus. It emerged as a movement to address the issues and concerns of the Dalits and adivasis. Religion became a 'contested terrain', where subordination and domination was confronted by a fluid faith that arose from the material context of the subaltern population.

Famine, Food and Faith

Just after the British conquered in 1804, a series of famines plagued Odisha. The frequency and duration was alarming - almost every alternative year, for more than half a century, suggesting a complete collapse of the economic system of a region that grew under the shadows of Bengal Presidency. The poverty of Odisha virtually remained conjectural cornerstone for the growth of the colonial capitalism in Calcutta. The famine - *Na'anka Durviksha* - devastated Odisha in the year 1866. While famines were not new to Odisha, it would not be an exaggeration to state that *Na'anka Durviksha* is the highpoint of a famine-ridden economy and society on the verge of extinction due to hunger and starvation.

I argue that many of the practices of Mahima Dharma emerged out of the famine that provided people a hope for survival. Mahima Dharma was a faith, at the crossroads of life and death, human suffering and salvation. Attempting to draw a relationship with famine and faith, particularly in the context where records and histories are mute spectators, I take the help of imagination.

The fact that this particular religion is alive with more than 764 formal *tungis* and millions of followers from the lower caste and tribal background is adequate evidence to suggest that the cult still remains a counter-hegemonic project. During my initial field study I came across many *tungis* which were informal, maintained by the householders. The role of these family *tungis* was to give shelter to the renouncers and organize mass collective feasts. Bhima Bhoi's songs are sung by lay householders in accompaniment of Castanet and Tambourine making the atmosphere charged with hyper-emotions and trance. The Mahima followers object to the projection of Mahima Dharma as a reaction to the ritual hegemony of the Jagannath religion. They assert that Mahima Dharma is revolutionary but not reactionary, it believes in the well-being of all mankind and envisions a utopia of a world that is truly equal and without discrimination. It is clear from the above discussion of Mahima Dharma that even pre-modern Indian society had a radical language to articulate exploitation and discrimination. Religion as a site of conflict and contestation, rather than consensus and coherence, is key to uncover this subversive subaltern politics. Faith seems to be an appropriate concept than religion to underscore the fluidity of this language of resistance.

Democracy and Conflicts in India's Northeast: the Manipur Phase

Michael Lunminthang Haokip

Introduction

The project is a survey on democratisation in Northeast India after 70 years of independence. The democratisation per se develops a lot of anxiety and unrest among the various ethnic inhabitants. Taking Manipur as a preliminary study, the research delves on broad themes of governance, ethnicity and conflicts. The research traces “administration” of the region from colonial era and juxtaposes the “governance” in the post-independence time.

The statist geographical expression between “excluded and partially excluded” “hills and plains” “scheduled and non-scheduled” develops into perpetual source of identification and major conflicts, sometimes derailing the governance within a given state. The research further elaborates on democratisation within these differently categorised administrative zones and how the different ethnic communities receive democracy or the representative form of governance against their traditional form of administration. The study helps in contextualising diversity in democratic institutions.

Objective of the Research

1. Reimagining “political space” of the minorities in a democratic country like India.
2. The rise of political identities and political space in the Northeast and its possible options.
3. Democratisation and its social and political impact on ethnic tribals.

Methodology and Outcome

Some of the key issues which came up during the study are:

1. The implementation of democracy and elections in multi-ethnic region such as India's Northeast has turned the situation more chaotic and precarious even after seventy years of independence from colonial rule. Ethnic enmity, security, land and conflict over resources and reservations in government jobs and institutions are still the highlights of the day.
2. Democratisation also ignored a large number of minorities labeled as ‘tribals’ who occupy the vast geographical area of the region. Most of the scholarships on Northeast India largely address issues of development, peace, conflict, insurgency and the demands for sovereignty or statehood. Local self-government issues are ignored. The role of the majority ethnics in halting and derailing the process of democratisation encrypted in the Constitution, remain unaddressed.
3. Waves of democratisation vary among the ethnic groups. Chieftaincy is still prevalent among some tribal and ethnic groups.

I addressed the research questions by categorising the states where tribals and non-tribals co-constitute the population. I examine the nature of federalism as well as the states' role in facilitating democracy in the tribal and other minority areas, in extending recognition to minority tribal groups, accelerating a dialogic space where norms of recognition are negotiated, giving effective democratic voice in the decision making process and safeguarding the land, custom, governance and citizenship which are guaranteed in the Constitution. The above dimension also deserves in-depth study especially in the light of:

- a. Voice of minority grievances in the Sixth Scheduled Areas of Assam, Meghalaya, Mizoram and Tripura;
- b. Manipur Hills, which is governed by Article 371C of the Constitution recently exploded into chaotic mayhem when the State Assembly passed three ordinances, namely: (i) The Protection of Manipur Peoples' Bill, 2015 (ii) The Manipur Land Revenue and Land Reforms (Seventh Amendment) Bill, 2015 (iii) The Manipur Shops and Establishment Bill (Second Amendment) Bill, 2015. These Bills were naturally rejected by the President of India and the agitation of Tribal populace subsided gradually.
- c. In the light of Act East Policy, a project to link India through Northeast with other Southeast Asian countries;
- d. Sovereignty movements in Northeast India which challenge India's state-nation and democracy building.

Due to time limitation, only Manipur was chosen for the project. It was an engagement probing how the Autonomous District Councils (ADC) in Manipur remained non-functional for more than 20 years. A lot of interviews and data collection were done visiting the district councils and previous ADC members.

Part of the project was presented in a National Seminar on "Issues and Challenges of Local Self Government in Manipur" sponsored by UGC and conducted by Centre for Manipur Studies, Manipur University. The paper asserts the necessity of local self-governance in the hill regions of Manipur. The implementation of "Local Self Government" depends on the majority ethnics of the state, who are the majority stakeholders in the Legislative Assembly. The very fact that the ADC in Manipur did not function for more than 20 years speaks of the necessity of cordial ethnic relations between the majority and minority groups in the state.

Contextualising Gender and Policing in Contemporary Delhi

Rachna Chaudhary

Introduction

The work undertaken under this project focused on a comprehensive review of existing literature related to women in police in general and women constables working with Delhi Police specifically. It has helped in contextualising and theorising the larger project on women in police that I have been working on since 2012. The field study for the same was undertaken from 2012-2013. The Seed Money Grant has helped in reworking on the transcripts and collecting and analysing the related literature over the period of last ten months.

The work done during the duration of the project included collection of literature from select libraries in Delhi including Nehru Memorial Museum and Library (New Delhi); Indian Institute of Public Administration (New Delhi), Bureau of Police Research and Development (New Delhi), and the Police Training School Library, New Delhi, and the Centre for Study of Developing Societies. In addition, some interviews were conducted with experts working in this or related area. The data already collected during fieldwork in 2012-2013 was also collated and analysed in the light of the review of literature facilitated by the study.

Objectives of the Project

1. Compile and analyse literature related to gender and policing with emphasis on women in police;
2. To analyse the working of the prerogative power of the state and also to challenge uniform notions of power;
3. To problematise the relationship between maleness and masculinity;
4. To theorise femininity in the context of 'work as identity'

The literature thus compiled during the period of the project was reviewed critically with gender as the key analytic in order to achieve the above stated objectives.

Methodology and Outcome

The key issues that emerged from the field study were the guiding factor in identifying the literature needed to contextualise the study. These included – marriage, migration, gender and work, policy formulation and implementation, women in police, and reforms in policing. The interviews conducted at this stage were keeping in mind gaps in the existing data like going to drill instructors and trainers at police academy, taking help for quantitative data to be included and related work. Online searches of report and relevant literature were also undertaken.

A paper presentation around this work was done at the ICSSR NRC International seminar on Policing in South Asia: Dilemmas of Governance and Making of

Participatory Communities organized by the School of International Studies, Jawaharlal Nehru University on January 6, 2018. The title of the paper was “Policing the Police: Configuring Rights and Power”. The paper focused on the working of The Police Forces (Restriction of Rights) Act 1966 through a critical analysis of select Supreme Court and High Court judgments to comprehend how the recourse to court for restitution of rights ends up in production and maintenance of dominant norms of masculinity. The emphasis was on the violence of a work culture that marginalises the lower ranks in multiple ways. The police being the most visible arm of the state, this closer study helped in challenging uniform notions of power and also in unraveling the multiple and diverse operations and modalities of power. The analysis also drew on the primary data collected for the project through the interviews conducted earlier.

The paper emphasised that the crisis being experienced is at multiple levels starting right from the imagination of the constabulary in the department to the division of powers and the everyday functioning. From a constable being described as – ‘a police officer of the lowest grade’ in the Delhi Police Act to the distrust evident towards subordinate ranks in various provisions in the Indian Penal Code, the Criminal Procedure Code and the Evidence Act, marginality is writ large. The essentialist fault lines of the project of social justice are quite visible as these men are hardly seen as the ‘worthy’ subjects who can make claims to basic freedoms like other, aggrieved citizens. These were mostly appeals against state or Central governments orders derecognising associations formed by the subordinate staff in keeping with the provisions of the Police Forces (Restriction of Rights) Act 1966. In majority of these cases, the courts held that to ensure proper discharge of duties by police personnel and maintenance of discipline among them, the government was well within its powers in abrogating or restricting their fundamental rights.

As part of the state apparatus, these men and (few) women are not expected to question state power and accordingly, a corresponding conception of their rights has become a part of the legal discourse through re-iterations of relevant values. The court ensures that the ideology of discipline, social cohesion, national integrity among others, is deployed to ensure the reproduction of police as the repressive arm of the state. This denial of basic democratic freedoms is counterproductive as it would be difficult to inculcate a respect for the ideals of democracy in the police personnel or to expect them to be sensitive to issues of social justice. The restriction is thus also about normalisation of curtailment of rights, it produces subjects who think on similar lines vis-à-vis the public.

The court keeps the pretence of liberal democratic discourse alive through these discursive practices. Similarly, reification, like calling Policing ‘a Regal and Sovereign function of the State’ etc., is a mechanism of reminding the terms of the individual job contracts which the employees willingly entered into. It aids in obfuscating the structure that creates the relations of power that marginalise these men.

The legal codification of the obedient force becomes a part of their epistemic perspective and ontological experience. The court refused to engage with the policemen as workers when they sought the right to form associations as insubordination is read as a challenge not just to individual authority but to the dominant core values of the department and hence the transgressors are punished. While the liberal constitutional

polity finds them unsuitable to defend, the capitalist economy reassigns their labour on humanitarian grounds.

These readings of judgments were aimed at re-envisioning policing both as an institution and a practice by looking at the multiple sites that produce these subject positions. It was evident that merely an ideological shift in the expectations from the police to be service oriented rather than rule oriented is not going to yield any transformative results if the authoritative conservatism remains unchallenged.



Image Credit: Mansi Mehta
SMGFR Project: Dipa Sinha

Media, Everyday and Representation

Threatened Laughter? Modernity and Humour in the Nambudiri Jokes (*Namboori Phalitanga*) from Malabar, South India

Bindu K.C.

Abstract

This short report is the abstract of the larger report submitted as part of the seed money grant of the Ambedkar University Delhi. The project examined the jokes which used to circulate in the Southern part of India among the Malayalee Brahmins known as Nambudiri jokes (*Namboori phalitanga* in Malayalam language). From many of the surviving jokes the referent period seems to be the period of colonial modernity – 1850s to the early part of the 20th century.

In fact, a content analysis of many jokes reveals that they are about change, very often expressed through the Nambudiri's "irrational" resistance against it. In this period of major changes, when the "other" seems to forget his or her position in society as lower than the Nambudiri, the jokes very often serve a double purpose, either of disciplining the undisciplined other (caste, gender or age marked) or the assertion of the Nambudiri's difference with the rest of the "moderns."

While Nambudiri jokes are, like all jokes, about "releases," we cannot see them as "liberatory" by any stretch of imagination now. They are jokes by a dominant, powerful group, jokes of a community, especially, the male members of this community. Having said this, should we see these texts as texts of simple dominance? How does dominance work at all? Through the brute use of power? Or, are they emerging at a time when there are serious threats to that dominance which is perceived by the creator of the jokes, and there is a way in which the ridiculous in the self is ironically placed as a defense mechanism to confront what is bringing changes to that dominance?

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Locating Lives of Refugees through Information Communication Technology: A Study of Afghan Sikh Refugees in Delhi City

Shelly Pandey

Abstract

Based on an ethnographic study of Afghan Sikh refugees in New Delhi, India, the study explored the role of information and communication technologies (ICTs), especially social media, in their lives and practices to survive after the forced migration. The unique identity of being Afghan Sikhs in India is largely unknown, as the notion of Afghans is attached to the Muslims and Sikhs to the Indians. The extant knowledge on literature on their narratives of forced migration and struggles of re-settlement is inadequate. The present study employs the concept of 'capital' by Bourdieu to argue that ICTs enable refugees to gain different forms of capital in their journey of survival in a new country post forced migration. The study highlighted the importance of ICTs being equal to the physical infrastructure for the refugees. The digital practices provide them with a collectively owned capital in the form of relevant information and experiences of being refugees. The visibility enabled by the ICTs has contributed to their social, economic and symbolic capitals.

Published Paper

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Landscape and Fall

Shefalee Jain

Background and Objectives

Landscape and Fall (an installation) was one of the outcomes of the practice based research (2014-18) carried out by me as part of my practice based PhD in Visual Art from the School of Culture and Creative Expressions(SCCE), Ambedkar University Delhi. The title of my practice based PhD in Visual Art is, The Phantasmagoria of Normalcy: Art Practice as an Exploration of Modern Visual Imagery of Self-Sufficiency and Ability. The practice based PhD in Visual Art at SCCE envisages three components as outcomes.

1. A Reflective essay which demonstrates theoretical or philosophical grasp of the fundamental questions thrown up by Process Document and Gestalt (see below)
2. A Process document highlighting the processual aspects of the practice based research with an emphasis on the archiving process.
3. Gestalt, which is an artistic output in a form that the researcher finds suitable to her approach and enquiry. A final 'look' or eidos of the entire process as it is made available in an installation, film etc, but one that encapsulates not just that particular end-product; instead it is the ground-design or blue-print of the entire project of the last few years of research.

Landscape and Fall, was an installation made by me in the university premises which fulfilled the Gestalt part of the required outcomes of my practice based PhD. I applied for the SMG grant to help fund my experiment with the format of an installation and to be able to think of this form as a possible outcome of practice based research that would respond to the questions I was raising through my research. Practice-based research is research in and through artistic practice (audio-visual arts, hybrid forms and interdisciplinary work) where the researcher's own practice and critical engagement are integral to the research subject, processes and outcomes. I wanted to explore how the use of audio-visual form and material as well as their organisation into a sensory experience through an installation, can be as much a basis of and a mode for research as the organisation of research material into analytical and critical thought and writing.

Area of Research

My practice based research tries to examine the imperatives of wellness and ability in contemporary Indian visual culture and the construct of normalcy that this culture tries to enforce and inculcate at the expense of difference and multiplicity. While I addressed this theoretically and historically through my scholarly research in a written conceptual document, I wanted to explore the same materially in my practice as an artist. The research process involved the making of an archive of visual images which

were then used not only as reference material for my thesis but also as actual building blocks of the installation.

Description of the Installation and of the Process

The installation titled 'Landscape and Fall' was conceptualised as an immersive environment meant to evoke spaces of a museum/ a trade fair/ a theme park and a circus. I wanted it to deliberately sit at the edge of all these, not quite settling into any one of these spaces. One entered the installation through a door in a circus-like facade wall. Inside were thirteen miniature -scale tableaux, made of found images (from my archive), pieces of 3D puzzles from children's toys, cardboard and discarded packaging. These tableaux were placed on tables of different heights and some of them were covered in acrylic cases reminiscent of museum vitrines. The space was suffused in a neon pink glow of Disney world, created by using concealed coloured tube lights. There was a rotating music box at the entrance which played the tune of the song '*Hum Honge Kaamyaaab*' (We Shall Overcome) in a loop and this sound could be heard continuously throughout the space. Apart from this there were three videos, playing in a loop in the space—one large one overlooking the entire installation, one small one of a falling figure and another small one which was inside one of the tableaux which was shaped like a peep show box. The movement of the visitors in the space was orchestrated by the placement of the tableaux across the space at differing heights.

The installation was an attempt at mimicking a 'landscape', the landscape of normalcy (in the form of ability and self-sufficiency) in miniature form. I use the word landscape after Deleuze and after W.J.T. Mitchell. Mitchell writes in his introduction to the book 'Landscape and Power' that we must ask not what the landscape 'is' or 'means' but what it 'does'. He rejects the modernist 'contemplative' approach to landscape as 'pure formal visuality' as well as the post-modernist 'interpretive' approach which 'reads' a landscape as symbolic or allegorical. Instead he sees landscape as an instrument or even an agent of cultural power. 'What we have done and are doing to our environment, what the environment in turn does to us, how we naturalise what we do to each other, and how these doings are enacted in the media of representation we call "landscape"' (Mitchell, 2002, p.1) is what I have tried to explore through using the form of the installation. The installation cannot just be seen. It is an immersive sensorial experience that acts on the viewer as much as the viewer looks at it.

The landscape I recreated is both at once familiar and yet not quite known because it does not settle into any one comfortable category. It is a landscape of visuals applauding self-sufficiency and ability as well as promising universal wellness and prosperity. It is a landscape, which in many ways determines our desires but also inadvertently gives birth to questions in those that it must ostracise in order to maintain its magic and possibility. In the installation I have recreated this landscape but in miniature form, like a little toy world or a Disneyland. This landscape with its promise of utopian dimensions is ironically reconstructed in miniature. It is made of small fragile pieces of paper, card, packaging waste and 3D educational puzzle pieces for children (again made of paper). The size of the tableaux and the materials are as important to me as the images in the tableaux. Their smallness and fragility speak to the fragility of the idea of normalcy itself. The form of the tableaux—diorama or the 3D model used as educational

devices in museums and schools—also becomes part of the meaning that the tableaux generate apart from what's in them in terms of content. It was vital for me to try and create this awareness in the mind of the viewers about meanings being created within images, the meanings arising from the particular arrangement and juxtaposition of these images against each other within a sonically and visually orchestrated environment and the meanings generated by the specific use of materials such as altered readymade educational toys and puzzles.



Image Credit and SMGFR Project: Shefalee Jain

हिंदी उपन्यासों में परिसर जीवन का चित्रण: 20वीं शताब्दी के अंतिम दशक से लेकर 21वीं सदी के आरंभिक दशकों के विशेष संदर्भ में

सत्यकेतु सांकृत

परिसर जीवन (Campus Life) प्रारम्भ से मेरी रूचि का विषय रहा है। यही कारण है कि इसी विषय पर अपने आपको केन्द्रित करते हुए हिंदी उपन्यास में विश्वविद्यालयी परिसर जीवन (Campus Life In Hindi Novels) का अंकन : एक विश्लेषणात्मक अध्ययन' पर अपना शोध कार्य शुरू किया जिसे मैंने वर्ष 1996 में पूर्ण कर डॉक्टरेट की उपाधि अर्जित की इस शोध कार्य में हिंदी उपन्यास के आरम्भ से लेकर 1990 तक के उपन्यासों में वर्णित विश्वविद्यालय परिसर के विभिन्न रूपों को विश्लेषित एवं वर्गीकृत करने का प्रयास किया गया है। वर्ष 1990 एक ऐसा समय है जहाँ से उत्तर-आधुनिकता के प्रवेश के कारण समाज के हर पक्ष में एक परिवर्तन दिखाई पड़ता है। विश्वविद्यालय परिसर भी इससे अछूता नहीं रहा है।

90 के दशक के बाद से लेकर आज तक के उपन्यासों में विश्वविद्यालय परिसर किस रूप में आया है इसे मैंने अपने इस शोध कार्य में विश्लेषित करने का प्रयास किया है। 1990 के बाद से अब तक लगभग 25 से 30 ऐसे उपन्यास हैं जिनमें परिसर जीवन का चित्रण हुआ है। विश्वविद्यालय परिसर बदलते स्वरूप को हिंदी उपन्यासकारों ने विशेषकर 90 के दशक के बाद किस तरह चित्रित किया है इसका अध्ययन करना ही मेरे इस शोध कार्य का प्रमुख उद्देश्य रहा है। 70 से 90 तक का दशक उपन्यासों और उनमें चित्रित परिसर जीवन के कई महत्वपूर्ण पहलुओं को उजागर करता है। इस अवधि में गिरिधर गोपाल का 'कंदील और कुहासे' (1969), काशीनाथ सिंह का 'अपना मोर्चा' (1972), शिवप्रसाद सिंह की 'गली आगे मुड़ती है' (1974), रामदरश मिश्र का 'अपने लोग' और 'दूसरा घर' (1986), रमाकांत का 'जुलूस वाला आदमी', गिरिराज किशोर का 'परिशिष्ट' (1986) तथा श्रवण कुमार गोस्वामी का 'चक्रव्यूह' (1988) परिसर जीवन को लेकर लिखे गए महत्वपूर्ण उपन्यास हैं। जिसमें 'चक्रव्यूह' विश्वविद्यालयी परिसर से सम्बंधित अब तक का सबसे महत्वपूर्ण उपन्यास है। जिसमें भ्रष्टाचार की समस्या केंद्र में है और उन सभी कारणों पर रचनात्मक दृष्टि से विचार किया गया है जिसके चलते आज विश्वविद्यालयी परिसर में भ्रष्टाचार का बोलबाला है।

सन् 90 से लेकर 2015 तक प्रकाशित उपन्यासों में विश्वविद्यालयी जीवन के भिन्न-भिन्न पहलुओं को उपन्यासकारों ने अपने-अपने अनुभवों के आधार पर चित्रित किया है। सन् 90 के बाद भूमंडलीकरण ने पूरी दुनिया के नक्शे को बदलकर रख दिया। इसका प्रभाव विश्वविद्यालयी व्यवस्था पर भी उतना ही गहरा पड़ा जितना किसी अन्य पर। विश्वविद्यालयी ढांचे से लेकर छात्र एवं अध्यापक के सम्बन्ध तक कई परिवर्तन इस दौर में हुए जिनका जिक्र उपन्यासों में कहीं प्रसंगवश तो कहीं विस्तार से किया गया है। शशिप्रभा शास्त्री ने 'मीनारें' (1992) में शिक्षा जगत में व्याप्त, भ्रष्टाचार, गुंडागर्दी, राजनीतिक हस्तक्षेप तथा परिसर जीवन में दिनोदिन बढ़ती विकृतियों का यथार्थ चित्र प्रस्तुत किया है। इसके अतिरिक्त गुजराती पृष्ठभूमि पर सूर्यबाला ने दीक्षांत (1992) में वहां के परिसर जीवन

की बीभत्स सच्चाई का चित्रण किया है। रमाकांत का उपन्यास 'जुलूस वाला आदमी' (1993) आज़ादी के बाद परिसर जीवन में आए बदलाव को बेहतरीन ढंग से चित्रित करता है। दरअसल आज़ादी के बाद शैक्षिक परिसर जीवन का एक ऐसा यथार्थ सामने आया, जो पहले अदृश्य था या यँ कहा जाए कि न के बराबर था। ऐसा नहीं कि स्वाधीनता के बाद विश्वविद्यालय परिसर जीवन में केवल नकारात्मक परिवर्तन ही हुए, सकारात्मक परिवर्तन की अनुगूँज भी 90 के बाद के उपन्यासों में सुनाई पड़ती है। गिरिराज का उपन्यास 'यातना घर' एवं उषा यादव का उपन्यास कितने नीलकंठ (1998) में विश्वविद्यालय परिसर जीवन के नकारात्मक एवं सकारात्मक दोनों पहलुओं की चर्चा मिलती है।

नमिता सिंह का उपन्यास 'लेडीज क्लब' (2011) साम्प्रदायिक दंगों और विश्वविद्यालयी परिसर जीवन के इर्द-गिर्द घूमता है तो के.एल.कमल का उपन्यास 'कैंपस' विश्वविद्यालय के कुलपति की जिम्मेदारियों, उसकी विवशताओं आदि को उजागर करता है। गोविंद मिश्र का उपन्यास 'फूल. इमारतें और बन्दर' (2000) में भी शिक्षण संस्थानों में चलने वाली धोखेबाजी से रूबरू कराया गया है। अध्यापक कैसे इन शिक्षण संस्थानों के हाथों की कठपुतली बने हुए हैं इसका चित्रण इस उपन्यास में सशक्त रूप में किया गया है। वहीं महीप सिंह के उपन्यासों 'यह भी नहीं', धूप-छाँव' आदि में बम्बई के शिक्षण संस्थानों में व्याप्त अनियमितता को चित्रित किया गया है।

सन् 2006 में प्रकाशित महुआ माझी का उपन्यास 'मैं बोरिशाइल्ला' विश्वविद्यालय परिसर जीवन के एक अलग ही पहलू को हमारे समक्ष प्रस्तुत करता है। सन् 1948 से लेकर 1971 तक बांग्लादेश के मुक्ति संग्राम में ढाका विश्वविद्यालय की क्या भूमिका रही, वहां के छात्र कैसे इस मुक्ति संग्राम का हिस्सा बने, कैसे विश्वविद्यालय के भीतर स्वतंत्रता की ज्वाला उठी – इन सभी मुद्दों पर प्रकाश डालते हुए महुआ माझी 'बांग्लादेश की मुक्तिगाथा' को एक नए रूप में प्रस्तुत करती हैं। इस उपन्यास की अहमियत इसलिए भी दोगुनी हो जाती है क्योंकि इससे पहले शायद ही किसी उपन्यासकार ने हिंदी में ढाका विश्वविद्यालय के इर्द-गिर्द बांग्लादेश के मुक्ति संग्राम की कथा को इतने सशक्त रूप में चित्रित किया हो। वहीं दूसरी ओर मनोज सिंह द्वारा रचित 'हॉस्टल के पन्नों से' (2011) स्वतंत्र, स्वच्छंद और उन्मुक्त जीवन जीने की लालसा रखनेवाले आज के युवाओं की संवेदनाओं का विश्लेषण करने वाला एक विशिष्ट उपन्यास है। नई युवा पीढ़ी निरन्तर एक खुलेपन के माहौल में जीना चाहती है जहाँ लिंग-भेद से परे जाकर समाज में एक सहज समानता हो। इस सामाजिक क्रान्ति को लेखक ने एक छात्रावास में रहने वाले युवाओं के माध्यम से अभिव्यक्त किया है जो नई सोच के साथ नए विचारों को सहज रूप से स्वीकृति प्रदान करते हैं और सभ्यता, संस्कृति पर किसी भी प्रकार का प्रहार किए बिना एक सामंजस्य भी बनाते हैं।

सन् 2012 में प्रकाशित डॉ. विश्वनाथ त्रिपाठी के संस्मरणात्मक उपन्यास 'व्योमकेश दरवेश' में भी काशी हिन्दू विश्वविद्यालय के परिसर जीवन का उल्लेख मिलता है। त्रिपाठी जी यहाँ विस्तृत रूप में काशी हिन्दू परिसर की गतिविधियों की एक तस्वीर प्रस्तुत करते हैं जिसमें सन् १९५४-५५ के आस-पास का विश्वविद्यालयीय परिवेश उभरकर सामने आता है। त्रिपाठी जी ने प्रस्तुत उपन्यास में संस्मरणात्मक रूप में अपने विश्वविद्यालय दिनों को याद करते हुए जो ब्यौरे प्रस्तुत किये हैं वो तत्कालीन विश्वविद्यालयी जीवन और वर्तमान परिसर जीवन के बीच के अंतर को स्पष्ट रूप से प्रदर्शित करते हुए बताते हैं कि भूमंडलीकरण और तकनीक ने विश्वविद्यालयों को आधुनिक ज़रूर बना दिया है लेकिन साथ ही परिसर जीवन की स्वच्छंदता का ह्रास किया है।

बनारस विश्वविद्यालय पर ही केन्द्रित 'सत्य व्यास' का उपन्यास 'बनारस टाकीज़' (2015) भी एक चर्चित उपन्यास है। 'बनारस टाकीज़' की कहानी बनारस हिन्दू विश्वविद्यालय में स्थित भगवानदास हॉस्टल में रहने वाले कुछ छात्रों पर केन्द्रित है जो परिसर जीवन में पूरी तरह से रमे हुए हैं। ऐसे छात्रों के दो संसार होते हैं एक परिसर से बाहर का और एक परिसर के भीतर का। यह छात्र जब कैम्पस में होते हैं तो एक दूसरी ही दुनिया में जी रहे होते हैं जिन्हें कैम्पस के बाहर की दुनिया का भय भारत के तमाम दूसरे छात्रों की तरह आखिर में सताता है। सत्यव्यास इसी भय के बीच परिसर जीवन की खट्टी-मीठी यादों को बुनते हुए दोस्ती, प्रेम, रैगिंग आदि विभिन्न पहलुओं को कैम्पस लाइफ का अभिन्न अंग मानते हुए दर्शाते हैं। संक्षेप में कहा जाए तो 'बनारस टाकीज़' वर्तमान विश्वविद्यालयी जीवन की झांकी को उसके असल रूप में हमारे समक्ष प्रस्तुत करता है।

कुल मिलाकर 90 के दशक से लेकर आज तक हिंदी में जो उपन्यास लिखे गए हैं उनमें परिसर जीवन के स्वरूप पर चर्चा करना एवं इस समाज के विभिन्न अंगों का मनोवैज्ञानिक विश्लेषण मेरे शोध का केन्द्रीय बिंदु रहा है। हिंदी उपन्यासकारों ने परिसर जीवन के बदलते स्वरूप को जिस विविधता के साथ प्रस्तुत किया है उसके सर्वेक्षण एवं विश्लेषण पर मैं अपने आपको एकाग्रचित करने का प्रयास किया है। मेरी दृष्टि में अब तक इस पर कोई शोध कार्य नहीं हुआ है। इस विषय पर शोध करना निश्चित रूप से रुचिकर एवं चुनौतीपूर्ण कार्य रहा है।



Image Credit and SMGFR Project: Sumana Datta

Writing Pedagogy and Higher Education in India

Nupur Samuel

Brief Description

As part of the project on 'Writing Pedagogy in institutes of higher education in India', I have documented how writing pedagogy is adopted in various institutes of higher education in India. Meetings and discussions with colleagues from universities across India, including Jindal Global University, Ashoka University Sonapat, Azim Premji University, Bangalore, Pune University, Advanced Centre for Women's Studies, TISS Mumbai have been incorporated in the report. This compilation of different pedagogic practices being adopted by these institutes to develop students' writing skills will soon be published in the Journal of Second Language Writing.

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Development, Environment and Inclusion

Digital Financial Inclusion in India: An Initiation towards Responsible Finance

Kanwal Anil

Introduction

The seed research was undertaken with a four pronged approach, i.e., looking at Digital financial Inclusion in India from the perspectives of four different stakeholders of the Micro finance industry: government, Micro Finance Institutions (MFIs), Self-regulatory Organizations (SROs) and independent organizations such as ACCION, CGAP, NPCI (National Payments corporations of India, the organisation famous for launching the BHIM Application in the country) etc. Internet penetration stands at 60% in urban India and 17% in rural areas today. The smartphone market grew by a significant 18% in 2016, and 87% of the population relies on mobile phones for internet access. These numbers are a testament to the potential of the digital revolution to reach hitherto unbanked and undeserved communities in India. With the advent of supply side initiatives aimed at promoting inclusion through partnerships between financial and technological service providers, it is time to take stock of challenges ahead and ways to reach the last mile customer.

Recent research indicates product awareness, digital literacy and trust are the main challenges for rural populations, followed by lack of internet and smart-phone penetration and customized products. Recognising these challenges, the digital financial inclusion mandate in India needs to further explore new avenues to serve the unreached. While navigating digital literacy is challenging, increase in training on offline platforms such as the National Unified USSD Platform (NUUP) or other third party applications could prove beneficial. Additionally, maintaining human touch through customer service points has great potential to facilitate inclusion.

Objectives of Research

With this background the seed research study undertaken basically focused on the following objectives:

1. To study briefly the history and present status of Digital Financial Inclusion in India and its move towards building a “Responsible Finance” scenario in the country. Responsible finance means credit side inclusion especially for the bottom of the pyramid segment, and it needs to be ensured that lending to this segment is ‘responsible’ which means the lending done is cost efficient, tailored to the customer’s needs, avoids over indebtedness of customers and can be delivered in a transparent manner. Thus ‘client centricity’ is the hallmark of responsible finance. Undoubtedly the advances in the sector in the form of JAM Trinity (Jan Dhan, Aadhar, Mobile phone),UPI (Unified Payment interface),and specialised institutions like MUDRA, Payments banks and Small Finance Banks need to be harnessed to achieve the required results. Thus the primary objective of the

research was to study and identify the technology trends in digital financial services over the coming years and how role of the stakeholders in this ecosystem will evolve and somehow unify the efforts of all working in the sector.

2. The second objective was to study the role and contribution of Self-regulatory organisations like Sa-Dhan and MFIN in the area of digital financial inclusion. Like for example MFIN launching a multi-lingual financial literacy app which will act as a guide and ready reckoner for the microfinance clients. According to MFIN, improving financial literacy in this segment is absolutely necessary to avoid the danger of over indebtedness. It is aimed to help microfinance clients in understanding the dynamics involved in microfinance, including credit history, interest rates, repayment cycles and their rights as a borrower. Impact assessment could also be an interesting offshoot of this objective under study.

As per the RBI guidelines “The industry associations or SROs will also play a key role in ensuring compliance with the regulatory framework” which emphasis on the key responsibility of the SROs are effective monitoring of NBFC-MFIs’ compliance with CoC (certificate of conformity), RBI regulations, surveillance of the overall sector and working in the best interest of the customer. In the last two years, the dynamics of the sector have changed rapidly with the entry of new entities such as Small Finance banks, Payment banks and changes in the guidelines such as relaxation on the loan amount and the loan tenure. With many more choices available for client, this is giving rise to some level of multiple lending and over-indebtedness, thus placing responsible finance and client protection again at the center of the debate.

Recognising these challenges, the Microfinance sector, and SROs need to focus on key responsible and sustainable lending practices which involve creating more relevant and robust screening systems for loan disbursement to raise portfolio quality, apart from having adequate operational infrastructure in place to support clients (branch and employee to client ratio). The study delves into emerging issues relating to the sector and efforts from the SRO as well as MFIs to acknowledge these issues with a broader vision to promote client protection through digital financial literacy financial education. Some of the key issues that the study will focus upon include: need of sector level information & trend reports for stakeholders to improve accountability and credibility; monitoring the early warning signals as a risk averting measurement; what are some of the new tools that SROs and some MFIs are undertaking to promote client protection? Can this be scaled up and made into an industry practice?

3. The third objective was to bring to light the Government’s steps and initiatives undertaken to accelerate the process of cashless economy and reaching out to the bottom of the pyramid as far as financial inclusion is concerned. India’s scenario of financial inclusion has gone through a massive sea change in the last 2-3 years and there has been a paradigm shift in the policy from being bank led to channel neutral, and novel initiatives like PMJDY (Pradhan Mantri Jan Dhan

Yojna), introduction of Small Finance Banks and Payment Banks, MUDRA (Micro Units Development & refinance agency Ltd) and Banking correspondents etc., have all broadened the canvas of financial inclusion in the country.

4. To analyse the role of Micro Finance Institutions in the process of propagating Digital Financial Literacy as an important part of their mandate.

Findings

The study, a qualitative one, was based on both secondary data. Research Reports available on the websites of RBI, ACCION, CGAP, NPCI, Responsible Finance Forum, Sadhan, MFIN, and the World Bank were studied and analysed for the purpose. The study brought to light the synergistic efforts being initiated by all the four important stakeholders of the micro finance industry namely Government, MFIs, SROs, and other organisations to bring about the desired impact in the sector.

The study also highlighted the best practices in the area of digital financial services and also how far are all the four organisations contributing towards financial education and digital financial literacy to make financial education exercise appealing to the clients so as to increase the outreach to those at the Bottom of the Pyramid (BOP). Thus mandate of study included emerging landscape of digital financial inclusion in India, the innovations in this space, and the way forward for the sector in strengthening its outreach to undeserved sections of the country.

Remote sensing Application for Land Use and Land Cover Change Estimation in Delhi

Pulak Das

Introduction and Methodology

In the present study remote sensing technique is used to see the change in vegetation and built – up area within Delhi and Delhi National capital region (NCR). For vegetation estimation normalized difference vegetation index (NDVI) is used in the ‘green lung’ area, that is, Asola Bhati Wildlife Sanctuary from year 1973 to 2016. NDVI is a commonly used index to monitor vegetation presence and properties and is computed as follows: $NDVI = (NIR - red) / (NIR + red)$. Where NIR and RED are the reflectance measured in the near infrared and red channels, respectively.

The satellite imageries of the region are taken for the year 1973 (January), 1991 (January), 2001 (January), and 2016 (January) from Landsat 1, Landsat 5, and Landsat 8 respectively which are provided by United States Geological Survey EROS Data center. To avoid seasonal differences of green cover due to different weather conditions, cloud free images for months of January is selected, during which the rainfall almost remains nil over the region. All the images were registered to universally recognised coordinate reference system– Universal Transverse Mercator (UTM).

The software QGIS was used for the image processing. For built – up area estimation the satellite imageries of Delhi National capital territory (NCT) and NCR areas are taken for the year 2000 (February), 2009 (November), and 2017 (December) from Landsat 5 (2000 & 2009) and Landsat 7 (2017). To delineate built-up and non built-up areas first index-derived images were produced and then urban built-up land features were extracted.

Three indices Normalised difference built-up (NDBI) index, Soil adjusted vegetation index (SAVI), and Modified normalised difference water index (MNDWI), were selected to represent three urban landuse classes; built-up land, vegetation, and open water. SAVI is calculated using the following equation: $SAVI = \{(NIR - red) (1+l)\} / \{(NIR + red + l)\}$ where l is a correction factor ranging from 0 for very high densities and to 1 for very low densities. A value of 0.5 is used in this study to produce enhanced vegetation image. MNDWI-derived water image is produced using following expression: $MNDWI = (GREEN - MIR) / (GREEN + MIR)$. MIR is middle infrared band and GREEN is green band. Built up land image was produced using the NDBI with the following equation: $NDBI = (MIR - NIR) / (MIR + NIR)$.

After producing the three indices a new image was produced which used the previous indices as three bands. This new data set is used to extract urban areas as impervious surfaces or built-up lands. Instead of using conventional 7-bands, this technique can reduce intra bands correlation by using new data set. Unsupervised classification method is then used to extract built – up land features from the new images composed of the three thematic-oriented bands.

Findings

Result shows that NDVI ranges from -0.126 to 0.019 in 1973; 0.013 to 0.187 in 1991; -0.00005 to 0.150 in 2001; and 0.038 to 0.076 in 2016. The highest variation (0.17) is observed during 1991, followed by 2001 (0.150), 1973 (0.146), and 2016 (0.039). In none of the study years, the highest NDVI value ever reached 0.2 while the lowest value is observed in 1973 (-0.126). During 1973 and 1991 the general pattern of NDVI is observed to be higher towards the northern side of the sanctuary and lower towards the southern end.

In 2001, the north-eastern and north-western ends of the sanctuary show signs of degradation along with some patches in south-west. In 2016 the area of settlement towards south and its surrounding shows signs of degradation. There is a variation of overall greenness or forest productivity within different years. Out of the four study years, the sanctuary seems to be most degraded during 1973, after which in 1991 almost after about 2 decades the forest health increased tremendously.

After 1991, the forest health degraded continuously during next 25 years, with slight signs of improvement during 2016. The average of NDVI is observed to be highest in 1991 (0.1004), followed by 2001 (0.075), 2016 (0.0575), and 1973 (-0.053).

Urban built up area within the national capital territory (NCT), Delhi changed from 389 km² in year 2000 to 597 km² in year 2017, whereas it was 475 km² in the year 2009. In percentage it ranged from 26.1% in year 2000 to 40.1% in year 2017, and 31.9% in between, in year 2009. The increase in the built up area is around 22.1% between year 2000 and 2009, and 25.7% between year 2009 and 2017. The area covered under study in NCR outside NCT Delhi are 6745 km², 6296 km², and 7953 km² in three study years respectively in 2000, 2009, & 2017.

It is observed that out of three buffer areas, the first buffer area within 10 km of the boundary of NCT Delhi shows the highest built up area percentages followed by 20 km buffer, and 30 km buffer area in three years of study. The built – up area percentage ranged from 11.1 to 29.2 in 10 km buffer, 3.6 to 16.5 in 20 km buffer, and 1.6 to 12.4 in 30 km buffer. However, the pattern of rate of change was observed to be different and interesting. Highest change in the rate of increase was observed in 30 km buffer between year 2000 and 2009 (274%), as compared to 20 km buffer (189%), and 10 km buffer (56%). There is a gradual decrease observed from 30 km buffer to 10 km buffer. Similarly between years 2009 and 2017, the highest change in the rate of increase was observed in 30 km buffer (101.1%), followed by 10 km buffer (68.7%), and 20 km buffer (60.5 %). The study throws light on the utility of index based remote sensing technique to see the spatio-temporal change in land use and land cover in urban context.

Making and Unmaking of Community Forest Governance: A Case Study of REDD+ in India

Sumana Datta

Introduction

Conceptualised a decade ago, REDD+¹ has now established as a primary mechanism for forest conservation across the globe with diverse views being emerged in literature. Vidal (2018) considers it as a new global cultural shift towards forest conservation. According to Lund *et al.* (2017), REDD+ is a conservation fad in the recurrent cycles of enchantment and disenchantment with new conservation ideas. Amidst the celebration of outcomes (NORAD REDD-Exchange, 2018; World Bank, 2018), scholars have concluded that REDD+ might be reaching a dead end (Fletcher *et al.*, 2016; CIFOR, 2017).

In this backdrop, the current project was undertaken with an aim to understand the impact of REDD+ in making and unmaking the vision of community forest management in India. I undertook a case study of the East Khasi Hills REDD+ project located in Meghalaya state. The project is being implemented by the Mawphlang Welfare Society, and is the only pilot project so far who completed its full cycle in India. The project received money from the sale of carbon credit in voluntary market.

Methodology

Considering the limited availability of time and budget for undertaking field research, I utilised this grant as an 'exploratory study' to make myself familiar with the area and with different stakeholders in the East Khasi Hills, and also identify potential issues for in-depth research. Methodologically, my approach was qualitative with a series of semi-structured interviews, and participant observation. The section below provides a brief description of findings and roadmap for future project development.

Overview of Ecological and Social Milieu

The project is spread over 27,000 hectares of land (covering 15, 217 ha. and 12,000 hectares under the core² and buffer zones respectively) in Umiah Sub-Watershed area. The area has been the home of several traditionally conserved sacred groves. The most iconic amongst them is the Mawphlang Sacred Forests. At the same time, deforestation and also degradation were quite high in the forests outside the sacred groves in the Khasi Hills since 1990s due to forest fires, high dependence on firewood, charcoal making, land clearing for agriculture, grazing, quarrying, encroachment and erosion.

The forest of the area is traditionally owned by 10 indigenous traditional Kingdoms (Hima). Mr. Tambor Lyngdoh, is the chief community facilitator of the Mawphlang community federation. Mr. Lyngdoh has also been playing the key role in developing and implementing the REDD+ project. The current REDD+ project has 5081 beneficiary families. A number of new formal and informal institutions evolved over time such as

Local Working Committees³ (formed at cluster levels), and Village Level Working Committee⁴ to coordinate implementation of REDD+.

Institutional network of REDD+

The timeline below maps the national and international institutional network emerging in Mawphlang project area. The NGO, CFI has been the primary facilitator of the project since 2007. The Rainforest Alliances, USA certified the project while Markit Registry, a clearing house for project carbon; and three carbon brokers from Sweden, UK, and USA supported them to sell carbon credits. The project also received grants from foundation and NGO based in UK and Belgian. In sum, the implementation of the project has been tied up with eight organisations spread across continents. Such global network would likely to change the nature of community governance based on local knowledge and wisdom. Thus, it offers an interesting scope to design a project to understand in detail how each of these institutions influenced the project, and their impact on the culture and tradition of forest governance in the area.

Timeline of Support from External Actors

Year	Important Event(s)
2005	In the backdrop of high deforestation and degradation, Mr. Lyngdoh met the Community Forestry International staff, a USA based NGO, at a workshop in Shillong, Meghalaya, and requested for the cooperation to restore and conserve the degraded community forest areas.
2007 to 2009	Forest Landscape Restoration project was developed and implement-
2010	Following the success of FLR project, Hima heads decided to explore the emerging REDD+ opportunity for forest conservation.
2011	Project Idea Note (PIN) was developed
2012	Grant received from a foundation of United Kingdom
2013	Rainforest Alliance verified that the project was in conformance with
	Emission Certificates were issued in the Markit Registry.
	Agreement was signed with three carbon brokers from Stockholm,
2013 and 2015	The brokers were able to sell 26,116 tons of CO ₂ , valued at \$140,439.
2015	Financial assistance received from a Belgian NGO to reforest de-
2016	Second assistance was provided by the NGO for undertaking opera-

Cash compensation vis-à-vis development grant

The core idea behind REDD+ is to provide performance-based payments. Hence, communities are expected to receive cash incentives as compensation for not or reduced use of forest produces.

In Mawphlang, strategies have been designed and implemented to reduce fuelwood consumption, to discontinue charcoal making or to put complete ban on free grazing of livestock. In lieu, compensation has been paid through the annual Community Development Grant programme (CDG). The Local Working Committees (LWC) ask for grant proposal from villagers each year. After review, the accepted proposals received an award of Rs. 25,000 (\$396) every year. Between 2014-2016, villagers got grants for introducing toilet facilities, for installing drinking water wells, washing facilities, and digging ponds, and also for developing ecotourism sites.

In spite of not denying the importance of such development intervention in local areas this kind of practice defies the stated objective and mechanism of PES in general, and REDD+ in particular. To understand the impact of this approach on local people and their acceptance or rejection of the current practice needs a long-term engagement through research study. Such kind of research would also be critical to contribute to the debate on cash transfer vis-à-vis community development grant.

Endnotes

1. Reducing emission from deforestation and degradation, and enhance existing forest-carbon stocks through sustainable forest management (REDD+) is a global framework emerging under the United Nations Framework Convention on Climate Change (UNFCCC) and, is a key element of the post-Kyoto climate agreement.
2. Of the core zone, 9,270 ha. and 5,947 ha. had dense and open forests respectively (Interview; June 2017).
3. Comprising of elected members from villages
4. Formed with village headman and elected executive committee members at village level

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Study on the Effects of Traffic Noise on Human Health

Kranti Kumar

Introduction

Noise is defined as unwanted sound that is loud, unpleasant, unexpected or undesired. Despite attempts to regulate it, noise pollution has become an unfortunate fact of life worldwide. It will continue to increase in magnitude and severity because of population growth, urbanisation, and the associated growth in the use of increasingly powerful, varied, and highly mobile sources of noise. It will also continue to grow because of sustained growth in highway, rail, and air traffic, which remain major sources of environmental noise. Noise pollution is a growing problem that remains unaddressed as far as the case of developing countries is concerned. Unlike other pollutants noise leaves no waste, society ignores noise the way it ignored the use of tobacco products in the 1950s.

Methodology

This project entitled “Study on the effects of traffic noise on human health” awarded by Ambedkar University Delhi under Seed Money Grant for Faculty Research (SMGFR) analyses the physiological effects of traffic noise on the people living in the vicinity of roads in Delhi city. Through literature survey was carried out to inquire about the work done in the past as well as well work going on in present at national and international level.

Ten locations in the city representing commercial, residential and silence zones were selected for study purpose. A noise survey questionnaire was prepared following the international guidelines to assess the impact of noise pollution on human health. Designed questionnaire was divided in three parts.

First part of the questionnaire is related to personal information of the respondents such as age, sex, educational background, distance of house from the road edge and annual income. In the second part questions like understanding about noise pollution, time period in present house, major sources of noise pollution etc. were incorporated. Each respondent was also asked about to rate his/her residential area as quiet, noisy, very noisy or extremely noisy. Third part of the questionnaire is based upon the health problems (i.e. disturbance, irritation, headache, hypertension, loss of sleep, stress, increase or decrease in blood pressure and increase or decrease in heart/pulse rate) of the individual residents affected by noise pollution.

Then, the survey based upon this questionnaire at selected locations was carried out in the city. 52 respondents were randomly selected at each of the identified locations. During this empirical study total 520 respondents were interviewed by direct interview method. Noise level data in terms of hourly L_{eq} was also collected/ obtained at the selected locations for the duration of 24 hours.

Findings

It was observed that noise level was above the prescribed limits at all the selected locations. Data obtained from questionnaire survey was entered in the excel sheet for further analysis. Detailed data analysis was performed for each part of the questionnaire.

Disturbance, headache and irritation were the main problems reported by respondents. It was found that about 70 % people opined that vehicular road traffic was major source of noise pollution which creates annoyance among individuals.

Linear relationship between L_{dn} and noise annoyance (%HA) was derived using regression analysis. A strong correlation was observed between day night noise level (L_{dn}) and percentage of highly annoyed (%HA) population.

It can be concluded that as the noise levels increases the level of annoyance also increases. Data analysis shows that loss of sleep/insomnia, hypertension, stress, increase/decrease in blood pressure and increase/decrease in heart (pulse) rate were reported by a small amount of respondents.

This may happen due to many reasons like the low educational background of the respondents, lack of awareness/knowledge about harmful effects of noise pollution and a tendency to neglect the symptoms until a big problem takes place.

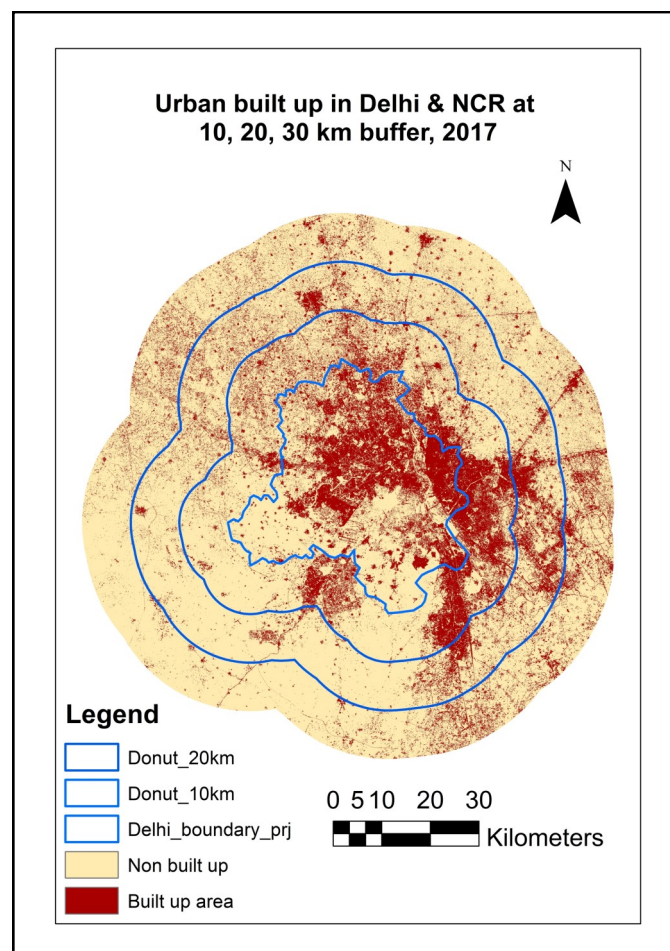


Image Credit and SMGFR Project: Pulak Das

Labour, Production and Marginalisation

Construction Workers, Remuneration and Levels of Living: An Indian Region during the 1860s

Dhiraj Kumar Nite

Brief Description

The comparative discussion on the emergence of modern international inequality in levels of living of peoples inhabiting the old civilisations in Asia and Europe, known as the great divergence, has enriched our understanding of world history in the last two decades. The scholarly findings related to the onset of the great divergence, that is, Asians falling behind and Europeans surging ahead in living standards, rates of growth and productivity, remain varied. Some scholars locate this beginning in the early nineteenth century¹, while others identify it at the turn of the eighteenth century². The time frame covered in such discussion at times spans until the third quarter of the nineteenth century, when the downturn in the economy in the Indian periphery halted and began to expand.

In the discussion, the issues of work, wage, prices and consumption *inter alia* occupy analytical importance. Some socio-economic developments defined the period of the 1850s-70s in Indian historiography. Kerr has argued that the advancement of railway construction in this period led to the emergence of labour markets as well as the integration of labour markets. This development was conducive to the fact that Indian workers could regain the bargaining power in the economy, which they had lost in the first half of the 19th-century³. Some other scholars highlight a similarly optimistic view of the beginning of a turnabout in the Indian economy, implying the recovery of per capita income as a whole and real income of the productive classes.⁴ Focused on the trend of growth, Roy argues that levels of living improved in both India and the West during the nineteenth century modernisation, whereas inequality in domestic consumption may have increased in both places.⁵

Findings

My chapter pays close attention to one of the episodes of the narrative of recovery and growth. It elaborates on the import of the new bargaining power and wage gains secured by construction workers for their living standard and how they managed this, during the 1860s.

The paper demonstrates that construction workers in the Deccan, present-day Maharashtra, in southern India during the 1860s saw an improvement in real income. Notwithstanding this, the earnings of sweat workers fell short of the cost of their family budget. Measured in the “subsistence ratio” – the ratio of the total income to the cost of subsistence basket of sweat labourers – it was still below the unity of one. Levels of living of workers in India were indisputably far lower as compared to that of their counterparts in Britain during the same period.

To come to terms with the meagre ratio of family subsistence, these labouring poor sought to secure an income sufficient for basic household subsistence by increasing the

supply of total family labour in the labour market. Women and children, however, received a wage increase far below that of their male colleagues. To manage the family with the insufficient income, workers calibrated the household budget and thereby maintaining the levels of comfort itself 'low', depressed and deprived. To meet the pressure of deprivation, they relied on the payment of advance from prospective employers and loans from the moneylender. Such economic transactions led them into a condition of labour dependency, which had an adverse effect on the scope of mobility and welfare returns available to workers.

Finally, the study also observes that the working families, who collectively earned over and above the subsistence income, tended to free themselves from this vicious trap over time of performing as attached labour.

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A Study on Agricultural Mechanisation and Production Relations in Rural Punjab

Partha Saha

Introduction

In India, agricultural mechanisation has primarily been in response to introduction of high yielding varieties of crops which was necessitated due to food crisis and consecutive droughts, and hence, was supported by various kinds of government programmes and policies. The process of farm mechanisation in India not only impacted the structure of rural labour force, but it has also brought about changes in land and labour relations in various parts of the country, and implications of such changes varied, depending among other things, on economic status of households in rural India, cropping pattern, occupational pattern and mobility. However, the causality is not uni-directional, and the process of mechanisation itself can be influenced by changing occupational structure along with qualitative changes in land and labour relations.

Even though the existing literature have taken into account the quantitative dimensions of agricultural mechanisation in selective regions of India (still inconclusive and debatable), qualitative dimensions are largely ignored.

Questions and Methodology

This research study tried to contribute to this vacuum, and incorporated both quantitative as well as qualitative dimensions of farm mechanisation in a village called Nangla which is located in Sangrur District of Punjab. This study was based on a sample survey of 104 households (out of 380 households) in the village and the reference period for this study was 1st June, 2017 to 31st May, 2018. The two fundamental research questions were:

1. What were the newer forms of farm technology / agricultural machinery that were adopted by households in this village and what were the reasons for their adoptions?
2. What was the impact of the new technology on land and labour market?

This research study was conducted with the overwhelming objective of exploring the interplay between farm mechanisation and production relations. The choice of Sangrur District was based on the fact that a new technology for sowing of paddy was being adopted for the past 5-6 years by some farmers which had its implications on production relations.

Findings

Nangla (and probably whole of Punjab) faced scarcity of two fundamental inputs in agricultural production – labour and water. In-migration might have taken care of

labour shortage but criticality of water shortage has been acknowledged quite late when groundwater depletion reached an alarming rate. Promotion of Direct Seeded Rice (DSR) and paddy transplanting machines is primarily a response to water shortage although its implications are felt in labour relations as well.

Tenancy is an important institution in village Nangla. A large number of households in this village accessed land through tenancy. In addition to factors like caste and land ownership, ownership of non-land means of production influenced the access of households to tenancy. Earlier (till mid-1990s) there was lot of share tenancy in the village which was primarily a mechanism of sharing risk and a wide range of crops were grown, and cropping pattern was not centred around paddy-wheat crop cycle. But with two important policy interventions by the government – periodic upward revisions of minimum support price for paddy and wheat, and providing free electricity to farmers (from mid-1990s onwards) for agricultural purposes, there was significant decline in crop diversification and paddy-wheat crop cycle dominated the cropping pattern in the village. Expansion of area under paddy-wheat crop cycle went hand-in-hand with farm mechanisation, and this brought about significant changes in production relations.

Slowly, share tenancy disappeared, and fixed rent tenancy contract became a norm in this village from late 1990s onwards. Also, nature of wage employment changed significantly. In case of hiring in of labourers for agricultural operations, almost the entire process was dominated by piece-rate labour contract as against daily wage contract. In fact, proliferation of piece-rate labour contract was almost universal phenomenon in most parts of rural India where agriculture was fairly well developed in terms of input use and productivity, and these have been fairly well captured in village studies (Duvuury, 1989; Gidwani, 2001).

Initially, piece-rate workers were from village itself belonging to Dalit households. As demand for workers increased, migrant workers from Bihar started coming to the village from early 2000 onwards in large numbers. They came mostly in groups (generally 10-12 members in a group), and each group had a leader. For several years now, these groups have been coming to the village particularly during paddy transplanting and harvesting, and wheat sowing seasons, and generally, the groups work for the same set of employers every year. Employers also preferred to hire piece-rate migrant workers working in groups as it is easier for them to have control over them in terms of both labour process and wage payment. The preference of non-Dalit cultivating households for migrant workers implied that local Dalit population lost out in terms of employment opportunities in agriculture.

Along with the fact that migrant workers accepted slightly less wage rates, there was a downward pressure on local wage rate which spilled over into non-agricultural sector as well. In this process of crop intensification and growing mechanisation, it was not only Dalits who lost out in terms of agricultural employment, but women were also adversely affected which resulted in decline in their work participation. For non-Dalit households this decline in female participation might be due to positive income effect consequent up on rising productivity owing to increasing use of inputs and favourable policy support by the government. For asset poor Dalit households, decline in female work participation was due to push factor from agriculture and lack of non-agricultural employment opportunities in neighbouring areas.

Direct Seeded Rice (DSR) technology has been promoted by State administration through extension services from 2011-12 onwards but there has been few takers of it in Nangla. The only advantage seemed to have been less water requirement (10-15 per cent) since there was no need for standing water, and some amount of time was saved as there was no need for activities in the nursery. In case of sowing in the form of transplanting by hand, weedicides can be directly applied through standing water. But this is not possible in case of direct seeding which implied greater labour requirement for weeding which meant dependence on local Dalit workers (since migrant workers will not stay beyond transplanting/sowing season) on daily wage basis (as any standardized piece-rate was yet to evolve for weeding in paddy cultivation). Among other reasons, this is also a reason why DSR has not been accepted by most of the farmers in the village.

Even though there might be some increase in demand for local Dalit labourers because of adoption of DSR, its magnitude is far less as compared to loss of employment in paddy transplantation where there was a constant downward pressure on piece-rate wage as a result of in-migration of labour. So, the new technology might be beneficial in terms of less water requirement, but it is likely to aggravate the problem of labour absorption in agriculture and its implications will be much severe among Dalit female workers.

Given that there was significant economic disparity between non-Dalit and Dalit households, and land reforms not really in the agenda of policy makers, the only viable policy option to improve livelihood conditions of Dalit households seemed to be generation of non-farm employment opportunities beyond construction, and setting up appropriate skill training facilities to improve employability of unskilled workers. Further, there is a need for more research and dissemination of knowledge regarding water management and soil fertility because stagnant productivity and climate change are bound to increase stress on natural resources in order to feed the growing population.

Denial and Deprivation: Health Inequalities among the Darjeeling Tea Plantation Labour

Rinju Rasaily

Introduction and Research Questions

This work was premised on my past empirical engagements in North Bengal and recent field work conducted under the SMGFR grant in two phases (March and July 2018) in Phuguri Tea Estate, an organised sector in Darjeeling to essay the changing notions of health/health care provisioning in plantation societies. Few key research questions have been addressed here.

1. Have the patterns of self-reported morbidities amongst workers changed?
2. What are the existing health care delivery mechanisms in the estate under study?
3. Have the Fair Trade initiatives impacted or improved workers' health situation? Do workers perceive such dynamics of change?
4. Has there been any change in the extent to which the management as well as workers' organisations address health concerns?
5. What is the status of the benefits provided (Maternity Benefits Act, Provident Fund Act, and Gratuity Act etc) in this estate amongst others?

Methodology

Based on discussions with the senior workers both men and women, households were selected which had two generation of workers of the tea garden. Eight households were selected and in-depth interviews were conducted accordingly with the members as retired and present tea garden workers. Group discussions were conducted with women workers along with interviews with key informants like Manager, Assistant Manager, senior supervisors.

Discussions with doctors at the garden dispensary and block hospital, NGO run clinic and North Bengal Medical college assisted in providing a comprehensive situation of health and health care provisioning.

Findings

While examining the conditions at work in this tea estate under study it was found that with bio- organic farming usage of chemicals for spraying was definitely curtailed. A report of the Rainforest Alliance (RA) in the section of social and working conditions, mentioned that workers were aware of the principles of RA. Usage of Personal Protective Equipment (PPE) by sprayers and no spraying near houses; and roads and labour lines were kept clean with the use of dustbins were noted in this report. However the report also mentioned that delays in medical bill reimbursements as well as construction of latrines in labour lines were prevalent.

Under the Fair Trade initiative there is a workers' welfare fund where workers receive a premium on leaf grade at the rate of 1 USD and on 2nd grade at the rate of 1/2 USD. So far Rs 6.5 lakh has been earned from sale of tea through Fair Trade. There is a joint committee with workers' representation that manages this account. Such initiatives however noble, also reflects the inability or the low priority attached by the overseas buyers to negotiate with the state with respect to work conditions and entitlements and instead prefer to route through the ideas of 'social responsibility' which essentially should be a state responsibility.

The general trends that were found from workers both retired and currently working on aspects of health were that the retirement benefits like Provident fund were not sufficient enough for the elderly to mitigate health crisis as the retired workers are not entitled to avail medical benefits from the respective tea garden. A retired female worker of this tea garden says that "earlier there were familiar with only one disease – i.e. tuberculosis (sukenas) now there are so many types of diseases- fear to even name them!", she says. "Those days tuberculosis patients were kept in isolation for treatment. Now when it is tuberculosis they say it is just fever and nothing else". Another retired male worker points out the same that "other illnesses were unheard of those days and only tuberculosis and fever/cold were common then. Nowadays a new range of diseases like hypertension, diabetes have emerged. Earlier days we never heard about these". He further says, "during death all that we get from the garden is coffin or firewood if we are burning the body..." Both of these two workers had retired around the 1990s – the female worker took a voluntary retirement due to ill health and the male respondent retired as per his service period.

The younger generation of workers complained that conditions in the tea garden had not improved. Wages were not commensurate with the price of Darjeeling tea, absence of new recruitment of permanent workers, curtailment of fringe benefits and moreover poor unionisation. It was also noted during the course of discussions that majority of family members have moved out of the plantations in search of better income despite unknown work conditions to places as far as Turkey.

According to one of the members of the management, who expressed his anguish for costs to health care said that a visiting allowance of Rs 2500/- along with transportation facility is provided to the doctor to attend at the garden dispensary. He further shared that medicines are supplied twice a month with costs amounting from Rs 30,000 to 40,000/- and extra costs incurred towards reimbursement for treatment outside are given to the workers. Moreover he shared that there is also another visiting doctor and facilities provided since 2-3 years in the community hall by a non-government organisation. The visiting doctor at the tea garden dispensary states that since there is no profit involved in investing in health/medicines and instead is expenditure which makes companies neglect this domain. He has been visiting this tea garden for the last 3 years maintained that "nowadays because of external pressure – from government and others the infrastructure is better. Garden hospitals are very few and moreover there is an increase in the size of people living within the tea gardens..."

An account by another visiting doctor of North Bengal Medical College shared his work and experience of working with the tea garden workers. Sarva Vivekananda Gram Sewa Sanstha, a NGO under the Ram Krishna Mission Ashram based in Kolkata run their health care services in 3 places in North Bengal– Darjeeling, Phuguri and

Jalpaiguri. They provide weekly visits to these areas. In this tea estate they visit every Thursday, provide free treatment including basic tests like ESR, BP measurement, blood tests and medicines to people. “People can die of fever and cold due to lack of medicines within 4-5 days” he says. They also provide emergency treatment after which the patients are referred to the hospital. This service has particularly been useful for the retired workers who do not have any health security during their old age.

Gradually what is tangible is the withering off of responsibilities by the tea companies and shifting the onus to the government. The latter is already in a process of dismantling the organised tea estate sector as evident from the impetus of expansion of tea production from the unorganised small tea grower sector in India and labour reforms.

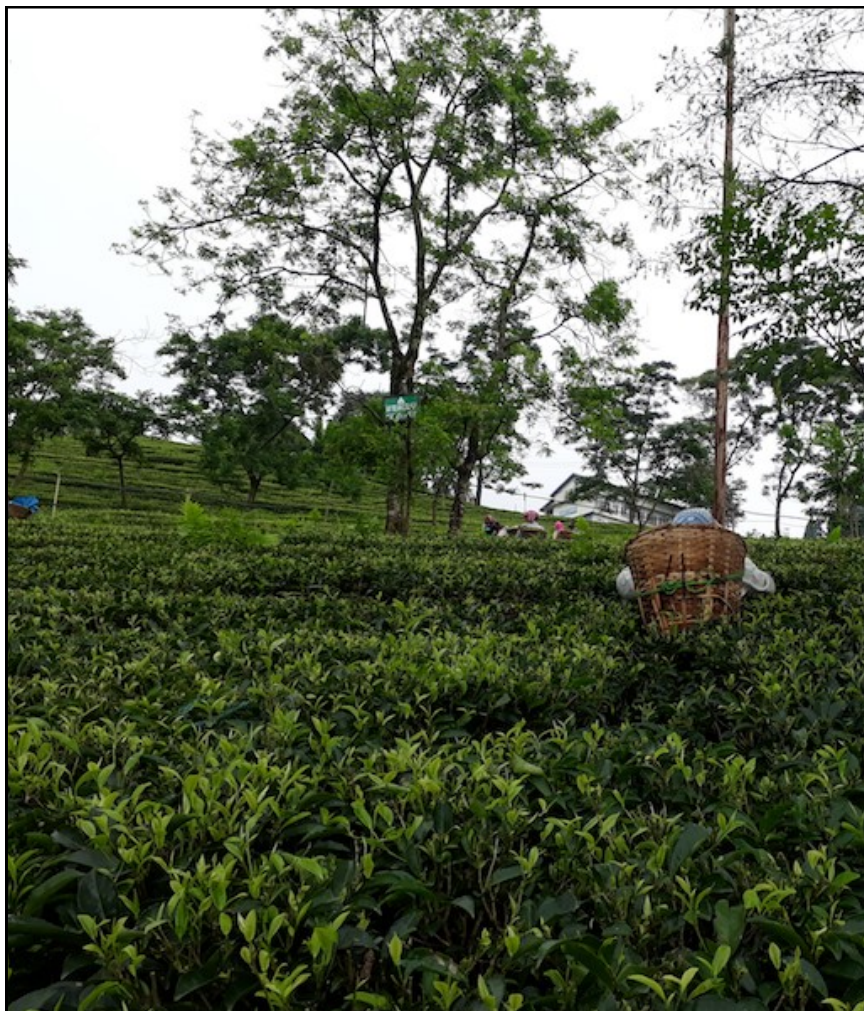


Image Credit and SMGFR Project: Rinju Rasaily

Conflicting Role of the State as a Custodian and Violator of Human Rights of Tribals: An Empirical study of The Singareni Collieries Limited (SCCL) in Telangana State

K. Valentina

Introduction

This study focuses on a qualitative method of exploring on the effect of displacement and exploitation on Tribals in Adilabad district of Telangana due to Open Cast Mining (OCM) of The Singareni Collieries Company Limited (SCCL). This State owned company assumed the power of a private interest to trample upon not only human and environmental laws but also constitutional obligations and International conventions.

The objectives of the study was to explore the land acquisition policies, rehabilitation and compensation provided to the adivasi displaced due to open cast mines in erstwhile Adilabad district of Telangana. The study also looked at the violations of their human rights to consultation and consent – around land acquisition, environmental impacts, indigenous self-governance, and the use of traditional lands which has led to serious impacts on their lives and livelihoods.

Theory and Methodology

As mentioned earlier this study was deductive and following the analysis of the empirical study the researcher would relate it to Dependency Theory. According to this theory European and U.S. development was predicted on the active underdevelopment of the non-European world that is making it less developed than it had been. For dependency theorists, Europe's development was based on external destruction rather than internal innovation- brutal conquest, colonial control, stripping non-western societies of their people, resources and surpluses rather than single-mindedly undertaking the rational modernisation of Europe.

Following this theory it is viewed here that this is a paradox of development for the adivasis to get displaced from their homelands: *jal*, *jangal* and *zameen* to satisfy the energy needs of the developed people. Development here is constructed at the cost of more underdevelopment of the marginal people in the form of tribals. The State here has a conflicting role of both the exploiter and protector of the tribal rights. Along with Constitutional rights, all of their special protection rights are violated again and again in the name of development.

This study envisages proceeding to action based research where the researcher is exploring some models of self-sustainability for these displaced tribals along with petitioning various statutory and government bodies to do the needful for protection of the dignity and human rights of these tribals along with providing livelihood opportunities.

Recommendations

To the Government of Telangana

1. Ensure that SCCL follows proper mechanisms in ensuring Resettlement and rehabilitation of the affected adivasis in the OCM areas proper prior and adequate information about the rehabilitation, resettlement and compensation measures.
2. Publicly guarantee, and ensure, that there will be no evictions until genuine consultations have taken place with affected communities and that resettlement and compensation measures have been fully implemented.
3. Transfer of personnel along with the buildings in the rehabilitated villages (Anganwadi, Teachers etc.)
4. Pressurise the SCCL to provide basic amenities in the resettled villages like drinking water, clean sanitation facilities, anganwadi centres, schools, toilets and graveyards.
5. Also order SCCL to follow Government Order No. 34 for providing a job for every family member of the displaced tribals.
6. Ensure that the tribal hostel of Dantanpalli which was dismantled due to OCM be built by SCCL or Integrated Tribal Development Agency (ITDA).
7. Train the tribals for skill development and their traditional crafts work. Special need to train women too.
8. Formulate gender and disability just policies in displacement and resettlement.
9. Ensure that along with farmers the tenant farmers also are provided for losing their livelihood.
10. Encourage and train the displaced tribals for community farming on vacant government land.
11. Train Adivasis to form cooperative societies to develop social entrepreneurship models on sustainable basis.

To Integrated Tribal Development Agency (ITDA)

1. Ensure that SCCL does not violate any Human rights violations while displacing Adivasis from their habitat areas.
2. Have better coordination with SCCL and Telangana government in ensuring that all laws like 1/70 Act, Environmental Protection Act, Panchayats Extension to Scheduled Areas Regulation and Forest Rights Act, 2006 are properly followed.
3. Build the Ashrama School and Hostel in Dantenpalli which was functional before the displacement of these Adivasis.
4. Provide loans and skill development workshops for Adivasis people to empower them.

To the Government of India

1. Ratify ILO Convention 169 on Indigenous and Tribal Peoples.

To the Singareni Collieries Company Limited (SCCL)

1. Adhere to all rights stipulated by the Constitution and parliament while displacing people for Open cast mines.
2. Remove coal waste dump from Ullipitta village which is polluting the water of Vattivagu river.
3. Ensure that the free, prior and informed consent of affected Adivasi communities is obtained prior to starting or expanding mining operations, and respect their decision if they do not provide it.
4. Take steps to ensure that no ground water depletion happens in Habitats and forests where Open Cast Mining activities are held.
5. Respect wildlife, Flora and fauna of the surrounding areas and monitor the noise levels as a protected Tiger Reserve by the name Kanwal is situated nearby,
6. Amend rehabilitation policies to meet international standards, including seeking the Free Prior and Informed consent of Adivasi communities, and consulting all affected communities, prior to land acquisition or mining.
7. Establish human rights due diligence process to identify assess and mitigate human rights risks and abuses in operations across all mines.
8. Ensure that no environmental or human rights violations occur during displacement and rehabilitation.



SMGFR Project: K Valentina

Caste and Urban infrastructure: Waste-Work and Meat Butchering on the Margins of Bombay City

Shireen Mirza

Fieldwork

The SMGFR grant was used to study landfill sites and slaughterhouses in the city of Mumbai. The grant was used towards the conduct of fieldwork in the aforementioned sites. The fieldwork was conducted in two stages:

1. Researching the Dalit and Muslim settlements of Deonar and Bandra slaughterhouse compound from 5 to 10 November 2018,
2. Researching landfill sites in Mulund, Kanjurmarg and Deonar from 19 to 24 March 2019.

In both stages of the research, I interviewed waste-pickers who work on landfill sites and labourers in the Solid Waste Management Department of the BMC. I also interviewed mutton and beef butchers who work in the Deonar slaughterhouse, who had links to the Bandra Slaughterhouse Compound where the earlier slaughterhouse used to be located. The interviews involved travelling with waste workers in both these sites as they performed the labour of sanitising the city. It also involved interviewing the General Manager of the Slaughterhouse, merchants and other groups who bring their cattle for sale to the slaughterhouse.

Publications

Mirza, Shireen. (2019). Politics of Butchering: Resistance and Regulation of Animal Slaughter in Bombay City, *South Asia: Journal of South Asian Studies*, 42:5. Print ISSN: 0085-6401 Online ISSN: 1479-0270.

Mirza, Shireen (Forthcoming). Landfills and the contradictions of capital: A spatial history of the landfills in Mumbai', *Economic and Political Weekly*.

Grant Recipient Profiles

Kanwal Anil

Dr. Kanwal Anil is Associate Professor at the School of Business, Public Policy and Social Entrepreneurship, AUD. Dr. Anil has been into teaching, training and research for more than two decades and her major areas of teaching are Accounting, Corporate finance, Micro Finance and Financial Inclusion. She pursued her Ph.D. in the area of Securitisation and Structured Finance. She holds a MA degree in Finance as well as Commerce and qualified UGC-NET in the year 1999. She has also earned a certification for Faculty Development Programme from IIM – Ahmedabad where she developed a keen inclination towards the areas of Micro Finance and Social Entrepreneurship. Her current research areas are Alternate Finance with special reference to P2P platforms emerging in India, Responsible Finance and Social Entrepreneurship.



Rachna Choudhary

Dr. Rachna Choudhary is Associate Professor at the School of Human Studies, AUD. Dr. Chaudhary comes with a disciplinary training in Political Science. Her doctoral work was in the area of feminist jurisprudence and criminology. Presently, she teaches Gender Studies at the School of Human Studies. Currently, she is working on a manuscript on 'Women in Police' with a focus on women in Delhi Police. She is a co-Convenor of the Indian Feminist Judgments Project, which is a collaboration between faculty from Ambedkar University Delhi, Jindal Global University and National Law University, Delhi. She has recently co-edited a book titled *Social Sciences and Legal Education: Rethinking Intersections*, which critically explores the integration of social sciences in legal education curriculum in India.



Pulak Das

Dr. Pulak Das is Assistant Professor at the School of Human Ecology, AUD. He has been teaching Geographic Information Systems (GIS) and Environmental Impact Assessment (EIA) at the School since 2014. He has earlier taught in the Department of Environmental Science in Indira Gandhi National Tribal University (IGNTU), Amarkantak, and School of Environmental Sciences, Assam University Silchar. Dr. Das has worked as environmental scientist in oil and gas mining industry for around seven years. His research interests are largely under the domain of environmental monitoring and management, which includes EIA, strategic environmental assessment (SEA), cumulative impact assessment (CIA), land use and land cover studies using remote sensing techniques, and lichenology.

Bidhan Chandra Dash

Dr. Bidhan Chandra Dash is Assistant Professor at the School of Liberal Studies, AUD. He completed his doctorate in 2007 from the Department of Humanities and Social Sciences, Indian Institute of Technology Bombay on Dalit Movement and Globalisation, focusing on the role of media and information flows across organizations and networks. His work on 'Dalit Movement Media' was published in the 'Encyclopedia of Social Movement Media' by Sage Publication, UK in 2012. Dr. Dash has also worked for several government-assigned projects. In 2011, he submitted an impact assessment report on the National Scheduled Caste Finance and Development Corporation to the Ministry of Social Justice and Empowerment, Government of India. His recent area of focus is violence on Dalits and the modern judiciary in India, Anebdkar, religion and emancipation of the Dalits.



Sumana Datta

Dr. Sumana Datta is Assistant Professor at the School of Undergraduate Studies, AUD. Dr. Datta has twenty years of experience of working in the field of conservation, development and climate change. Before joining in academics, he worked in the NGO sector for ten years. Her research interests include politics of decentralisation and local governance, climate change and vulnerability, rural livelihoods, and sustainable consumption. By training, Dr. Datta is an Environmental Sociologist with a PhD from Manchester University (UK), MPhil in Planning and Development from Indian Institute of Technology, Bombay, and a MA in Sociology from the University of Kalyani.

Michael Lunminthang Haokip

Dr. Michael Lunminthang Haokip is Assistant Professor at the School of Undergraduate Studies, AUD.



Shefalee Jain

Shefalee Jain is Assistant Professor at the School of Culture and Creative Expressions, AUD. She is an artist based in New Delhi, India. Dr. Jain's research interests lie in the area of visual culture, particularly in the study of processes of othering and pathologisation of bodies as well as the continuous reiteration and construction of the 'normal body' within various contexts such as modern medicine, advertisement, education and language. Her first solo exhibition titled *Painting Dis-ease* was held at The Faculty of Fine Arts, M.S.U., Baroda, India in February 2012 and her second solo titled *Landscape and Fall* was held at the Ambedkar University Delhi in February 2018. She is a co-founder of BlueJackal, a platform for engaging with, creating and publishing visual narratives, comics, picture books and initiating dialogue and learning within these contexts through interactive programs.

Bindu K.C.

Dr. Bindu K.C. is Assistant Professor at the School of Human Studies, AUD. Her teaching and research expertise is at the intersection of Gender Studies and English literature. She has valuable teaching and research experience at premier higher educational institutions in India and the UK. She has a PhD from the University of Hyderabad. Her doctoral research was on 'Constructing the Adivasi Identity: Reading the Dominant, Reading the Adivasi'. She pursued a Charles Wallace fellowship at the School of Oriental and African Studies, London in 2009. She has served as external examiner on a number of doctoral dissertations.



Kranti Kumar

Dr. Kranti Kumar is Assistant Professor at the School of Liberal Studies, AUD. Her research interests include noise pollution modeling, traffic flow modeling, differential equations and artificial neural network. He has seven years of teaching experience, and five research articles published in peer-reviewed journals and eight articles published in conference proceedings. He has an ongoing research project entitled "Modeling and Simulation of Vehicular Traffic Flow Problems", funded by the University Grants Commission (UGC) BSR Startup Grant.



Shireen Mirza

Dr. Shireen Mirza is Assistant Professor, Social Sciences and Humanities at the Indraprastha Institute of Information Technology, Delhi. Dr. Mirza is a PhD in Anthropology and Sociology from the School of Oriental and African Studies in 2011. Her areas of interest are urban anthropology, waste, ecology and technology. Previously she has taught at Ambedkar University Delhi and at the Department of Humanities & Social Sciences at Indian Institute of Technology Madras. She also worked as a Visiting Research Fellow at the Centre for the Study of Developing Societies (New Delhi) and as a Postdoctoral Research Fellow in the 'Urban Aspirations' project at the Max Planck Institute for the Study of Religious and Ethnic Diversity (Göttingen). She is a recipient of the International Fellowship awarded by the Urban Studies Foundation, Visiting Research Fellowship at the Zentrum Moderner Orient (ZMO) and Berlin Graduate School Cultures and Societies (BGS MCS, Germany) and has been a Charles Wallace India Fellow. Her current interests are: Waste, Anthropocene; Climate Change; Sociology of Risk, Science, Technology & Society; Stigma and Contamination; Labour and Ritual Practices.



Dhiraj Nite

Dr. Dhiraj Kumar Nite is Assistant Professor at the School of Liberal Studies, AUD. He has been involved in teaching, supervision, research and course design. In between, he worked as a Senior Research Associate at Linnaeus University, Centre for Colonial and Post-colonial Studies, Sweden from January to December 2016. Before joining AUD, he worked as Post-doctoral Research Associate at University of Johannesburg (UJ), South Africa, for the period of 2010-12. His area of research includes studies of Labour Relations, Wellbeing and Entrepreneurship; Methodology of Oral History, Memory Study; Historical Economics and Historical Anthropology. His research findings have in the form of journal articles, book chapters, and popular essays.

Shelly Pandey

Dr. Shelly Pandey is Assistant Professor at the School of Human Studies, AUD. Her research interests include interdisciplinary approach to study gender, urban spaces, globalisation, migration, information and communication technology (ICT) and work. She has written extensively on these issues and in 2012 was the recipient of the M.N. Srinivas Memorial Prize awarded by the Indian Sociological Society. Her Ph.D. is from Indian Institute of Technology (IIT) Delhi on gender experiences of globalised work world in India. Her post-doctoral research is on Afghan Sikh refugees.



Partha Saha

Dr. Partha Saha is Assistant Professor at School of Global Affairs, AUD. Dr. Saha is an economist by training and his research is primarily in areas of agrarian relations, human development, labour market and employment policies, poverty and inequality, and public policy (more specifically in rural development policies). He has been involved in national level studies like second Human Development Report of India, and India Public Policy Report which helped in developing a broader understanding of complex issues at a macro level. Further, as part of research administration work, he has worked as Research Coordinator of the India Public Policy Report, in which, in addition to providing academic inputs, his focus was also on developing a platform for evidence based policy debate, and thereby contribute towards public policy effectiveness in the country.



Nupur Samuel

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सत्यकेतु सांकृत

प्रोफेसर सत्यकेतु सांकृत, अम्बेडकर विश्वविद्यालय दिल्ली में स्कूल ऑफ लेटर्स (एस.ओ.एल) में हिंदी के प्रोफेसर एवं कुलानुशासक के रूप में कार्यरत हैं। प्रोफेसर सांकृत की प्रारम्भिक और माध्यमिक शिक्षा सर गणेश दत्त पाटलिपुत्र उच्च-विद्यालय, पटना से पूरी हुई है। स्नातक शिक्षा पटना विश्वविद्यालय, पटना, बिहार और स्नातकोत्तर शिक्षा जवाहरलाल नेहरू विश्वविद्यालय, नई दिल्ली।



हिन्दी उपन्यास में विश्वविद्यालयीय परिसर जीवन का अंकन: विश्लेषणात्मक अध्ययन विषय पर वर्ष 1996 में पी-एच.डी. की उपाधि। प्रेमचन्द और जैनेन्द्र की कहानियों का तुलनात्मक अध्ययन पर यू.जी.सी. द्वारा प्रदत्त लघु शोध परियोजना वर्ष 2006 में पूर्ण। यू.जी.सी. एवं अन्य प्रमुख संस्थानों द्वारा प्रायोजित राष्ट्रीय एवं अन्तरराष्ट्रीय संगोष्ठियों में विभिन्न विषयों पर शोध-पत्रों का वाचन एवं उनका प्रकाशन। भाषा, समीक्षा, पुस्तक वार्ता, हिन्दी अनुशीलन, साक्षात्कार, नई धारा आदि पत्रिकाओं में 100 से अधिक पुस्तक समीक्षाएँ, लेख प्रकाशित। प्रकाशन में हिन्दी उपन्यास और परिसर जीवन (आलोचना), आलोचना के स्वर (संपादित), हिंदी कथा-साहित्य : एक दृष्टि, और उन्नीसवीं शताब्दी का हिंदी साहित्य।

Dipa Sinha

Dr. Dipa Sinha is Assistant Professor at the School of Liberal Studies, AUD. She studied at Jawaharlal Nehru University, New Delhi, and at the School of Oriental and African Studies (SOAS), University of London, UK. Her research interests include issues related to food security, public health and nutrition, gender and development. Prior to joining AUD, she has worked at the Office of Commissioners to the Supreme Court on the Right to Food. She has also worked as a researcher at the Centre for Equity Studies and Public Health Resource Network. Her book, *Women, Health and Public Services in India: Why are States Different?*, was published by Routledge (Taylor & Francis Group) in 2016.

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Ankur is a compilation of the research carried out by faculty members of Ambedkar University Delhi and funded by the Seed Money Grant for Faculty Research. The report showcases the diversity of research projects and the interdisciplinary culture of research practiced at the university. Papers included in this report have been presented at national and international conferences, and have been published in scholarly journals and edited volumes.

Dr. B.R. Ambedkar University Delhi is a public University with a multi campus, unitary structure with research, postgraduate and undergraduate programmes in the social sciences and the humanities. AUD was established by the Government of the National Capital Territory of Delhi through an Act of Legislature in 2007. The university is mandated to focus on research and teaching in the liberal arts, social sciences and humanities and is guided by Dr. Ambedkar's vision of bridging equality and social justice with excellence.