

SHODHOTSAV 2022

NATIONAL YOUNG RESEARCHERS' CONFERENCE

1-3 JUNE 2022



BOOKLET OF ABSTRACTS

Compiled by the
Research and Consultancy Division,
Dr. B.R. Ambedkar University Delhi

CONTENTS OF BOOKLET

Concept Note	3
Detailed Schedule	6
Abstract-Research Papers	15
Abstract-Photo Essays	78
Map	89

Concept Note

SHODHOTSAV 2022

NATIONAL YOUNG RESEARCHERS' CONFERENCE 2022

Researching [in] the Pandemic

Concept Note

There have been monumental changes in the society in the wake of the Covid-19 Pandemic over the last couple of years. A global health crisis of this order has not been witnessed by human society in nearly a century. The Pandemic has tested the integrity and strength of human civilization and its existing institutions in more ways than are immediately obvious to us. It has given rise to new institutions and systems of social transactions devised to battle and survive the pandemic. The costs of these new ways of functioning are often borne by non-elites, disproportionate number of them are the poor and disadvantaged sections of the society. At the same time, the remarkable resilience of human society should also be acknowledged. Despair at one end of the landscape has mostly been matched with hope at the other.

In the Indian context, the challenges of the Covid-19 Pandemic were exceptional from the very beginning. With an informal sector generating a large part of livelihoods, a health system with critical inadequacies and inequities and the deep social and cultural diversity, the consequences of the Pandemic were set to be enormous from the very beginning. From the lockdown, migrant labour crisis and a 'return to the rural', to the valiant, arduous services of health and sanitation workers, global death toll and the massive participation in vaccination drives have now become a social repository of myriad stories of collective failures and triumphs. New ways of living, working and learning evolved, often drastically, to accommodate new norms of 'social distancing' in order to contain the virus.

The impact of these developments is multifaceted and lingering. From loss of learning and playfulness for children, tapering of incomes for adults, neglect of geriatric care and accompanying implications for mental health to the introduction of new technology, new use of old technology, community participation in support of the poor and the kin of the dead are all developments that will stay with us for years to come. The State intervened with free rations to free vaccines and with efforts to mitigate the ill-effects of the lockdown. These efforts were very critical and necessary, and yet were often perceived to be little in

comparison to the colossal effects of the pandemic. The immediate managerial response to the sufferings of the Pandemic has ranged from mourning, forgetting to selective amnesia.

Research in social science and humanities acquires a wholly new dimension and meaning in the context of the pandemic and its consequences. Each research area and their fundamental questions needs to be revisited with new insights and implications, centering our research in/on the Pandemic. Such a reflective exercise is unavoidable while researching rural society, urban life and sustainability, technology, health and immunity, digital and business innovations, online platform-based work, public institutions, pedagogy and learning, cultural and behavioral changes, historical gaze and in countless other areas. Hardly any research question has remained untouched by the Pandemic. While this aspect of ‘researching [in] the pandemic’ is important, it is equally critical to engage with ‘research(er) in the pandemic’.

Researchers are coping hard with the consequences and limitations posed by the Pandemic. From the question of accessing the ‘field’, analysing the finding, the changing or broadening the ‘subject’ of research, accessing archives, the researcher is faced with multi-dimensional challenges with regard to the use of method. What kind of experience and innovations have the researchers undertaken in their attempt to grapple with and understand this ‘exceptional moment’ in human history? It is in such critical junctures that new methods of research evolve which may even help in comprehending the ‘old questions’ in newer and better frameworks.

While the effects of the Pandemic are overwhelming on the times we live in and have created many discontinuities, many pre-existing challenges and contradictions of society continue to persist and therefore still remain important research areas across disciplines. It is through these continuities and discontinuities that research agendas and ecosystems are being shaped now.

In light of this, Shodhotsav 2022 has been envisaged as a research festival centered around ‘Researching [in] the Pandemic’ which includes discipline specific presentations and exhibitions. The festival consists of keynote address and valedictory address as well as panel discussions to capture the contemporary experiences of the researcher ‘within’ and ‘without’ the Pandemic and envision the future agenda of research in social sciences and humanities. The paper presentations will showcase ongoing research in various MPhil & PhD programmes of the University as well as the work of successful doctoral alumnus of AUD.

Detailed Schedule

Detailed Schedule

Venue: Dr. B.R. Ambedkar University Delhi

Kashmere Gate and Lodhi Road Campus

Day 1: Wednesday, June 1, 2022

11:00 am to 12:30 pm: Inauguration with a **Keynote Address** by Prof. (Dr.) Randeep Guleria, Director, All India Institute of Medical Sciences, New Delhi.

Zoom link:

<https://zoom.us/j/91580251483?pwd=V2JWbGwzdVNUV0xnQnJMaTUrWkFDZz09>

Passcode: 454708

Youtube: <https://youtu.be/FWcbJcHGjus>

12.30 to 1.30 pm: Lunch

1.30 to 2.00 pm: Registration of Conference Participants

2:00 to 4:00 pm: **Research Session 1**

Parallel 1: Venue WS3, Ground Floor (Locating Marginalities)

Zoom link:

<https://zoom.us/j/91580251483?pwd=V2JWbGwzdVNUV0xnQnJMaTUrWkFDZz09>

Passcode: 454708

Chair: Dr. Shailaja Menon, School of Liberal Studies, AUD

- **Sanjana:** *Weaving the thread of “Dalit Feminism”: A selected study of Hindi Dalit Women writers poetry*
- **Dinesh Kumar Verma:** कांचा इलैया कृत ‘मैं हिन्दू क्यों नहीं हूँ: एक आलोचनात्मक विश्लेषण’
- **Aishwarya Arora:** *Caste and Gender in Workplace: A Case Study of Dalit Women Domestic Service Providers in Chandigarh*
- **Alpaxee Kashyap:** *Going online in the Global South: Challenges and Opportunities of a pregnant researcher interviewing rural women appointed as Samta Sakhis during Covid-19 pandemic in India*
- **Viraj Godage:** *An Epistemic Panacea for the Pandemic: Some Reflections from the Elders*

- **Tripti Aggarwal:** *Re-defining Household Labour: Effects and Defects of the Pandemic*

Parallel 2: Venue WS3, First Floor (Narrating the Past)

Google Meet video call link: <https://meet.google.com/gwn-emrt-xzf>

Chair: Dr. Dhiraj Kumar Nite, School of Liberal Studies, AUD

- **Nagwant Singh:** *Contextualizing the Qasbah Towns in the Making of Indian Literary Culture: Qasbati Culture, Bhakha Poets and Networks*
- **Priyanka Kaushik:** *Nai Community: A Historical Perspective*
- **Prabal Saran Agarwal:** *Bhagwati Charan Vohra and the Question of Revolution in post-Pandemic Colonial India, 1920-1930*
- **Shakir Ul Hassan:** *Writing a sawāniḥ (Biography) in the Seventeenth Century: Chādurah's Tārīkh-i-Kashmir*
- **Dheeraj Kumar Sahani:** *The Concept of 'Man' in Theosophy: Archive, Ethics and Critique*
- **Devanand Kamat:** *The Voice of Mithila Mihir*

4:00 to 4:15 pm: Tea

4:15 to 5:30 pm: **Panel Discussion 1**

- Theme: *Children in the Pandemic*
- Discussants: **Dr. Monimalika Day** (School of Education Studies, AUD), **Dr. Usha Mudiganti** (School of Letters, AUD) and **Dr. Shivani Nag** (School of Education Studies, AUD)
- Venue: WS3 Ground Floor

Zoom Link:

<https://zoom.us/j/91580251483?pwd=V2JWbGwzdVNUV0xnQnJMaTUrWkFDZz09>

Passcode: 454708

END OF DAY 1

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Day 2: Thursday, June 2, 2022

11:00 am to 1:00 pm: **Research Session 2**

Parallel 1: Venue WS3, Ground Floor (Sufferings and Survivals)

Zoom Link:

<https://zoom.us/j/91580251483?pwd=V2JWbGwzdVNUV0xnQnJMaTUrWkFDZz09>

Passcode: 454708

Chair: Dr. Mamatha Karollil, School of Human Studies, AUD

- **Prerana Rathi:** *Therapeutic Dyad during Pandemic - Therapists and Clients Experiences*
- **Kashish Pandey:** *Ameliorating effects of Grit, Meaning in Life on Physical Health among Adults: A SYSTEMATIC REVIEW!*
- **Hafsah Masroor:** *The Silent Sufferers*
- **Shrabanti Sen:** *Scrutinizing Reasonable Accommodations Under RPwD Act 2016*
- **Deep Narayan Chatterjee:** *Remote Justice: Death Penalty in the Times of Pandemic*
- **Jaishree Chouhan:** *Digital Narrative Spaces: Mending Socio-Cultural Divides or Creating New Fissures*

Parallel 2: Venue WS3, First Floor (Pandemic and Intersectionalities)

Google Meet video call link: <https://meet.google.com/gwn-emrt-xzf>

Chair: Dr. Niharika Banerjea, School of Liberal Studies, AUD

- **Varsha Jain:** *Checking in with the Self: The exploration of inner lives of researchers during the pandemic*
- **Bia Roy:** *Between clinic and communities: navigating gender subjectivities during the Covid-19 pandemic*
- **Priya Khandelwal:** *Love in times of covid-19 - 'the lost space'*
- **Yaminie Sharma:** *Pori Mela amidst Covid restriction : Approaching the challenges in a pandemic-struck Field*
- **Rahul:** कोविड-19 महामारी: आर्थिकर्थि और सामाजिक हाशिए पर दलित

- **Harsh Vardhan Tripathy:** *Corona Mata: A popular religious response to Covid-19 Pandemic*

Parallel 3: Venue Seminar Room, Lodhi Road Campus (Indian Education and the Pandemic)

Google Meet Video call link: <https://meet.google.com/uow-iwgi-yhg?authuser=0>

Chair: Dr. Nivedita Sarkar, School of Education Studies, AUD

- **Akanksha Sudhir Rithe:** *Paradigm change in the Indian education during covid-19 pandemic*
- **Swati Chakraborty:** *An Insight on Cyber Sexual Harassment and Higher Education in Times of COVID-19*
- **Aditi Sehrawat:** *Policy and Pandemic: Does NEP 2020 address the challenges posed by Covid-19?*
- **Aleena Khan:** *Investigating researchers' efforts to collaborate during the pandemic: the development of online Communities of Practice (CoPs) to combat isolation and restricted access to research support*
- **Wajda Tabassum:** *Dichotomy of Education and Empowerment" A Case Study of Muslim Women Engineering Graduates*

1:00 to 2:00 pm: Lunch

2:00 to 4:00 pm: **Research Session 3**

Parallel 1: Venue WS3, Ground Floor (Health and Livelihood)

Zoom Link:

<https://zoom.us/j/91580251483?pwd=V2JWbGwzdVNUV0xnQnJMaTUrWkFDZz09>

Passcode: 454708

Chair: Prof. Nakkeeran Nanjappan, School of Global Affairs, AUD

- **Anandita Sharma:** *An assessment of the effectiveness of publicly funded health insurance schemes in India- A policy leap in the right direction?*
- **Shivani Yadav:** *Health Inequities in India: Trends and Divergence*
- **Biyaso Ram:** *Food Grains Productivity in India: An Empirical Analysis*
- **Liz Maria Kuriakose:** *Child Immunization during Covid-19: Researching through the Pandemic In Kerala*

- **Ratna Bharati B:** *About migrant subjectivity and the dynamics of migrant and non-migrant interaction during COVID-19: A Study of Dharmaj*
- **Ajay Kumar Shah:** *Observation of the Covid-19 pandemic in urban areas: With special reference to the slum dwellers of Delhi*

Parallel 2: Venue WS3, First Floor (Pandemic through Vivid Lens)

Google Meet video call link: <https://meet.google.com/gwn-emrt-xzf>

Chair: Dr. Nandini Nayak, School of Development Studies, AUD

- **Vipin Patel:** *Caste Atrocities in India: in the context of COVID-19*
- **Princie Joshi:** *Literature and Contagion: An Intersectional Study of Albert Camus' The Plague and Covid-19*
- **Madhavi Shukla:** *Zoom Isko Dekho! Adjudicating Justice during Pandemic*
- **Deepti Sachdev:** *Covid Pandemic and the Breakdown of Language Or How Poetry Saved my Life- A Psychoanalytic Researcher's Reflections*
- **Anchal Dhiman:** *Understanding Pandemic and Peri-Urban Areas: Implications for a Research*
- **Krishna Kant Yadav:** *CSR, NGOs and Changing Livelihood Strategies: A study of the Bhils of Phulwari Ki Nal Wildlife Sanctuary, Rajasthan*

Parallel 3: Venue Seminar Room, Lodhi Road Campus (Challenges of Education)

Google Meet video call link: <https://meet.google.com/uow-iwgi-yhg?authuser=0>

Chair: Dr. Manish Jain, School of Education Studies, AUD

- **Samyak Jain:** *Segregation and occupational association: School Education system in India*
- **Pooja Rani:** *Spiritual Education for Secondary School Students: Desirability, Relevance and Perspectives*
- **Rashmi Pal and Kajal:** *The Impact of the Rashtriya Madhyamik Shiksha Abhiyan (RMSA) in Secondary Schools of Eastern Uttar Pradesh with reference to Special Focus Groups*
- **Shadab Anis:** *Belongingness in Urban Periphery: Effect of Pandemic on Education of Children Living in Slums During Pandemic*

- **Akshay Kumar:** *Investigating M-R-I of the pandemic & the research(ers) for improved (educational) research mentoring: A study for post-graduate & doctoral researchers*

4:00 to 4:15 pm: Tea

4:15 to 5:30 pm: **Panel Discussion 2**

Theme: *Mental Health and Disability in the Pandemic*

Discussants: **Prof. Anita Ghai (School of Human Studies, AUD) and Ms Shefali Singh (School of Human Studies, AUD)**

Venue: WS3, Ground Floor

Zoom Link:

<https://zoom.us/j/91580251483?pwd=V2JWbGwzdVNUV0xnQnJMaTUrWkFDZz09>

Passcode: 454708

END OF DAY 2

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Day 3: Friday, June 03, 2022

11:00 am: **Inauguration** of the photo essay exhibition by Prof. Satyaketu Sankrit, Proctor and Dean School of Letters, AUD

12 noon to 1 pm: **Research Session 4**

Venue WS 3, Ground Floor (Historicizing Sacred)

Zoom Link:

<https://zoom.us/j/91580251483?pwd=V2JWbGwzdVNUV0xnQnJMaTUrWkFDZz09>

Passcode: 454708

Chair: Dr. Yogesh Snehi, School of Liberal Studies, AUD

- **Snigdha Bhaswati:** *Examining the Conceptual Frameworks available for analysing the Srimanta Sankaradeva Sangha*
- **Pia Maria Malik:** *Literary cultures and community formation across the Chishtiyya mystical records in Delhi and the Deccan, 14th to 16th centuries*
- **Surabhi Pandey:** *Rituals as 'space' of Negotiation: A view on the Pre and Post Pandemic pilgrimage travel performed by the Women Devotees to Vrindavan during the month of Kartik*

1:00 to 2:00 pm: Lunch

2:00 to 3:30 pm: **Research Session 5**

Parallel 1: Venue WS3, Ground Floor (Modeling Research)

Zoom Link:

<https://zoom.us/j/91580251483?pwd=V2JWbGwzdVNUV0xnQnJMaTUrWkFDZz09>

Passcode: 454708

Chair: Dr. Jyotirmoy Bhattacharya, School of Liberal Studies, AUD

- **Divya Sharma:** *Access does not Imply Usage: A Study of Financial Inclusion among Low-income Households*
- **Mansi Mehta:** *Falling Back Through Collectives- Enquiring the linkages between women's participation in collectives and their fall-back position within household*
- **Anna Sinha:** *The Indian Gig Worker-Work, Experiences and Survival in the COVID19 Pandemic*
- **Bharat Pratap Chauhan:** *On almost semimonotone matrices and the linear complementarity problem*

- **Ramesh S Patil:** *Stochastic population forecasting by using coherent functional demographic model*

Parallel 2: Venue WS3, First Floor (Writing and Interpreting)

Google Meet video call link: <https://meet.google.com/gwn-emrt-xzf>

Chair: Dr. Amit Singh, School of Letters, AUD

- **Meghal Karki:** *Using Feminist Methods While Conducting Research on Men 'Traditions: A Reflexive Account and Analysis of Interviews and Interactions, with Special Reference to Kumaoni Holi*
- **Bhumika Singh:** *Influence of Traditional Folk Art on Face Masks During the Covid - 19 Pandemic: Investigating the Craft of Mask in Parts of India*
- **W. Neetha Subhashini Senevirathna:** *Influence of Buddhism on the novel 'Singh Senapati' by Rahul Sankrityayan*
- **Kaushal Bodwal:** *Reading Pessoa While Writing in Lockdown*
- **Bhairab Barman:** *Some Thoughts on Movie-going Trajectories of Post-pandemic Digital India*

3:45 to 5:15 pm: Panel Discussion 3

- Theme: *Researchers will share their notes and experiences from the field*
- Chair: **Prof. Tanuja Kothiyal, School of Liberal Studies, AUD**
- Venue: WS3, Ground Floor

Zoom Link:

<https://zoom.us/j/91580251483?pwd=V2JWbGwzdVNUV0xnQnJMaTUrWkFDZz09>

Passcode: 454708

5:30 to 6:20 pm: **Valedictory Address** by Prof. Virendra Kumar Malhotra, Member Secretary, Indian Council of Social Science Research, New Delhi

Zoom Link:

<https://zoom.us/j/91580251483?pwd=V2JWbGwzdVNUV0xnQnJMaTUrWkFDZz09>

Passcode: 454708

6:20 pm: High Tea

Abstract-Research Papers

Policy and Pandemic: Does NEP 2020 address the challenges posed by Covid-19?

Aditi Sehrawat

Ph.D. Education, Ambedkar University Delhi

National Education Policy (NEP) 2020 is claimed to be a holistic, and ambitious policy, that will alter the educational landscape of India. Its introduction during the pandemic has brought it to the spotlight as there has been a significant shift in the social and economic realities of people. From the standpoints of NEP 2020s recommendations to curtail the issue of language diversity and dropouts; ensure standardization, equity, and universal access, it needs to be critically studied. This paper uses critical policy discourse analysis to comment on the NEP 2020 recommendations on the mentioned themes. This analysis is embedded in the unprecedented challenges posed by Covid-19. This paper uses secondary sources in an attempt to add to the growing body of literature on policy recommendations and critical analysis of NEP 2020. The dramatic shift in educational setup from pedagogy to assessments, and the digitalization of education due to covid 19 has again stirred the conversation on equity, diversity, and standardization for India, a nation from the global south with extraordinary social, and economic, language, and cultural diversity. The issue of accessibility is also another thematic area that is in-depth discussed in the paper. NEP 2020 advocates the use of the mother tongue at the primary level. It also underlines the digital platforms for the teaching and learning process. And many other such recommendations are under the microscope when peeped looked at from the angle of a world we imagined post-covid-19. These discussions are entrenched in the public and private discourse which are the constant influential factors when dealing with the issues of equity, diversity, and standardization. The paper also speaks on the unique turf for policy-makers to envision the future of educational policies from the lens of covid-19 experiences. It also rationalizes the farsightedness of NEP 2020 and the areas where it has fallen short. One of the limitations of the paper is that it is too soon the time to comment on the ambitious nature of NEP 2020 especially post the disruptions and gaps created during the Covid-19.

**CASTE AND GENDER IN WORKPLACE:
A CASE STUDY OF DALIT WOMEN DOMESTIC SERVICE PROVIDERS IN
CHANDIGARH**

Aishwarya Arora

Department of Political Science, Panjab University, Chandigarh

The category of dalit women has been continuously treated as a fluid identity with persistent attempts to merge them within the realm of dalit politics or mainstream Indian feminism. It is recently that the need to recognize the presence of multiple, co-existing and simultaneous identities has been highlighted. When one looks at the category of caste, the notion of labour is one of the most debated aspects, as it breeds for the Dalits as Ambedkar puts it ‘the lower end of status and the higher degree of contempt’. Their labour not only shapes their status but also their idea of the self, especially when linked to the dual ‘flaws’ of caste and gender, as in the case of dalit women who are excluded from the labour market on both these grounds.

Consequently, they form a relevant segment in the debate on social exclusion, which has further assumed newer connotations during the pandemic. The broader aim of the paper is to analyse the lived experiences of these women viz a viz the work they perform with the purpose to deconstruct these structures of oppression and humiliation which shape their idea of the self. The nature of work, its demand and relationship with labour has further undergone some overt changes during the pandemic. This paper thus seeks to understand how the pandemic has re-shaped/revised the kind of struggles women at the intersection of caste and gender face.

On the basis of the data by Census Department of Chandigarh, Union Territory of Chandigarh constitutes the highest percentage of Scheduled Caste Population, i.e 18.86% of the total population. Among the workforce, dalit women of Chandigarh are seen to form a major share of the Scheduled Caste workforce in activities related providing domestic services (47.9% of working dalit women) such as that of maids, cooks, gardeners, etc. The research paper is based on qualitative methodology and an in-depth analysis by the means of taking recourse to oral narratives which provide for a suitable method to get an intricate analysis of the experiences and encounters of dalit women viz a viz their labour during the pandemic. Major tools of data collection used include in depth, face to face interviews using semi structured and open-ended questions. The analysis of these narratives with respect to their labour, makes the power producing knowledge systems explicit consequently shifting the pivot of the problem from the body of the dalit woman to that of systems which produce and reproduce such hierarchical identities. It further helps to deconstruct the forms of resistance adopted by them to deal with this oppression induced by caste and gender and aggravated by the pandemic.

Observation of the Covid-19 pandemic in urban areas:

With special reference to the slum dwellers of Delhi

Ajay Kumar Shah

Urban Studies, Ambedkar University Delhi

(शहरी क्षेत्रों में कोविड-19 महामारी का अवलोकन: दिल्ली के मलिन बस्तियों में रहने वाले लोगों के विशेष संदर्भ में)

सार (Abstract)

कोविड-19 महामारी ने विश्व के तकरीबन सभी देशों को सामाजिक और आर्थिक तथा अन्य रूपों से प्रभावित किया है, भारत सबसे अधिक प्रभावित देशों में से एक है। इस महामारी से जहाँ बड़े-बड़े लोग जिनका अच्छा-खासा व्यापार चलते थे, उनके आर्थिक हालात खराब हो गए, अगर बात करे गरीब तबके की, उसमें भी शहरी गरीब तबके की, जिनके पास रहने लायक घर न होने के साथ-साथ जहाँ वह रहते हैं वहाँ का वातावरण बहुत दूषित रहता है, जिस कारण उन्हें जीवांदायनी वायु भी स्वच्छ नहीं मिल पाता फिर भी मजबूरन उन्हें वहाँ रहना पड़ता है। मलिन बस्तियों में रहने वाले लोग अपना गुजर-बसर दिहारी मजदूरी, रेड़ी-ठेला चलाकर करते हैं, वहाँ की महिलाएँ दूसरों के घरों में काम करके, कम वेतन व असुरक्षित किसी फैक्ट्री में काम करके अपना जीवन चलाती हैं। इस कोविड-19 महामारी के कारण राष्ट्रव्यापी तालाबंदी होने पर उनसे उसके रोजगार का साधन छुट गया, उनकी स्थिति इस दौरान बहुत अधिक दयनीय हो गई थी, अधिक संख्या में लोग पलायन करने लगे थे। इस महामारी में जहाँ सामाजिक दूरी बहुत महत्वपूर्ण थी परंतु मलिन बस्तियों में रहने वाले लोग मजबूरी के कारण इसका प्रयोग नहीं कर पा रहे थे क्योंकि, उनको समूहिक रूप से जल के नलों/दिल्ली जलबोर्ड की टंकी और समूहिक शौचालय का रोजाना के जीवन में प्रयोग करना होता था। इस महामारी के दौरान जहाँ उनके रोजगार चले गए साथ ही उनके समुदाय में कोविड-19 महामारी के फैलने का सबसे ज्यादा भय भी बना रहता, क्योंकि सामाजिक दूरी के नियमों का पालन मजबूरी के कारण नहीं कर पाते। इस आलेख में मलिन बस्तियों में रहने वाले लोगों का कोविड-19 महामारी के दौरान सामाजिक और आर्थिक जीवन पर पड़े प्रभाव का अवलोकन प्रस्तुत करूंगा साथ ही यह देखने का प्रयत्न रहेगा की शहर से हुये रिवर्स माइग्रेसन को रोकने के लिए राज्यों की सरकार कोई सफल नीति क्यों नहीं बना पाई हैं।

Paradigm change in the Indian education during COVID-19 pandemic

Akanksha Sudhir Rithe

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Paradigm change creates a profound realignment across the globe, across industries, across economic, across population, and the most important across education. With the spread of coronavirus, a long-term lockdown was imposed in India in March 2020, that resulted in sudden and an indefinite shut-down of schools and education institutes all across the country. Most of the students around the world were not able to attend the schools, colleges, and universities to prevent the spread of COVID-19 pandemic. This impacted the daily routine and activities drastically, making it extremely difficult to cope with the undergoing changes in the living. With people losing their close ones, degrading their health, slashing of jobs, and financial crisis resulted in a huge behavioral and daily lifestyle changes. With the swift spread of coronavirus in successive waves, the government and educational institutes decided to face and quickly respond by making a transition from a classical in-person contact content deliveries to virtual online scheduling of classes, webinars, and presentations. This created a major paradigm change in the educations institutions to reshape the future of Indian education ecosystem with the adoption of digital technology. As India, especially rural and remote areas were not prepared for the situation, the instructors, students were entirely relying on the internet facility to stay connected and continue their knowledge sharing. Teachers experimented several new tools, platforms, and technologies to make their best efforts to deliver the education content to the students. This further enhanced to gather various opportunities to disseminate information and to be more productive by gaining new skill and accessing through online medium. This paper gives various insights in the paradigm change in the Indian education system based on many statistical and reliable data. We further analyze the difficulties, challenges and plausible solutions that were adopted and their overall impact on the teaching-learning process. We also compare the approaches adopted globally, various challenges and solutions to the transition from online to back-to-normal resuming of education practices.

Investigating M-R-I of the pandemic & the research(ers) for improved (educational) research mentoring: A study for post-graduate & doctoral researchers

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The recent scenarios of transitioning through the pandemic saw efforts from possibly all the stakeholders to not compromise on quality education and experience. Being in its nascent stage, ‘mentoring’ also saw prominent emergence in varied ways in the Indian higher education contexts. Its recent awareness among teachers, parents and institutions was evidently helpful in providing support to students while they were grappling with assignments, theses and kinds of issues and challenges concerning them. Thus, such shaken up yet renewed educational scenery, formal acceptance of mentoring, overarching emphasis on learners-their identity and process(es) calls for needful local explorations and experimentations. This paper reports a study involving thirty nine participants (20 P.G. + 9 Ph.D students from EFLU and 10 P.G. students from AUD) from Indian public institutions which aimed to explore: a) What does contemporary post-graduate and doctoral students’ M-R-I (Mentoring needs, Reality and Insights as young researchers) throughout the pandemic suggest about status of research(ers’) mentoring in India? b) What research-based realisations do young researchers report while transitioning through the pandemic? c) What kind of mentoring support do the young researchers desire and need towards their research process(es) and journeys? d) What futuristic suggestions do they have to offer the freshman researchers about research in coming years? The methodology adopted involved student-perception questionnaire, informal conversations, semi-structured interviews and a checklist. The findings suggested: a) Mentoring needs included institutional support, more training in research methodology courses and the means and ways towards bettering their research journey. Their reality was most affected on socio-psychological and educational levels while they offer insights about kinds of issues and challenges they faced while researching in the pandemic. b) Dominantly, their research-realizations were concerned with kinds of adaptations researchers can do on levels of mental agility, digital convenience, community practices, peer-learning, adapting through data collection process. c) The participants asked for support towards more awareness about research- components, writing process and its socio-economic perspectives. d) Their suggestions were found to be related with research planning, work-life balance, importance of their voice in writing, research being a collaborative journey. Additionally, this discussion would also observe additional findings about kinds of prioritised methods, research design, major challenges & issues they faced in possible detail. Finally, the paper suggests some self-regulating yet innovative strategies which can help the students to make the most of their research experience and journey(s).

Investigating researchers' efforts to collaborate during the pandemic: the development of online Communities of Practice (CoPs) to combat isolation and restricted access to research support

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Research work is in itself an isolating process for the researcher and its mental health implications only multiplied under the effects of the global pandemic during the past two years. With limited social interaction and disappearing physical spaces for collaborative learning, research as a practice was redefined by new boundaries and communication systems of knowledge exchange. The sense of helpless anxiety induced by restricted access to support and research resources redefined the mental and physical space of researchers worldwide in the sense that their resource base shrunk and the isolation was intensified. To study this phenomenon and its effects on new sociocultural systems of interaction amongst researchers and their research work, this paper presents a qualitative analysis of researchers' inputs of personal experience as members of various researchers' communities across online platforms. Data was collected from members of four different international CoPs across three social media platforms through questionnaires, reflective journals and a critical discourse analysis of their online exchanges. In this paper an attempt has been made to utilise the data thus collected to answer four reflective research questions: (a) How online CoPs helped researchers combat anxiety and emerged as effective support groups to reduce isolation and distancing? (b) What working principles of these emergent online CoPs allow them to function as support groups for the researchers? (c) How multicultural and inclusive are they as spaces of knowledge exchange and what is the nature of the communication and exchanged tools or resources within these groups? And finally, (d) what new methods of knowledge exchange in already used in these CoPs can be utilised to increase access to research tools and resources beyond borders? The paper summarizes the researchers' responses to assess the role of CoPs in ensuring a two-fold advantage for researchers: (a) increased access and exchange of tools and research resources- an online solution to readjust shrinking spaces into cross border, pan cultural cloud spaces of exchange and collaborative learning; and (b) as spaces to foster community support for improved mental health while researching and learning. The enquiry opens avenues for further research into the effectiveness of potential institutional collaborations internationally to enrich research support systems. These suggestions of multicultural and multinational exchange can be developed further to provide researchers greater access to research tools often firewalled in academic circles because of subscriptions, patronage and administrative boundaries. Additionally, on a more abstract and humanistic level, the paper attempts to explore the ability of online collaboration to mimic the human experience of collaboration as a meaningful and beneficial exchange in academia.

Going online in the Global South: Challenges and Opportunities of a pregnant researcher interviewing rural women appointed as Samta Sakhis during Covid-19 pandemic in India

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This paper provides insight into nuanced methodological experience of conducting research online especially using mobile phones with rural woman in an Indian rural setting. Access to mobile phones which is very recent in the Global South enabled the research to be carried out with rural women in India, something that was not explored by many before the pandemic. The experience of a pregnant researcher during the first wave of the Pandemic which created limitation to travel to the field led to the design and creation of digital fieldwork, a concept that many researchers had to learn about during the Pandemic. This paper tries to unfold the research experience from the point of view of the researcher as well as from the point of view of the respondents who shared their experiences of ‘working from home’ in rural India (Madhya Pradesh, Nivas Block) during the COVID-19 related lockdown. This research was conducted with woman who are appointed as Samta Sakhis (gender point person) under the Deen Dayal Antodaya Yojana- National Rural Livelihood Mission (DAY-NRLM) program of the Government of India in India’s rural Madhya Pradesh. The larger aim of this research is to understand the space of engagement of these women with the Indian State. While the lockdown has brought in severe hardship for these woman, they were still working for the state as Samta Sakhis, working free of payment during the lockdown and trying their way to maneuver through their hardships. Some of them lost their rights to the phones or had to give them to other family members due to financial hardships in the family, there was loss of privacy for most of them as they did not get time alone at home when other family members would go out to pursue their work, there was an increase in work burden for them as family members were at home all the time and all care giving responsibilities lied on their shoulders-care for the family, sick, elderly and children and many faced financial hardships due to loss of their own and their family’s income and there was also a rise in violence against women.

To conduct this research, while the researcher could not collect the nonverbal cues but the researcher and the respondents could form a relation over a longer period of time. It needs to be recorded that during the COVID-19 pandemic, an internet based social media application called Whatsapp was used widely to keep in touch throughout the world – people sent text messages, exchanged photographs and videos and made voice and video calls using this application. Whatsapp also has a feature to upload daily stories to keep friends updated on one’s daily life, some of the Samta Sakhis also used Whatsapp frequently to update their daily lives and the researcher and the Samta Sakhis also used Whatsapp messages to keep in touch and followed each other’s daily stories to help maintain the connection. These newer forms of communication also help understand the everyday social and cultural dimension of their lives-like local festivals and cultural practices. The physical inability of the researcher due to the pregnancy did not become a limitation and there was fluidity in conducting the research. The gendered (masculinist) assumptions of the always available and up-for-anything fieldworker could be challenged during this time and there emerged kinder and gentler ways of doing research.

However, going online especially in the Global South has its own set of challenges as well. Internet connectivity is an issue, access to the internet cannot be assumed for everyone, response rates, response bias, and data quality needs to be checked. One most important issue is the ethical guideline that one needs to follow especially when interviewing women in rural setting and to understand cues like people coming in or sudden drop of the phone call or phones being put on hold. Ethical guidelines developed by World Health Organization for conducting research with human subjects and with survivors of violence have been referred to but still this paper argues that with the emergence of newer ways of conducting research like in this case 'online', there is also a need for newer ethical guidelines to conduct research with women online.

An assessment of the effectiveness of publicly funded health insurance schemes in India - A policy leap in the right direction?

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Several countries around the globe are aiming to achieve universal health coverage (UHC). The World Health Organization (WHO) defines UHC as “all people having access to the health care they need without suffering financial hardship.” Clearly, financial protection is a critical element of UHC. Different routes are undertaken by nations globally to achieve UHC. In case of India, a dualistic approach is followed to attain UHC. Supply side measures include various programmes towards health systems strengthening such as the National Health Mission(NHM). Demand side measures include tax-funded insurance to ensure financial protection for hospitalization. A wave of publicly funded health insurance schemes(PFHI)s has been witnessed from mid 2000s when Yeshasvini scheme(2003) was launched in Karnataka and Rajiv Aarogyasri Scheme(2007) in Andhra Pradesh. This was a crucial landmark in the aftermath of which several state-specific schemes cropped up in states including Tamil Nadu, Karnataka, Kerala to name a few. In 2008, a national insurance scheme Rashtriya Swasthya Bima Yojana was launched. In September 2018, the Prime Minister of the country launched the Pradhan Mantri Jan Aarogya Yojana (PMJAY). The tax-funded insurance schemes were envisioned as a means to achieve the SDG 3.8, that is, “ensuring financial protection against catastrophic health expenditure and access to affordable and quality healthcare for all.”

Some notable features of these schemes include the following. One, these schemes adopt a bottom-up coverage framework and cater to below poverty (BPL) households/unorganised workers/bottom 40% of the population (PMJAY). Two, they provide ‘cashless’ selective secondary and tertiary care and not comprehensive care from a private or public empanelled healthcare facility. Three, state-level PFHIs are 100% financed by the state government, while the centrally-sponsored schemes like RSBY and PMJAY are funded jointly by the state and the Union governments. This paper makes an attempt to understand the role of PFHIs in ensuring UHC in India. To achieve that objective, the PFHIs are analysed on three metrics- the coverage of population, the financial costs covered by the scheme and the pattern of utilization (public or private hospitals). This analytical framework draws on the conceptual framework of WHO and various dimensions of its UHC cube. The study is based on analysis of secondary data from nationally representative large-scale survey data on household social consumption in India on health from NSS rounds - 60(2004), 71(2014) and 75(2017-18). For coverage estimates, NFHS Round 4 data is also looked into.

Our study reveals some striking findings. First, the analysis of population coverage shows that there is poor penetration of population coverage of PFHIs in India. Second, despite the country’s health system’s characterization as a dominant private sector (Mackintosh et al, 2016), there is a rise in the utilization of public inpatient care and a fall in that of private inpatient care. This time-trend is seen for the PFHI insured as well. However, this is probably due to the public health interventions in the form of National Rural Health Mission(NRHM) and Janani Suraksha Yojana (JSY), rather than the health insurance schemes, as this shift to public hospitals was largely driven by maternal care. Data showed that the percent rise in public IP care was higher for maternal hospitalisations than for all other hospitalisations

among the PFHI insured. Third, from 2004 to 2017-18, it was seen that there is a fall in average real OOPE in public hospitals and a rise in OOPE in private hospitals.

From the available data of population coverage, the national estimates of PFHI coverage in the country shows a limited proportion of rural and urban population being covered. The period of study also corresponds to an expansion of public health provision especially through the NHM with a focus on certain conditions like maternity care. The changes observed in the health-seeking behavior of the population, which is a shift to public hospitals and a decline in OOPE are not probably attributable to PFHIs rather to the efforts made towards strengthening the public health system. Existing studies analyzing the impact of PFHIs show that they tend to be concentrated in private sector(Nandi and Schneider (2020), Choudhury (2019)) and not have a positive impact on OOPE(Selvaraj and Karan(2012), Mahal and Karan(2017), Garg, Chowdhary and Sundararaman (2019)) and equity in access. The policy focus on PMJAY as a solution for the UHC in the country needs to be evaluated accordingly.

Purchaser-provider split and strategic purchasing under PFHIs demand greater attention as unlike any other commodity that is bought and sold in the market, healthcare is fraught with information asymmetries, externalities, and other characteristics that are unique to healthcare. Kenneth Arrow (1963) critically claimed that markets do not work in healthcare. According to him, “it is the general social consensus, clearly, that the laissez-faire solution for medicine is intolerable.” (Arrow 1963, pp 967) Finally, the terms UHC and insurance have increasingly become complementary to each other and are often used together, however, such an exercise demands careful examination. Tax-financed subsidized healthcare through public provisioning of healthcare is another route to achieve financial protection, though severely overlooked in discussions around UHC. With the expansion of insurance in India through the PMJAY, there is a need for a comprehensive understanding of these schemes and analyse if they are the best route to achieve UHC and assess its benefits to the population at large.

Understanding Pandemic and Peri-Urban Areas: Implications for a Research

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The Covid-19 pandemic is creating challenges for the urban and rural areas regarding accessibility, livelihood, migration and health care services. The connectedness of the larger urban centres with global cities increased the risk of transmission of the virus at a faster rate. The peri-urban areas are located at the fringe of large cities, have both rural and urban characteristics, and are connected by the flows of goods and services. These areas have various natural, urban and agro-ecosystems. Socially, multiple groups like small and large farmers, industrial entrepreneurs, informal settlers and the urban middle class interact with each other in these spaces. Institutionally, there is a complex overlap of authorities and jurisdiction boundaries between rural and urban areas. There is a mixture of planned and unplanned activities in the peri-urban areas that result in pollution, changing ecologies and land-use change. These areas are shaped by various policymakers, powerful and powerless people and market processes. Peri-urban regions are considered safer as the population is relatively distanced from the urban core, and there is greater access to natural resources and recreational activities. These areas have a comparatively lower cost of living than urban centres. Hence they are more preferred for living. The paper is based on the challenges of researching in peri-urban villages located away from the urban core but still connected by people's daily commute to the city for education, work, and other activities. During the Covid-19 lockdown, the villages adopted the movement control strategy by restricting outsiders' access, especially those from the pandemic hotspot areas, to stop the spread of the virus in peri-urban villages. These restrictions help contain the village population, but they cannot completely eliminate the spread of the virus. It created challenges for a researcher to gain access to the study areas. The study site is located in the Najfgarh region of South-West Delhi, which is at the borders of Delhi and Haryana. The location also created a challenge as it was unsafe to travel in local transport and cross the pandemic hotspot areas.

Another challenge was choosing the appropriate research method to stay connected with the study areas. The telephonic interviews with the key informants helped connect with the people in the study area. The paper will also explain local villagers' responses and coping strategies before and after the pandemic situations in peri-urban villages.

The Indian Gig Worker-Work, Experiences and Survival in the COVID-19 Pandemic

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The Indian 'Gig Worker' has been described by India's Labour Codes' Code on Social Safety for the first time as 'any worker outside of the traditional worker-employer relationship'. They are employed in an interesting emerging intersection of informal and formal work, making capital use of technology; rapidly expanding urban demand for on-demand services like care-work, food delivery, transport; and an overwhelming existence of low-skilled labour across India. The past few years have witnessed the meteoric rise of platforms like Swiggy, Zomato, UrbanCompany etc. in India. A recent report by Boston Consulting Group has pegged the gig space to create 90 million jobs in India in the next 8-10 years, while adding 1.25% to the GDP and growing at a massive 17.5% CAGR.

However, the COVID19 pandemic accelerated the growth of gig work in India significantly by creating a demand for home delivery of services driven by needs of social distancing, a supply of workers who had lost their usual jobs due to the economic slowdown, and the rise of Work from Home culture. BetterPlace Blue-Collar Report 2021 noted that, as the Indian economy emerges from the lockdowns, there is to be more than a 50% rise in the demand for blue-collar workers, a majority of which will be gig workers.

Beyond these statistics, however, what have been the experiences of the Indian Gig worker during the pandemic? Concerns regarding high commissions kept by platforms, lack of social safety etc. have been raised even before the pandemic hit. However, when a massive economic slowdown occurs to the tune of a negative 23 percent growth rate, it is bound to create ripples in the lives of workers engaged in one of the fastest growing segments of work. This is especially true when data shows that the slowdown caused many MSME units to shut down, creating economic insecurity, a large reserve army of labour bereft of basic means of survival, and a downturn in urban demand.

Some Thoughts on Movie-going Trajectories of Post-pandemic Digital India

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This paper seeks to address the notions of civil society and the public sphere through film viewing and interpretation. The process of film viewing appropriates larger cultural and historical discourses through the employment of selective creative and aesthetic choices. As a mass medium it manifests new and critical modes of viewing incorporating a larger social environment. What Ritwik Ghatak's films tried in post-independence period - hammering the audience to think critically about Indian society through his use of Brechtian alienation effects, today's films, ranging from some honest commercial attempts to a few socially conscious films, seek to create public sphere(s) in today's digital era too. Earlier people had IPTA, Film Societies to meditate on, share thoughts and form opinion for artistic pleasure and political purposes. The contemporary digital age brings much more scopes in this regard because moviegoers now have multiple digital platforms and new media to access through digital identities - before, while and after movie-going. By virtue of their social consciousness, some films accelerate possibilities of what now we call public sphere and also become able to be responsible for a change in the society.

The researcher has based his arguments on available primary and secondary literature, theoretical viewpoints and critical analyses of the film aesthetics employed in specific films.

On almost semimonotone matrices and the linear complementarity problem

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This paper gives a quick overview of linear complementarity problem. The linear complementarity problem has a strong connection with semimonotone matrices and thus almost (strictly) semimonotone matrices. In that respect, some important matrix theoretic properties are investigated for almost (strictly) semimonotone matrices, which are those matrices which are not (strictly) semimonotone but whose proper principal submatrices are (strictly) semimonotone. We also present results related to the solutions of the linear complementarity problem associated with an almost semimonotone matrix.

Influence of Traditional Folk Art on Face Masks during the Covid-19 Pandemic: Investigating the Craft of Mask in Parts of India

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Since the beginning of the pandemic in 2020, people from around the globe started making numerous homemade masks for themselves, and their community because there was a heavy shortage of medical masks. In addition to this, the use of masks was directed to stop COVID-19 from spreading adversely. The focus of this paper is to investigate how several traditional folk art forms were weaved and integrated across cultures into the practice of mask making. This practice of mask-making became a source of well-being associated with healthcare as well as the economic condition of the people. And the whole idea of creating a mask emphasizes how artisans of different states and communities interacted with the pandemic. The artisan in Seraikela, Jharkhand created personal protective masks using paper mache, cloth, and clay, imbuing the material with practical yet celebratory aspects. The masks meant for ritual dance performances, Seraikela Chhau, were/are being used for 'mundane rituals' of protection from Covid-19 and that evokes a deeper meaning within itself since a shift, a change in the idea of performance during the pandemic can be observed here.

Whereas in the masks of Rajasthan, the art of Picchwai finds its place in the design that serves as an ode to the craft of the community. These designs can usually be found on the lehengas that are hand-painted by master craftsmen and embellished with gota work. On observing closely, the narrative created on the paintings through the motifs in those designs read and resonate as theatrical scenes from the life of Lord Krishna with the usage of elements from nature. Interestingly, these masks make art available to everyone at the very same time. Further, there are art forms such as Madhubani of Bihar, Pattachitra of Orissa, Gamcha of Assam, Kalamkari of Andhra Pradesh, and many more such art forms that find an expression in these masks.

The creative outreach with the practice of spreading culture, not the virus, helps these artisans become relevant in times of the pandemic while helping them give space to their creativity and get an economic push to sustain their lives along with their families. The alchemy of churning craft for these artistic purposes invokes an important message of our interdependence on the trees, the animals, birds, and other human beings. These masks serve as a daily reminder that we need to change our ways of living. The aim of this study is to investigate how the commercial aspects help in propagating cultural richness through the medium of masks. The usage of traditional folk art on masks shows how during the Covid-19 pandemic people definitely needed a health booster dose in the form of vaccination but their spirits needed rejuvenation as well. It would be interesting to see how the amalgamation of art and health in a time of urgency affected lives deeply.

Between clinic and communities: Navigating gender subjectivities during the Covid-19 pandemic

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As a therapist practising individual psychoanalytic psychotherapy in clinic setting, one always has to keep alive the tension between the inner life of each individuals in the dyad and the communities and social positions that each belongs to and hence inevitably brings into conscious and unconscious interactions. The continuous shift of focus between individual's inner world and the outer world one is embedded in, is an useful tool to facilitate engagements outside the clinic as well. During the pandemic as mental health crisis arose without much increase in the number of mental health practitioners, the need for communities also became prominent. The gap between individual psychoanalytic psychotherapy and community psychology is only starting to get bridged in recent times. This paper is part of such a work of bridging clinical, psychoanalytical and psychosocial sensibilities outside the clinical setting.

Knowing the other by knowing the self and vice versa provides a form of engagement that can open unique possibilities of relating and providing support to people from marginalised communities which have been receiving the brunt of the pandemic situation. This mode of knowing can be practiced using psychoanalytic theories that help in self-examination like transference, countertransference, projection, introjection, projective identification and dreaming. While there are other psychoanalytic theories, like the Oedipus Complex, which impede the understanding of experiences in certain communities that lie outside the normative model of family that is the monogamous cis-heterosexual family unit. The normative family structure forms the bedrock of most psychoanalytical theories and hence requires rigorous rethinking while applying them to non-heteronormative, non-western communities. This paper is an attempt to use psychoanalytic training to engage with people from different gender locations outside the clinic during the Covid-19 pandemic. Two case examples, one is this author's interaction with a non-binary neurodivergent transgender person and another interaction with a woman with physical disability, are presented. The paper elaborates on the struggles of navigating various gender subjectivities for the author with the participants and reflecting on the tussle of psychoanalytic theories within the self of the author as promising tools in building relationships across gender diverse contexts.

Food Grains Productivity in India: An Empirical Analysis

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Over the decades Indian agriculture sector revamped in a new shape along with modernization. The green revolution provided enough food grains to feed the peoples. And mechanization of the sector enlarged which positively correlated with the total production and productivity of the sector. As the mechanization increases there requires more working as well as investment capital and other inputs demands also enlarged. The present study tries to analyze the causal relationship between the food grains yield/productivity and inputs (Fertilizer consumption, irrigation coverage and institutional credit) through Panel data regression model. There are 16 cross sectional entities (states) and 28 years of time period (1990-2017) in the panel data series are taken into account. Hausman test have been conducted to select the model between fixed and random effects models for panel series regression. The regression results indicated a significant and positive relationship between the input factors and food grains yield/productivity. Both fixed (FEM) and random effects model (REM) results showing an expected signs and significant results. Hausman test results depicts that REM is more significant and appropriate to capture the cross sectional and time series dimensions across the units. Hence, we can consider REM for analysis in terms of FEM which will also save from the loss of degree of freedom.

Remote Justice: Death Penalty in Times of the Pandemic

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The global pandemic has profoundly affected the pace of life and work around the world, compelling institutions to improvise and innovate methods of remitting services. In certain scenarios, such initiatives as recalibrating the use and purpose of certain material and other means have also resulted in arbitrary and perceptible shifting of ethical standards.

In May, 2020, the Supreme Court of Singapore handed down a death sentence via popular video communication platform Zoom, while the country was in lockdown. Though a rare instance, the case nevertheless merits a deep reflection on the possibilities of upending certain core principles on which modern death penalty operates. Provision of in-camera trial exists as an expediting instrument under exceptional circumstances pertaining to the facets of the cause only; its application is based upon judicial discretion. However, to mete out the highest punishment of the land – while life is held in abeyance in a near state of exception – through remote technology, at least negates the principal of “evolving standards of decency” pertaining to capital sentencing. The aspects of corporality and death only accentuate the dilemma which fundamentally relates to procedural ethics. A sentence which, for whatever crime, results in controlled degrees of breakage and destruction of the human body as punishment, is by default, ethically bound to bear in and show all its hands, convening within the objective surrounding designated as the abode of justice and as such, bearing all the marks of singularity and sovereignty of law. To shift and reduce the gaze of the law from the courtroom to a camera lens consequently reduces the defendant to a base object of surveillance and nothing more. More importantly, it exempts the judge/s of their obligation of sharing the same space as the citizen who is being sentenced. The heft of capital sentencing and the power that flows through it is the judge’s due and this capacity is constitutive of the judicial competence and wisdom that judges are synonymous with.

In-camera capital sentencing heralds a process that is arbitrary and does not recognise any right of the accused in the matter; it betrays juridical hubris and is detrimental to the dignity of the defendant. In *Naresh Sridhar And Ors v State of Maharashtra* (1966), the Supreme Court of India held that the power to withhold publication of proceedings stemmed from the power to authorise a “trial in camera”, and categorically connected both with the purpose of keeping the proceedings secret. In this particular case however, no such necessity was discerned. The context of the pandemic provides a powerful reiteration of the inevitability of law: it is such a *fait accompli* that neither imminent health concerns nor any regard for the rights of the defendant could stop it from moving ahead. It compels a serious debate on the extant status of death penalty, and the position of death row convicts in the overall carceral order.

Covid Pandemic and the Breakdown of Language OR How Poetry Saved My Life

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In this paper, I reflect on the psychological labour of working through the apprehensions and anxieties of carrying out research work during the pandemic. Using my own experience as a researcher, I discuss the ways in which the burgeoning pressures of the timeline of research combined with the dread and panic of bodily disease to produce a crippling paralysis in thinking and writing. My research work is on the psychological and cultural meanings associated with the phenomenology of touching and non-touching in the Indian context. As we are well aware, during the coronavirus pandemic, ordinary instances of physical contact suddenly became dangerous sites for possible infection, thus bringing into sharp focus our everyday and mundane behaviours around touching. Given the area of my investigation, I was under tremendous pressure to respond to this historical event by incorporating it within my academic exploration, so as to be able to say something meaningful about it. However, at this precise juncture, my capacity for thought and language deserted me almost altogether leading to an experience of disconnect with words and people. This mutism was further compounded by the gravity of the shame I felt at this momentous failure. With the enforcement of the mandated advisory for physical distancing and isolation to ensure physical safety and health, this social withdrawal brought up ambivalent and conflicting feelings. On the one hand there was relief at being away from the eyes and expectations of others, and a psychological denial of the magnitude of the impact of the pandemic by retreating into a cocoon-like existence. On the other hand, there was an acute sense of estrangement from family and community, and at a deeper level several unformulated anxieties around death, disease, fear of bodily disintegration and abandonment. The paper adopts a psychoanalytic lens to examine the impact of these primitive anxieties on the assimilative and synthesizing capacities of the mind of the researcher. While doubts around the utility of one's research are fairly common, the apocalyptic climate of the pandemic exacerbated the academic doubts with the pressing existential anguish making the sense of futility unbearable, and constantly impinging on the motivation and ability for epistemic work. In the final section, I describe my experience with an online poetry community and how the turn to poetry helped me recover emotionally. Poetry engendered a telegraphic speech that arose from and enabled a desperate attempt to make an urgent communication with the receiving other, ultimately facilitating the recovery of contact with my own subjectivity, idiom and mind. Poetic forms allowed a space in between that of silence and speech, hiding and revealing, and the fantasies of creating and giving up. The paper concludes by suggesting that the conventional genre of academic writing can be expanded and enriched by including poetry, both as process and as outcome, for the restorative potential it can offer for preserving academic work amidst the psychological challenges that come up ordinarily, but especially so during times of extreme crisis and duress.

The Voice of *Mithila Mihir*

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In the twentieth century, the idea of Mithila experienced some significant changes in the field of literature, organisation, Darbhanga Raj's attitude and expansion of this idea by the elite sections of Mithila's society. The introduction of the printing press, publication of *Maithil Hit Sadhan*, *Mithila Moda* and *Mithila Mihir* magazines and setting up of Maithil Mahasabha (1910) gave a significant impetus to conversations around its intellectual tradition. These efforts differentiated Mithila from its early history. These activities are not important only on their own; equally significant are the circumstance and reason behind these efforts. Mithila Mihir became one of the main tools for demanding a separate state for the Maithil community, Mithila. Through this paper, I have tried to situate Mithila in a larger debate of provincial imagination and literature as a tool for a separate state. I have used mainly *Mithila Mihir* magazine weekly as a vital source for this paper. *Mithila Mihir* was first published in 1909 from Darbhanga. Contemporary Maharaja Rameshwar Singh took up charge of the publication of this magazine as Maharaja wanted to develop the Maithili language. The content of *Mithila Mihir* became more diversified over the period. It became one of the most potent mediums of exchanging ideas between scholars, writers and intellectuals. The magazine became a tool of Darbhanga Raj to safeguard the feudal structure. The ideas related to culture, social, political and economic debates were laid out quite well in this magazine. Through this paper, I have incorporated a significant debate among Maithil intelligentsia.

There is still work to be done on the magazine of Mithila, but whatever selective work has been done on the magazine of Mithila, it has been left out by being limited only to the content of the magazines. My emphasis here is not only to do comparative studies, but I am also trying to see *Mithila Mihir* magazines' status in the Indian context. Because Maithili magazine did not exist separately from the external process at the national level, this paper aims to see how print spread outside colonial India's significant and metropolitan print centres. Such information is necessary to maintain spatial balance and test generalizations made in Indian print culture. No

single story can be constructed to accommodate the diversity of Indian multiple print networks and flows. Here I aim to see the print culture of Mithila apart from the generalized view of print culture.

The Concept of 'Man' in Theosophy: Archive, Ethics and Critique

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The pandemic of covid-19 effected almost every aspect of the forms-of-life and compelled to think again over the active categories like living, learning, imagining, and the concepts like man, body, life, human, death, politics etc. This paper maps the ethical aspect of being human. In a time of failure, in a state of exception people were/are willing to do something positive, and feeling, thinking about the care of self and the other. People tried/trying to maintain human existence through the bond of friendship, fellow-feeling, hospitality, humanism-of-the other etc.

The paper tries to investigate the Philosophical history, historical Philology of the concept of Man through applying historical-critical method in theosophy particularly in the works of H. P. Blavatsky. Blavatsky was one of the founding members of The Theosophical society in India in 1882. Society was working with the following three objective- 1. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, color, or creed. 2. To promote the study of Aryan and other Scriptures, of the World's religions and sciences, and to vindicate the importance of old Asiatic literature, namely, of the Brahmanical, Buddhist, and Zoroastrian philosophies. 3. To investigate the hidden mysteries of Nature under every aspect possible, and the psychic and spiritual powers latent in man especially.

For historiographical understanding, the paper briefly sketches the interpretations of Man in philosophy and Theology. it investigates the structure of the concept of Man that bundle up the variety of historical experience together with a collection of theoretical and practical references into a relation that is given in socio-political context. Blavatsky puts the concept of Man with relation to other concepts like esotericism, occultism, religion, science, spiritualism, soul, life, philosophy, ethics, morality etc. with social-political content. And this paper explains the theoretical methodological interdependence of the social history and conceptual history (that have different speed of transformation) by investigating the Self-understanding, self interpretation, and self- constitution of the overlapping concepts that constitute a *collective singular* of Man.

कांचा इलैया कृत 'मैं हिन्दू क्यों नहीं हूँ: एक आलोचनात्मक विश्लेषण'

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कांचा इलैया की 'मैं हिन्दू क्यों नहीं हूँ' एक बेहद चर्चित कृति है। विधा और शैली के तौर पर इसे तयशुदा खाँचे में डालना कठिन है। लेखक इस किताब को आत्मवृत्त के तौर पर तथा आत्म के माध्यम से 'सामाजिक वैज्ञानिक विश्लेषण' के तौर पर भी प्रस्तुत करता है। कांचा इलैया ने स्वयं इस कृति को हिन्दुत्व दर्शन, संस्कृति और राजनीतिक अर्थशास्त्र की एक शुद्ध आलोचना कहा है। किसी अन्य दलित आत्मवृत्त की तरह यह कृति लेखक के आत्म के माध्यम से पूरे दलित और कांचा इलैया के अनुसार 'दलित बहुजन' समाज की कहानी कहती है। इलैया मानते हैं कि दलित बहुजन का अस्तित्व एक रेडिकल ज्ञानमीमांसा प्रस्तुत करता है। दलित बहुजन अस्तित्व में व्यक्ति की अवधारणा असम्भव हो जाती है, दरअसल वह ऐसी चीज़ है जिसके बारे में सोचा नहीं जा सकता है। यहाँ 'व्यैक्तिक' की अवधारणा का कोई अस्तित्व नहीं है। इलैया के अनुसार सामाजिक, सांस्कृतिक और आर्थिक मुद्दों के स्तर पर दलित बहुजन समुदाय एक समरूपी समुदाय है और यहाँ स्त्री-पुरुष संबंध जनतांत्रिक हैं। लेकिन दलितों में भी दलित समझी जाने वाली अन्य दलित जातियों के आत्मकथ्यों और स्त्री आत्मकथाओं के विविध उद्धरणों से इलैया का समरूपी दलित बहुजन प्रवर्ग और तथाकथित जनतांत्रिक पितृसत्ता संदेहास्पद लगती है। यहाँ प्रश्न उठता है कि क्या दलित महिलाएँ 'उच्च जाति' के पुरुषों से ही शोषित होती हैं? शिक्षा, आर्थिक मुद्दे, अभिव्यक्ति, परिवार, श्रम-विभजन आदि मसलों में क्या दलित महिला दलित पुरुषों से जूझती नहीं है? क्या यहाँ दलित महिला और उच्च जाति की महिलाओं के अनुभव में कुछ समानताएँ नहीं हैं- अगर है तो क्या दलित बहुजन और उच्च जातियों के मध्य जो तात्त्विक भेद बताया जाता है, क्या उसे यथार्थ की जटिलताओं का सटीक वस्तुगत साहित्यिक रूपांतरण कहा जा सकता है?

इलैया दलित बहुजन समाज को हिन्दू समाज से पृथक् मानते हैं। उनके अनुसार यह दो अलग-अलग समाज और सभ्यताएँ हैं। दोनों सभ्यताएँ एक-दूसरे से पृथक् दो हरमैटिकली सीलड यानी एक-दूसरे के बाह्य प्रभावों से रक्षित सामाजिक प्रवर्ग हैं। इलैया इन दो प्रवर्गों को अपने सभी तत्वों में अंदरूनी रूप से समरूपी मानते हैं और तत्वमीमांसा के तौर पर इन दोनों प्रवर्गों के तत्वों को ऐतिहासिक रूप से स्थिर और स्थायी मानते हैं। दोनों प्रवर्गों के संबंध में इलैया की यह समझ क्या तात्त्विक रूप में समय और देशवृत्त से विच्युत नहीं लगती है? क्या आज दलित बहुजन 'स्व' और उसके 'अन्य' (हिन्दू) में आर्थिक, सामाजिक और उत्पादन कार्यों के स्तर कई समीपताएँ दिखाई नहीं देती है? और क्या ऐसे में दलित बहुजन प्रवर्ग अपने आप में ही अन्दर से खंडित होता हुआ दिखाई नहीं देता है? इन महत्वपूर्ण प्रश्नों के माध्यम से न सिर्फ कांचा इलैया की किताब का बल्कि सम्पूर्ण दलित साहित्य की वैचारिकी का आलोचनात्मक विश्लेषण लेख में विस्तार से किया गया है।

**Access doesn't imply Usage:
A Study of Financial Inclusion in some unauthorized localities of Delhi**

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This paper contributes to the access versus usage debate in the study of financial inclusion using empirical evidence from three unauthorized colonies of Delhi. A hybrid mechanism is used where a primary survey is conducted for a larger number of households after the second wave of covid along with the high frequency interviews for a small number of respondents which coincided with the ongoing second wave in Delhi. The one-time field survey was conducted in August 2021 along with high frequency interviews which were initially physical interactions every fortnight for three months beginning December 2020 and then shifted to telephonic interviews once a month for next four months.

Many policy initiatives on financial inclusion have focused on expanding access. However, the question arises whether providing access alone is sufficient for financial inclusion. Does providing financial access automatically leads to usage ? It is not clear whether access leads to usage or not. This study tries to examine this by looking at a scenario where high degree of financial access is available and then evaluating the usage patterns of financial services during the pandemic.

For that we have intentionally chosen an urban metropolis. There we look at the low income households because they are the ones who need to be financially included the most. Therefore we study the financial lives of the low income households living in the unauthorised localities who might face other obstacles like limited resources, low financial literacy to name a few.

This study tries to investigate the financial instruments accessible to the households and which among them are actively used by the them. We look at the intensity of usage of the instrument based on the frequency of use as well as amount of deposits made in the instruments. We run simple logit and OLS for the following regressions. We run Usage of bank account on total family income post covid('000) ,age, size of plot, time cost, liquidity, convenience of bank account and financial ATM test. Then we run Amount in bank/ total family income post covid on total family income post covid('000), age, size of plot, house ownership, time cost, liquidity, convenience, colony and caste. After that we run simple logit on Usage of LIC over transaction cost, liquidity, convenience and financial Literacy test. Finally we run OLS regression of LIC Coverage/total family income pre covid on total family income pre covid('000), age, size of plot, caste and colony. The impact of parameters like transaction cost, liquidity, convenience and influence on patterns of usage are investigated. Our key findings suggest that transaction cost, convenience and financial knowledge play a significant role in deciding whether the financial service is used or not as well as in the intensity of usage. On the other hand, income of the household, has a significant effect in the intensity of usage alone.

THE SILENT SUFFERERS

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The valley of Kashmir has been at the center of conflict between India and Pakistan for decades. Loss of life, enforced disappearances, sexual violence, extra-judicial killings, and arbitrary arrests comprise Kashmir's "normal". The indigenous political movement has made everyday lives a precarious affair for Kashmiris. The growing surveillance of Kashmiri bodies have had an immense impact on their physical security and mental health. The Kashmiri populace is increasingly being alienated from the world and this continues to hinder their chance at a normal life. Constant curfews, internet shutdowns, communication blockades, restrictions on speech and thought, and criminalization of political identity has constricted all spaces for a holistic being. In this context, memory becomes an essential tool for survival. The memories of partners and children killed, the memories of sexual violence, and the memories of political assertion form a means of ensuring justice – even if internal. Through this paper, I argue that Kashmir is in a state where forgetting and remembering has both led to a crisis. I will specifically look at the impact of conflict on women's mental health. Women are not just victims of the constricted spaces that militarization has created but victims of patriarchy, stemming not only from their own community but also the State.

Their experiences as half-widows, victims of sexual violence, victims of gendered practices and non-conducive cultural norms make them more susceptible to mental health concerns. I attempt to navigate the nuances of memory and its relationship with mourning in this paper. I explore how loss does not even register for many and how its normalisation impacts the Kashmiris and how this impacts generations by looking at transgenerational transmission of trauma. I place this research in the context of the Covid-19 pandemic that made an already unique situation of continued violence, more dangerous for women.

Through this paper, I seek to answer the question of how isolated experiences of women affect their anxieties. I will be using D.W Winnicott, Dori Laub and Vamik.D Volkan 's framework to explore the impact of mourning on memory-making and trauma. I will be relying on primary data collected by MSF's research team in Kashmir for their report Kashmir Mental Health Survey 2015, to write about the unique experiences of women in Kashmir.

I conclude to state that the mental health of women in Kashmir goes unnoticed and unacknowledged but despite the stigma around it, as Zia and Kaul note - Kashmiri women are speaking but are we listening? And even if we are, are we listening enough? We have to strive to create a space where the unspoken and the unspeakable truth can be articulated.

Corona *Mata*: A popular religious response to Covid-19 Pandemic

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The global COVID-19 pandemic triggered a variety of religious responses across the world. In India, one of the popular religious response to the pandemic was the emergence of Corona Mata during the first wave of the pandemic primarily in eastern regions of India. As soon as images and videos of women worshipping and performing rituals to pacify Corona Mata began to emerge in popular media, they were met with scorn remarks. Public response, as reflected in mainstream as well as social media towards this phenomenon was mainly confined to calling the people involved (mostly women) as superstitious and uneducated. While public attention to this phenomenon died down soon but Corona Mata continued to make her silent journey throughout India and as the pandemic progressed temples dedicated to her came up in several Indian states. Corona Mata began her journey as a formless Goddess but as the pandemic progressed she assumed a form and became a masked Goddess with dedicated temples.

The objective of this paper is move by problematizing the concept of ‘superstition’ to locate the phenomenon of Corona Mata and related responses in the wider framework religion as a meaning making exercise. It must be pointed out that Indian society has a long history of worshipping diseases Goddesses. There is the most famous and most widespread Sheetla Mata-mainly worshipped in North India- who deals with poxes, sores, and pustules etc.; Olai Chandhi or Oladevi (West Bengal) who deals with Cholera, jaundice and diarrhoea etc.; the Goddesses Mariamman- worshipped mainly in Deccan region- who deals with small pox, chicken pox and cholera etc.; AIDS amma, as the name suggest deals with AIDS. Apart from these, there are many local and village Goddesses who are associated with various diseases. New Gods and Goddesses keep emerging in response to new social crisis.

Utilizing Peter Berger’s concept of ‘marginal situations’ and ‘nomos’, this paper seeks to explain the emergence of Corona Mata not as an outcome of superstition of “uneducated” people, but as a meaningful response to those situations which threaten the very existence of human beings. Religion according to Berger, plays an important role in ‘understanding’ or ‘making sense’ of the chaotic world and of chaos resulting from unknown or impersonal forces. In the words of Goffman, Religion is an ‘schemata of interpretation’ through which novel situations are given a meaningful place in overall framework of everyday life. Therefore, we can say that religion is an ongoing process and renews and updates itself, through agents, almost every day. Corona Mata is an example of such a process.

Digital Narrative Spaces: Mending Socio-Cultural Divides or Creating New Fissures.

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Narratives are the most basic, structural and foundational units of the systematic order of the world and existence at large; cumulatively take shape of day-to-day discourse, which in process informs, enhances and anchor all human agencies. These narratives are collective and connecting, living conscience of human civilization. Social evolution has given us varied mediums of creation, expression and projection in all fields and 21st century saw the advent, expansion and exhaustion of a new medium, a virtual facsimileing of expressions and narratives. The fact that, space and a particular medium serves not only as a stylized context and referent, it also adds to and moderate the layering, aesthetic appeal, reader response and impact quotient; a scholarly inquiry of any narrative space and its mediality, becomes more consequential. The digital technology brought a revolution in social, cultural and scientific fields, a convenience, connectedness, cognitive advancement and a new platform to simply tell our stories. The last decade saw the unprecedented growth of professional and personal tools in this new medium, and many are in the making. This electronic space is now donning the role of 'social-media', presenting itself as an utopian space, a flag bearer of democratic value system, the medium where one can find oneself connected to the entire world on a screen, where one can attain and access absolute autonomy and individuality. This screen has drastically changed public forums, interactive behaviours, cognitive and psycho-social capacities. The easiest accessibility, social policies and cultural appropriation are few of the factors behind this revolutionary change. It is true that a platform as open as this, is bringing sense of power to the common man, to make him feel as an agent of a possible change and influence in the bigger scheme of things, on personal level too the medium provides a sense of significance to the people who haven't have any voice to raise, or any outlet to make their voices heard. The marginalized sections and voices of the society are coming upfront and making the accountable state, hear. The social and cultural inquiry, data, are enough to tell the significant changes, the digital platform is generating. Another facet of this discussion is, that the new space has created few fissures as well. Inequality which prevailed in the main stream educational structure has seeped into the electronic world as well. While digital divide is the on-ground reality, specifically in developing countries such as India, the other social evils not only have outgrown themselves, but also have taken new shapes and complexities.

This paper proposes to discuss at length the deep-seated arguments, behind this phenomenon of cause and effect relation between digital space and the narratives created on and around it, specifically in the context of Indian social paradigms. It also proposes to inquire into the structurality of the digital narrative spaces in the context of the functioning, impacting and changing social-cultural discourses, to study the divides and practices, this medium has created and eradicated, the shift it has brought in Indian cultural dynamics and to be a significant contribution to the larger academic researches in this field.

The Impact of the Rashtriya Madhyamik Shiksha Abhiyan (RMSA) in Secondary Schools of Eastern Uttar Pradesh with reference to Special Focus Groups

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Education is a socio-philosophical endeavour where creation, dissemination and transfer of knowledge and learning have been viewed in continuation rather than discreteness. However, in the formal education set up, education is divided into levels as elementary, secondary and higher secondary, including higher education. Secondary Education is considered as the link between elementary and higher education. Undoubtedly, this link contributes to the nation's growth and development, which raises the need to universalise it for all and make it compulsory in all the regions of the country. In countries like India, various policies and programmes were launched to impart secondary education for all. It was also the challenge to implement the scheme like RMSA in every region of the country. It posed the issues pertinent to examine the growth and development of secondary education in rural areas as this scheme has been launched during the eleventh-year plan to contribute to the education system.

The present paper focuses on three aspects, such as Access, Equity and Quality, in relation to implementation of RMSA in Eastern District of U.P. It is a part of the Major Research Project of the IMPRESS Scheme, Indian Council of Social Science Research (ICSSR). The research was undertaken as a part of a Major Project under the Investigation of the Department of Education, University of Delhi and field investigation was conducted during pandemic in the Eastern Districts of U.P. It helped to highlight the ground level reality of the RMSA schools in the four districts of Eastern UP. It would also help other stakeholders of education in conceptualising the status of the schools in the country. One of the major significances of this study is to bridge the educational gap of the rural and urban areas of the country as it tries to bring out the issues and challenges of the schools in the districts of Varanasi, Mirzapur, Sonbhadra and Pratapgarh which are needed to be addressed on the immediate basis by an intervention program. This research examined several issues and challenges faced by the stakeholders of Government Secondary School established under RMSA, especially in rural areas of Eastern districts, while implementing the scheme and how it has contributed to Secondary education after integration into the Samagra Shiksha Abhiyan (SSA). The research objectives and design have been changed after consultative meetings with experts who have already worked initially for implementing the scheme looking to the lockdown context.

This study comprised different sections which mentioned the issues, challenges, resources and growth in the aspects of access, equity, quality and Inspiring schools (based on five factor

theory i.e., Enrolment, retention rate, access and equity intervention, assessment, school environment) and Digital Exclusion in secondary education in Eastern Districts of Uttar Pradesh. The research findings and suggestions are mentioned in the project report considering the rural context and integration of RMSA with SSA for quality school education across the nation.

Note: This Project was funded by the IMPRESS Scheme by ICSSR-MHRD and granted to the Project Investigator Dr. Sunita Singh, Assistant Professor, Department of Education, University of Delhi in July 2019.

Ameliorating effects of Grit, Meaning in Life on Physical Health among Adults: A Systematic Review!

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Grit is impeccably known for its perseverance and passion during merry and arduous times. Meaning in life is another construct which promotes hope, self-efficacy and resilience. Therefore, light has been shed upon in the present paper assiduously by analyzing last eight years of research studies extensively. Also, grit and meaning in life consequences are numerous yet elusive together therefore for this reason, this paper ought to conduct a systematic review of international studies (Web of Science and Scopus) published between 2015 and 2022, focusing on effects of grit, meaning in life on physical health among adults.

We begin by throwing light on these constructs which are grit, meaning in life and its two components such as presence and search for meaning. Next, we review the literature that explains how these constructs are related. Cascading through bundle of reviews, it has been inferred that grit has positive consequences for physical health and meaning in life is significantly related with physical health. We conclude by discussing the policy implications of this work.

Reading Pessoa While Writing in Lockdown

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The reality of the pandemic has brought into our lives strange notions of who we are, where we reside, whom we talk (to, about,...) and overall derangement of our thoughts, decisions and actions. Pessoa while writing his work (or of one of his heteronym- Bernardo Soares) laments the text to his friend in a letter as “fragments, fragments, fragments”. In the pandemic, and probably the extraordinary affair that it was, and ordinary that emerged in it now with the spread of virus having a kind of heart beat, a movement that has been traced on graphs with number of infected ones and a skewed measurement of deaths has left a gap, multiple fragments in the reality that is lived. Veena Das in her work suggests stitching together these differential subjectivities in the lived reality of the people, to what she calls “textures” are to be understood as such, a constant process of knowing and thinking. In this paper I am attempting to think of the reality in the times that are fraught with the movement of migrant workers to their homes, of medical institutions, crisis of food and jobs, doubts of identities and survival and all this while trying and reminding myself everyday to finish a thesis so as to move ahead. I would try to draw reflections from Pessoa’s work on self, body, (non)home, movement, dreams and their collapse and re-emergence in the pandemic. His writings or writings that he wants us to think of as not his, his spokesperson, are reflections of the disquiet, whose manifestations are restlessness and uncertainty in life. His leaving the body in forms of the heteronyms and falling back into it with all his hesitations and doubts are considered the fuel behind his work. This paper is an attempt to respond to the fluid pathology that our bodies and minds have interacted with everyday under lockdown. I am not here to suggest anything but to understand his philosophy through my experience and conversations with people in and around Delhi, a city dramatically organizing itself in the cognition of its suffocation. I am attempting here so as to speak of the ordinary, and what becomes ordinary through ‘The Book of Disquiet’ by Fernando Pessoa, ‘Textures of the Ordinary’ by Veena Das and living in the lockdown.

CSR, NGOs and Changing Livelihood Strategies: A study of the Bhils of Phulwari Ki Nal Wildlife Sanctuary, Rajasthan

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Dependency of tribals on forest, livestock and farming for their Livelihood has been a historical fact in all parts of India. But the processes of state making through laws like PESA and FRA and the forces of neoliberal development have enforced them to reduce their livelihood dependence on forest and land based natural resources. Today, a large number of tribals, belonging to the most marginalized sections of the Indian society, are forced to migrate from their native land and survive on daily wage. There are various non-government organizations that are working independently and together with local governments to help tribals in coping up the challenges. Their method includes ecological restoration, assurance of food and water security and sustainable farm-based income. The present paper, through an ethnographic study of an NGO from southern Rajasthan, argues how the arrival of CSR and NGOs together in the social sector has increased the above efforts, encouraging the NGOs to expand more, impact more. But there is another aspect which is often burred – how the influx of CSR brings many structural changes in the way NGOs function and assess their own work. The present paper problematizes the methodological aspects of aid distribution, survey and data collection methods and point out how CSR, as funding agency, influence these processes. Lastly, it reflects on how, in spite of various inner conflicts, the “duo” has helped in providing sustainable means of livelihood and reducing inter-state tribal migration in one of the most backward blocks of India.

Child Immunization During COVID19: Researching Through the Pandemic in Kerala

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The utility of immunization arises from the biomedical understanding that children under the age of five in their initial stages of growth and development are highly vulnerable to life-threatening diseases, and routine immunization is the safest means of according them protection as well as preventing spread of infections among children. As an unanticipated emergency situation, the pandemic and its accompanying social and economic disruptions meant to prevent virus transmission has adversely affected children and their households. Existing studies have indicated that restrictions on movement and interaction, variations in socio-economic capabilities of households along with the fear and anxiety of infection limited the access to seeking timely child immunization. This paper is part of a larger research based in Pathanamthitta district of Kerala seeking to offer insights into the changed circumstances in which mixed-methods research methodology was adopted to assess changes in immunization service delivery and vaccine coverages (given in the first year of birth) during the lockdown months in 2020 and 2021 in comparison to the previous non-COVID year of 2019. Also, it seeks to uncover personal experiences of the parents/guardians who accompanied beneficiaries to avail these services. The discussion is accompanied by reflections on the process and challenges experienced by the author in adhering to ethical and social responsibilities of research as the pandemic continued, and its influence on the results of this study. Upon sudden disruption to services during the national lockdown in March 2020, the average immunization coverage of specific vaccines across the selected health centres ranged from a low of 39.6% for Vitamin A to a maximum of 66% for vaccines scheduled to be taken during the 10th week after birth. This was followed by increased catching-up efforts to arrest the delays in the succeeding months. By the time of the state lockdown in May-June 2021, average coverage rates remained above 75% across these centres. An equal number of parents/guardians expressed relief as well as fear in bringing their children to the health centres to receive their scheduled doses. Data collection from health centres and from those accompanying beneficiaries has been far from easy in the context of an ongoing health emergency wherein human interactions evoke anxiety and fear. Though the immunization process faced disruptions, the efforts to attain immunization targets and ensure child protection have been substantial. Despite limitations, the author suggests that studies ought to be formulated keeping in mind the contextual realities of the pandemic with plenty of scope for modifications as circumstances change, and such studies can be satisfactorily conducted using conventional tools of research without compromising on data quality or public health safety.

Zoom Isko Dekho! Adjudicating Justice during Pandemic

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About two years ago, the global pandemic forced the characteristically camera-shy Indian court system forced to adapt into video conferencing mode in order to continue functioning during the period. It was an innovation designed to enable upholding rule of law, relayed through internet based applications wherein all parties concerned to a trial were given enhanced access despite the lockdown that restricted mobility to public spaces. The new method in ensuring court proceedings could be carried out without hazarding health of any person thereby also became a feature of disaster mitigation along with legal governance. On 4th April 2020, the apex court laid out the official guidelines for Indian courts required to transition into the virtual mode. The usually held public trials at all levels of judiciary—ranging from the district courts, the High Courts and the Supreme Court thereafter, had to shift to online hearing through Zoom. Later during the same month, Justice D.Y. Chandrachud, who presided over the Court’s E-Committee, further recommended that after the global health crisis gets abated many of the incorporated video-conferencing measures should also be institutionalized. That being said, the prescribed deliverance of the internet app-based adjudication had considerations various stakeholders as well. With cases being presented before the machinic gaze of video conferencing the reliance of web-based digital technologies suddenly shot up for members of the legal community along with groups of researchers studying the discipline as well. This paper therefore, probes into the modalities and implications of camera trials held during the COVID-19 crisis. It inquiries into various aspects of this adopted means of legal governance, such as: what does it take to achieve justice during a global public health crisis? Other questions include evaluating in what manner the technocratic framework impacted the ability to deliver justice amidst an international health-based emergency. These evaluations as such, also bring to light the issue of a largely text-centric legal discipline face to face with moving images of the video-conferencing screen. The judicial system famously reticent for allowing cameras during its proceedings in order to cope with the exceptional moment of corona crisis had to shed its usual reservations regarding the method. My paper thus, focuses on this evolution of the Indian judiciary marked by the utilization of video-conferencing technology, constituting it as new ways of seeing legally and adjudicating justice during pandemic.

FALLING BACK THROUGH COLLECTIVES: Enquiring the linkages between women's participation in collectives and their fall-back position within household

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Mainstream economics is eternally driven by household economics. Greater economic concerns in this regard have also surfaced up with the on-going pandemic and its shadow pandemic. Unequal power dynamics by virtue of gender reiterate the need for studying the negotiation and bargaining for practical and strategic gender needs within the household. Marriage is located at its core and household becomes a critical and an intimate everyday space for love and reciprocity. Having its sources in feudal and capitalistic processes of accumulation, the monetary attribution to value ruptures the identity of man as the 'breadwinner' and that of woman as the 'caregiver' of the house. Gendered notions are cemented, and amplification of selfhood centered in monetary capacities eventually brings upfront the exploitative side of the former upon the latter. Subjugation is followed by adversaries and lesser interaction with the world beyond household makes it furthermore challenging to differentiate between one's own subjective and objective well-being. An urgent need to find one's agency in the gendered space of home is required, given the unequal dynamics of other social identities like caste and religion. The literature highlights that lack of exit options for women keep them at receiving end of decision-making. However, there are practical and strategic life choices, preferences and needs that determine a specific behavior and ways to approach the same. Their bargaining power—substantially derived from power over, power to, power with and power within, connects their choices to actions. Monetary valuation circles back to substantiate women's bargaining position as a necessary means and researchers have shown that property rights and consistent flow of income are more likely to invite better spousal behavior, among other factors like links with gender progressive infrastructural support and social norms and perceptions. Social perceptions may also result in perverse outcomes and relative bargaining position stands important for consideration. The history of collective action and women's movements shows that it has variously resulted in improving the infrastructural access in terms of rights and entitlements across local to international levels. Access to village commons facilitates interaction with other women, unmediated by men. Apart from underlining the importance of local interaction, it further adds to possibility of bringing out mirroring of identities or hegemonic differences of class or class or religion, or both intertwined. There is not enough literature that discusses economics of women's collectives in approaching household economics. This paper uses the Indian Human Development Survey-2 that includes a section on gender relations within household with questions concerning their participation in collectives. It aims to understand the effect of women participating in collectives over their decision-making ability within household and recognize the direct and indirect ways in which this influence is routed. The effect of different social identities like class, caste and religion is also investigated along with the relevance of economic valuation in bringing important gender outcomes.

Using Feminist Methods While Conducting Research on Men's Traditions: A Reflexive Account and Analysis of Interviews and Interactions, with Special Reference to Kumaoni Holi

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“By contrast with the emotional lives of women and children, the inner lives of men remained largely inaccessible to me”, writes Veena Das, while researching on the trauma experienced by those afflicted by the Anti-Sikh Riots of 1984 in Delhi, in her landmark essay ‘Our Work to Cry: Your Work to Listen’ (384). Das conducted relief work in the aftermath of the same, and penned the life narratives of several of the afflicted, and was able to effectively contribute towards the former in several ways. She goes on to add that neither she, nor her male colleagues could gain access to the activities wherein the men allowed themselves to talk, which usually happened at night, and under the influence of drugs and alcohol (385). Her subsequent interactions with men all revolved around issues of loss of face, inability to take revenge and financial constraints post destruction of property (387). An evocative essay that supplements rigorous fieldwork with insightful analysis, Das devotes the bulk of her paper to her analysis of the heterogeneous suffering and reactions of women, but the suffering of men is analysed only in three pages. This, however, is not critical of her substantial and pathbreaking contribution, but rather aims to highlight a concern that unveils a pertinent difficulty in research, particularly that of a woman researching on men, their cultures and their spaces, which helped pave way for several unexplored avenues when it comes to fieldwork. The paper will focus on the festival of Holi in the Kumaon Himalayas, which is celebrated by singing folk songs in congregations called baithaks. The baithaks are of three types: Baithaki (men only), Khari (folk) and Mahila (women only). These gender segregated spaces, while not strictly enforced, are spaces of folk expression and enjoyment without the bounds of propriety that govern patriarchal societies. This paper will attempt to unravel the issues, concerns, pitfalls and surprisingly revelative aspects of a female ethnographer researching on men's traditions and spaces, issues of access and the possibilities of using feminist methods for the same, through a reflexive approach to the interviews and participant observations conducted during fieldwork, in the month of March in 2022. The paper will also open up questions about intimacy between the researcher and the participants, both male and female, and will attempt to address the gendered experience of the female ethnographer in a festival which is infamous for instances of sexual harassment. While the paper will mostly focus on interviews and observation of men, interactions with women will also feature in the paper to highlight the differences between the two. The paper will also address a researcher's own stereotypes and preconceptions, and grapple with questions on how they can affect the process of research.

**Contextualizing the Qasbah Towns in the Making of Indian Literary Culture:
Qasbati Culture, Bhakha Poets and Networks**

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In this paper, an attempt has been made to understand the role of Bilgram as a Qasbah which played a seminal role in the Bhakha literary culture of early modern North India. It analyses the career and background of Sayyid Ghulam Nabi Bilgrami (c. 1699-1750 CE) or famously known as “Raslin” who belonged to the Qasbah Bilgram. Raslin was a court poet of Abul Mansur Mirza Muhammad Muqim Ali Khan (c. 1708 –1754 CE), better known as Nawab Safdar Jang. This paper explores and historically analyzes Raslin’s oeuvre namely *Angdarpan* (Mirror of the body, 1737), *Rasprabodh* (Understanding of sentiments, 1742), and *Mutafarriq Kabitt* or *Phutkal*. They will help us to understand the aspects of intertextuality, emotional communities, an circulation with respect to the early modern literary activities and their idioms. Besides all these, it engages with the history of Sayyids of Bilgram and also will try to understand the significance of Bilgram in the formation of the Qasbati identity (i.e. Bilgrami). In *Ain-i-Akbari*, Abul Fazl also talks about the significance of Bilgram. Bilgram as the sphere/center of learning that produced human resources/gentry/poets/intellectuals for regional and Mughal administration has been acknowledged. From micro to macro-level analysis, this paper explores the significance of small towns (Qasbahs) was considerable and they contributed immensely to the making of Indo-Persian/Multi culture and of their networks. In terms of temporality, the Qasbahs were well connected with the other major towns. In that sense, literary compositions in multilingual-register were one of the peculiarities of early modern Indian literary culture (here North India) that will also be discussed. Recently, scholars have convincingly established how the colonial regime had altered the Qasbati culture in that respect, this paper contributes some insights on the pre-colonial nature of the Qasbahs which is currently lacking.

Literary cultures and community formation across the early Chishtiyya mystical records composed in Delhi and the Deccan

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In the context of contested succession within a silsila (lineage) of Sufi saints who operated over the course of the 14th century, this paper studies how individual pīrs (masters) took recourse to rhetorical textual strategies in their claims to the inheritance of authority within a fraternity. I read the malfūzāt (written records of oral assemblies) of Nizam al-Din ‘Awliya (d. 1325), Burhan al-Din Gharib (d. 1327), Nasir al-Din Chiragh (d. 1356), and Sayyid Muhammad Husaini Gisudaraz (d. 1422) in order to examine and complicate the notion of a silsila as an order with an established line of succession, and the role of literature in the articulation of spiritual authority. Building on the work of Simon Digby, Riazul Islam, Sunil Kumar and Jyoti Gulati Balachandran in the context of Sufi hagiographical sources, and Andrew Nicholson, Jesse Knutson and Rajeev Kinra in the context of literary cultures, I read the medieval and early modern Indo-Persian Sufi texts as scholastic manifestations and redeployments of tropes that were established in the early fourteenth century, but which, due to their authoritative and canonical nature, were constantly reinvented and redeployed by authors of hagiographies under the garb of tradition. This paper will interrogate the nature of literary and cultural exchange between the two regions of Delhi and the Deccan, and while histories of travel and diplomatic/political networks have been well-established, I focus not only on the saints who were the protagonists of the texts but the jāmi‘ or compiler of the malfūzāt particularly Amir Hasan Sijzi, Hamid Qalandar, and Rukn al-Din Kashani who travelled with the military and attended the assemblies of saints in both Delhi and the Deccan, to study the manner in which identities – at the level of the individual, the fraternity, and the regional community – were articulated.

Spiritual Education for Secondary School Students – Desirability, Relevance and Perspectives

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The National Education Policy (NEP) 2020 lays immense importance on holistic education so as to fulfill the higher order goals of education mainly building character of learners, enabling them to be ethical, rational, compassionate and caring and not merely acquiring skills and learning for a gainful employment. It has been recognised that the focus of education need not be only content oriented but should develop cognitive abilities so that a learner learns how to learn. Attributes like critical problem solving ability, being innovative and creative, adopting and coping with emerging challenges, assume importance. The educationists during the ongoing reform in education accorded primacy to Emotional intelligence as compared to Intelligence Quotient. However, now the concern has migrated to inculcating Spiritual intelligence as well beyond Emotional intelligence. The holistic approach to education requires an appropriate pedagogy which makes education more experiential, inquiry driven, discovery oriented, learner centric, discussion based, flexible and also enjoyable.

The purpose of education is therefore today recognised not only to ensure that capability of an individual is developed to fulfill safety and survival, the lower order needs but to strive to make him attain the higher order needs as well. Today's global, economical, technological and collaborative environment to a large extent ensures fulfillment of lower order needs. The challenge in today's education is to innovatively strive to help learners attain higher order needs as identified by Maslow in the need hierarchy pyramid, placing the need of self-transcendence well above self-actualisation.

The happiness curriculum introduced by the Government of Delhi a few years back as part of its process of transformation in school education has got wide acceptance and appreciation as it endeavours to attain the larger goals of educations. It is in this background of relevance of holistic education imbibing spirituality assumes importance. While, spirituality has been defined differently by many thinkers, spiritual and religious leaders, but all definitions have in common the concept of stating spirituality something beyond the self. It may involve religious traditions with belief in a higher power but also a holistic belief in an individual connection to others and to the world as a whole. It suggests that there is more to life than just what people experience at a sensory and physical level. Many researchers have formulated testing and non testing tools to measure spiritual intelligence, a construct advocated by Danah Zohar an American philosopher.

While there have been many research studies globally on defining and assessing spirituality in human beings and analyse its impact on personality and life of human beings, in India there have not been many such studies. In the field of education, some studies have attempted to capture spiritual intelligence and measure its impact for students of higher education but not at secondary school level.

This research paper aims to:

- i. Examine the need and relevance to imbibe spirituality in school students in early years.
- ii. Formulate and suggest a framework for spiritual education which would endeavour to make students aware of the larger goals of life beyond survival, achievement and materialism so that they attain a well-rounded personality of a human being.
- iii. Suggest modalities and approaches to sensitize students on spirituality aspects through various means including teachings of spiritual leaders, activities which enable and facilitate the spiritual learning etc.
- iv. Suggest a valid and reliable measuring tool to capture spiritual intelligence.

The paper attempts to also explore synergy in objectives of promoting happiness and spirituality in school education.

Bhagwati Charan Vohra and the Question of Revolution in Post-Pandemic Colonial India, 1920-30

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In the years 1918-1920, India witnessed the outbreak of Spanish flu/ influenza in many of its parts which led to the death of around 18 million people i.e. around 5 percent of Indian population according to the historian David Arnold. This pandemic and the carelessness of the colonial state greatly enraged many college going sensitive youth and they decided to enter the anticolonial struggle. One amongst such youth was Bhagwati Charan Vohra who was also a friend, philosopher and guide to the celebrated revolutionary, Bhagat Singh. In this paper, I will analyse how the Spanish flu pandemic, along with the Jallianwala Bagh incident, radicalised the young minds of the time and through the writings of Vohra, who went on to become a very active publicist and theoretician of the armed revolutionary movement in the 1920s, I will explore various questions of the time with which these radicals confronted and how they responded to them. In this paper, I argue that the debate between charity and agitation, reform and revolution, violence and non-violence, dominated the nationalist public sphere in the post-Pandemic Hindi-Urdu belt. On one hand was the example of Russian Revolution and the Irish War of Independence that had forcibly ended oppressive regimes, on the other hand was the Gandhian alternative of satyagraha and non-cooperation. Vohra examines both these methods of politics in his writings like Manifesto of the Naujawan Bharat Sabha (1926), Philosophy of Bomb (1929), Manifesto of the Hindustan Socialist Republican Association (1930) and other political tracts which he co-authored with his fellow comrades. He also engages with other key problems of the time like rise of communal organizations, role of students and youth in politics, importance of class struggle and the necessity of counter-violence against the terroristic; colonial regime. As far as the last point is concerned, he surprisingly comes very close to the theoretical assertions which Frantz Fanon makes in his *Wretched of the Earth* thirty years later. In this study, I will also analyse Vohra's idea of socialist revolution in which he offers a critique of the capitalist world order and advocates in favour of socialism as a solution to the miseries faced by humanity including imperialism, poverty and pandemics. In this way this paper is an attempt to offer an alternative intellectual history of post-Pandemic anticolonial struggle in British India through the vantage point of a lesser known activist, who although has been marginalised in the writings of scholars, nevertheless offers a very powerful critique of the times he lived in and remains relevant.

Therapeutic Dyad during Pandemic - Therapists and Clients Experiences

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Due to COVID our lives have been affected in numerous ways, the ways which we even couldn't think of. Our personal, social, economic, environmental and other areas of human or related to human life have been affected a lot. One such area is the area of psychotherapy. During covid the idea of online therapy came very lively and as an option to the mental health professionals in a way that was not there before this. Psychotherapy is a very intimate relation between the therapist and the client and hence needs a space which can provide them comfort, trust, stability, a space where they can experience each other not only through their intellectual discussions but also with their presence in the room and in that space of therapy. Being physically present in the space of therapy means a lot in this process. The two bodies say a lot to each other and experiences differently in each other's presence which makes a lot of this process. But during lockdown, offline sessions completely shifted to online mode and hence there was a whole lot of different experience of psychotherapy. This affected not only the method of the therapy but also the relationship of the dyad, the mental state of the therapist and the client and also the body of the two people involved in this relationship. Experiencing all these things through a screen was a totally different kind of an experience for both the people. So, we would like to throw some light on offline and online modes of psychotherapy during covid and how it was affecting the two people involved in this relationship, that is, the therapist and the client in different ways. And we would be focusing on the experiences of the two perspectives involved in this process and try to see if there are some common themes in these experiences or how these experiences of each perspective vary from each other and so on. So, this paper would be a qualitative paper in which we would try to make observations and reflections upon the stories and experiences of the dyad. And also try to see and understand where is psychotherapy with respect to these two different kinds of methods and how the psychotherapy culture has been affected.

Literature and Contagion: An Intersectional Study of Albert Camus' *The Plague* and Covid-19

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Human civilisation's encounters with wars and epidemics are as old as the society itself. Yet our initial response of denial which eventually gives way to fear and panic remains the same. What makes pandemics similar across geographic locations and time is not the presence of germs and viruses but the human response that follows the same pattern regardless of culture and time. Hence it becomes quintessential to analyse and ascertain the human psyche coping with such deadly times. The virus permeates in everything that constitutes mankind. It finds its place in literature too. Since literature is not written in vacuum and reflects the culture and life of the society in which it is produced. Therefore scrutinising such works, dealing with death and disease, becomes of prime importance in explicating the tendency of human behaviour and digging out some solutions to survive and maintain sanity at face of calamities. In this light this paper titled as 'Literature and Contagion: An Intersectional Study of Albert Camus' *The Plague* and Covid-19' will draw parallels between the contemporary pandemic Covid-19 and the metaphorical plague depicted in Albert Camus' *The Plague* (French: *La Peste*) published in 1947. This paper will delineate importance of the Camusean rebellion in face of adversity and also aims to offer possible solutions and reflect on the conundrum horrors of pandemic as etched by Camus in *The Plague*.

Love in times of covid-19 - 'the lost space'

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“A loveless world is a dead world. The plague makes us crave more for love and the arms of our loved ones.” – Albert Camus, The Plague

The clinical vignette will talk about a patient who lost his father during the pandemic and due to his own health issues couldn't attend his father's last rites. After a few months of the loss, he started feeling confused about his own sexuality and in order to feel “normal” started visiting sex workers more often. In order to search for love, the patient started searching for safe spaces while exploring his sexuality as a homosexual being; also with a sense of denial. This paper will talk about the multiple failures to find the space or the ‘lost safe space’ during the times of pandemics.

Covid-19 along with the various pains came up with a lot of re-imaginings, re-thinking, or reshaping of ‘the setting’ / ‘finding of the clinical space’ as a field in psychotherapy. The dyad of shared space as the technology as well as the unshared space as the locale. This paper aimed to understand the long waiting for the symbolic merging of the mind-body in oneself as well as in the therapist-patient dyad having the fear of virus floating in the air. The symbolic meanings of the lack of space chosen by the patient for the therapy, and for the lack of space for the therapist to take the sessions – virtual or voice call sessions. The paper will further try to focus on the symbolic meaning of the shift that happened between the carpet to the screen and how this positively helped a few patients, because of the lack of physicality. One may consider the presence/absence of the body as an ‘intimate third’.

Nai Community : A Historical Perspective

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Caste was the primary basis for social stratification in traditional Indian civilization, and each caste had a distinct set of responsibilities within the society. Changes in the different parts of culture vary from time to time, and it is not easy to measure their relative importance. On the other hand, it is commonly accepted that cultural deception may be seen in many different facets of modern society. Each caste group has its belief systems, occupations, culture, norms, etc. Moreover, social change brings tremendous changes in every aspect of the caste system. Therefore, the present study about the Nai community is essential for the historical purpose. Other names for the Barber occupational caste include the Nai, Sain/Sen, Sain-Thakur, Hajjam, Mangala, Savita etc. The Sanskrit term "Napita" has influenced the creation of the name "Nai". They are widespread throughout the Indian subcontinent. The Nai caste has traditionally been a very involved community in the village administration. They also provide professional musical services in addition to barbering services such as shaving and trimming hair. In earlier times, agriculture was followed by these other occupations as a natural progression. They are employed as messengers, marriage matchmakers, porters, and by a variety of other castes as purohits during burial ceremonies. Nai act as physicians for the hamlet, performing services like as cleaning the ears of their clients and clipping their nails in a discrete manner while retaining their professional demeanour. In addition to bleeding and capping his victims, he also uses leeches, pulls teeth, and lances blisters. They performed surgical procedures since Baid/Vaid (doctors), the majority of whom were Brahmins, were forbidden from doing so.

Whenever he performs this activity, he adopts the role of a barber-surgeon in the Middle Ages. If this community was involved in various occupations, then on what basis they were categorized in a single caste, i.e., Barber (Nai). Moreover, how colonial ethnography helped in the identity formation of the Nai community. The Nai community's members have now abandoned traditional occupations in favour of more contemporary ones. When it comes to caste system-based societies, the cohabitation of multiple religious, cultural, and linguistic groups is one of the most fundamental characteristics. As a result, each caste group develops complexes of superiority and inferiority. Every caste recognizes a particular area of employment as being unique to itself as an inherited profession. To be a member of the Nai community is regarded as a lower caste. In addition, from the very beginning, it has the position of a servant to the Brahmins, Kshatriyas, and Vaisyas. Even though the caste system is undergoing various shifts, this hierarchy-based bias has not been eradicated.

Stochastic population forecasting by using coherent functional demographic model

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The present work proposed a new method for coherent mortality forecasting that incorporates forecasting interpretable product and ratio functions of rates using the functional data paradigm introduced in Hyndman and Ullah (2007). The product-ratio functional forecasting method can be applied to two or more sub-populations, incorporates convenient calculation of prediction intervals as well as point forecasts and is suitable for use within a larger stochastic population modeling framework such as Hyndman and Booth (2008). The new method is simple to apply, flexible in its dynamics, and produces forecasts that are at least as accurate in overall terms as the comparable independent method. The main aim of study is to propose the use of Coherent functional demographic model as new approach for population projection to forecasting mortality. For analysis, two datasets in age-period format required for males and females separately: central death rates (mx) = number of deaths/mid-year population, exposure to the risk of death (ie mid-year population). To deal with this efficiently in the analysis, we try to simply shift the year in the population datasets, so that the year for the population is the same as the year for the mx value it relates to. We compare our results to longer fitting periods by making use of the extrapolated data. We choose to focus most of our analysis on the coherent FDM. Our analysis shows, the estimated average gender-specific mortality (ax), the male and female mortality are almost identical till 20–24; but for subsequent age-groups, the average female mortalities are consistently lower than the male. The functional coherent model predicts a substantially sharper fall in female mortality as compared to the male counterparts. After analysing stochastic population forecasting by using coherent demographic model, the projected evolution of the population pyramids reveals several insightful information. There is gradual narrowing of base reflecting reduction in birth rate. The gradual bulge towards the top is reflective of reduced mortality across ages. In conclusion, it should be acknowledged that the development of improved forecasting methods for mortality, and by extension for fertility and migration represents a step towards more reliable and more easily automated demographic forecasting and the acceptance of these stochastic methods by national statistical offices responsible for producing official population projections.

About migrant subjectivity and the dynamics of migrant and non-migrant interaction during COVID-19: A Study of Dharmaj

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The making of a migrant subjectivity is often closely tied to transnational linkages maintained with the 'homeland'. This research examines transnationalism in everyday life of migrant Patidars and analyses how it shapes and is shaped by the dynamics of migrant and non-migrant relationships. Such transnational underpinnings of migrant and non-migrant relationships are key to exploring the making of transnational spaces that evolve from the relations of the 'local' and the 'global'. Dharmaj, a village located in Anand district, Charotar (Central Gujarat) region of India with a population of only eleven thousand people is known for extensive international migration of its people. It is also home to the Patidar community, well established internationally and quite powerful, locally. A study of the migrant and non-migrants relationship unravels the presence of an interdependent transnational ecosystem present in Dharmaj. Return visits are the crux of sustenance of migrant and non-migrant relationships. The return visits of the Gujarati Patidar diaspora can be defined as temporary stays between three to six months, specifically from November to April. This study explains the formation of migrant subjectivity among a dominant social group (Pocock, 1972) of Dharmaj, the Patidars. Social group, here, refers to caste (Shah, 1985). 'Dharmajian' Patidar community of Gujarati Diaspora born and settled in different countries, whose origin lies in Dharmaj. These 'return visits' enable the members of the Gujarati diaspora to be involved 'directly' in the development of the transnational character of the village, thereby becoming a part of the social structure of the village. COVID-19 lockdown happened at a time when several migrant-Patidars were in town. Although the news of coronavirus spreading came to light on 31 December 2019, Dharmaj went into a state of complete lockdown on March 22, 2020. In-depth interviews with Patidar migrants and residents of Dharmaj reveal that transnational engagement involves an interplay between the notion of power and caste-based hierarchy. This reflects how norms of social distancing are appropriated among different social groups. Using the concept of the transnational social field, this paper explains how stigmas about purity or the lack of it based on caste resurfaced during the pandemic. Dharmaj did benefit from the measures taken by the Village panchayat in collaboration with the people to sanitize Dharmaj twice a day during COVID 19 and free vaccination against the COVID-19. But, during the process, local Patidars with the help of migrant Patidars gained an even stronger hold on Dharmaj as they managed to take care of several healthcare initiatives, monetarily as well as by volunteering. In the case of the COVID-19 pandemic, the concept of the transnational sphere also vividly comes into play because to enter transnational social fields one needs to participate in other national and local fields (Golob, 2014), which people from marginalized social groups have limited access to. Based on ethnography conducted in Dharmaj, this study elucidates the experience of lockdown, quarantine and social distancing was different for the non-migrant non-Patidar residents of Dharmaj compared to that of migrant and resident Patidars of Dharmaj?

Segregation and Occupational Association: School education system in India

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Education plays a vital role in the society and has been theorized in various ways. Under the human capital approach, education plays an instrumental role in raising productivity and earnings for an individual in the society. It can also ensure equality in labor market opportunities and income mobility. For the human development approach, education plays a central role in augmenting individual capabilities and freedoms. Thus, education not only plays an instrumental role in enhancing earnings, social participation, and reducing exploitation but also has an intrinsic value that individuals have reason to value. Education is viewed as a dynamic force that can reduce social inequalities and play an important role in positive social transformation. Numerous studies show that education has played an essential role in increasing productivity, earnings, and economic growth in India, it was also positively associated with a decline in fertility, infant mortality, and population growth. While the education level has continuously improved in India over the past two decades, it had little effect on the social inequalities. Critical theories suggest that the dominant educational system plays a fundamentally important role of reproducing the existing economic, political, and cultural processes and maintaining the status quo. They argue that the schools reproduce the social hierarchy by excluding disadvantaged sections and privileging dominant/elite groups of the society. The period of high economic growth saw an improvement in education level that was accompanied by increased occupational segmentation. While it raises serious questions about the role of education in India, there is a dearth of empirical analysis that rigorously investigates the association between occupational hierarchy and educational segmentation in India. Since the socialization that the students receive through the means of education affects their future outcomes, it becomes important to understand how these segmentations in the education sector have interacted with segmentations in occupational structure in India over the last decade. In this paper, we address this issue, particularly in the context of school education.

Using NSSO surveys for the period of 2007-18, this paper tries to analyze the evolution of association between occupational hierarchy and educational institutions in India. By hypothesizing a hierarchy in educational institutions based on the 'quality' of education that they provide, we empirically investigate its association with occupational segmentation and its evolution over the last decade. We find that a significant and positive association exists between them, which has persisted during the last decade. The households that belong to the well-off section of the society not only spent a considerable amount on school education but also had higher participation in better-quality educational institutions. While the expenditure on education by the worse-off section of the society has increased significantly over the past decade, their participation in better-quality institutions not only remains low, but a considerable proportion of students from these households continue to attend poor-quality institutions. Using the multinomial logit regression, we find that the students from the well-off sections not only have a higher likelihood of attending top-quality private institutions but also have a lower likelihood of attending low-quality institutions. While those from the worse-off sections not only had a lower likelihood of attending top-quality institutions but were increasingly segregated into low-quality institutions. Even after controlling for various socio-economic characteristics, the differences (based on occupational position) remain significant and persistent over the last decade. The segmented accessibility of school

education in India for the disadvantaged sections has not only constrained their future opportunities and outcomes but also raises serious questions about the theoretical aims of education. On the other hand, it allows better-off sections to not only improve their potential outcomes but also reproduce their privilege. Therefore, by segregating individuals based on their household's occupational position, the school education system has played a dominant role in maintaining occupation hierarchy in India over the past decade.

**Weaving the thread of “Dalit Feminism”:
A selected study of Hindi Dalit Women writers' poetry**

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This paper focuses on the attempt of Hindi Dalit women writers where they can be seen in the procedure of weaving the thread of “Dalit feminism” in Dalit literature. The paper shows this engagement by the selected poems of Dalit women writers in the Hindi Belt. We all know that presence of a caste structure is the bitter reality of Indian society. The people are identified by their caste after their name and their geographical belongings. Caste becomes the identity card of a person, wherever they go the roots of the caste travel along with them. The structure of the caste system is divided into four varnas Brahmins, Vaishyas, Kshatriyas, and Shudras the fourth category known as ati- Shudras or the untouchables remained outside of the caste structure. With this identity card of caste, the discrimination, and atrocities also take place in different forms at various levels. The most insensitive part of this caste structure is that “women” were never even mentioned in this varna- vyavastha. It reflects that they were never considered “subjects” in Indian society. Thus, the Hindi mainstream writings in literature assert themselves with a category called women’s literature where they are giving space to their dreams, aspirations, and desire. But, within this category of “women,” there is another category of women who finds invisibility in their issues, participation, subjectivity, and dreams. This other category of women asserts itself with a separate category in literature and becomes vocal in raising their issues. They called themselves “Dalit women” and critiques the Dalit male writers and Hindi mainstream literature as they failed to give them any agency. They are either portrayed as victims or find themselves as the “lost women” of Dalit writings. My reading of Dalit writings always disturbed me when I found them the “lost” women of Dalit writings. Interested in women’s issues, I was trying to find their role in the pages of Dalit male writings, but I never met with them in their assertive role. They are very much present in the Dalit writings but with an “Invisible presence”. They either become vocal for their family, or their children, but not for themselves. This kind of portrayal, I found very dangerous because it leads a Dalit woman in the tradition of “idealism” where in the end their aspirations and dreams have to die. This kind of image portrays a very negative message in the society where such “idealism” becomes the criteria for governing the society and makes the foundation of exploitation in the society.

Thus, the Dalit women's writings in Hindi assert themselves in Dalit literature where they are giving space to their “outside” and “inner” world. The Dalit women with a very progressive approach try to attack the caste system with their writings and even reveals the contradiction of Dalit male writers which comes as “gender discrimination” within the Dalit community. Thus, the following paper explores this progressive consciousness of Dalit women writers by taking the selected poem of Dalit women writers like Rajat Rani Meenu, Punam Tushamar, Sushila Takbhore, Rajni Tilak, Dr. Hemlata Maheshwari, Rajni Anuragi, Neera Paramar, Pushpa Bharti, etc. Hence, the following paper attempts to explore the work of Dalit women writers where they can be seen in the procedure of weaving the thread for “Dalit feminism” to save their subjectivity.

Writing a sawānīḥ in the Seventeenth Century: Chādurah's Tārīkh-i-Kashmir

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The political transition in Kashmir in 1586 CE engendered newer representations of recalling its dynastic past into the present so that official Mughal narratives could conceive identity to legitimize the newly political formation and ensure steadfast loyalty towards it. In process of actual execution of sovereignty such an intellectual inducement signalled cultural politics of new sort to intimately connect Kashmir to Akbar's kingship that required condense redactions of pre-existing written Rājatarāṅgiṇī narratives in the region of Kashmir. Well-regarded Shahabadi scholar, Mulla Shah Muhammad (d.1598) made a word-to-word Persian rendition (lafz ba lafz tarjama) of Kalhan's Rājatarāṅgiṇī in the Akbarid period (c.1589) later on made use of by sixteenth-century courtly Mughal chroniclers; while in the Jahangirid period a new redaction in the form of Intikhab-i-Tarikh-Kashmir was commissioned and overly adapted by Kashmiri Persian chroniclers. The Timurid-Mughal cultural sensibilities gave vent to locally inflected forms of narrativization and more historically contingent outcome was Tārīkh-writing genre into independent creative ideological output- Tārīkh-i-Kashmir of Haider Malik cannot be considered independent of the socio-historical conditions of use underlying its formations. Haider Malik Chādurah, a Kashmiri Mughal 'mansabdar', composed in sophisticated prose Ta'rīkh-i-Kashmir around 1619/20 on Emperor Jahangir's insistence. A representative paragon of chronicle-writing in Kashmir, Chādurah's Ta'rīkh-i-Kashmir was modelled on Muhammad Hussain's Intikhab-i-Ta'rīkh Kashmir, a handy synthesis of Shahabadi's Persian translation of the Rājatarāṅgiṇī and polyphonic representation of past. One can hardly misinterpret that Ta'rīkh-i-Kashmir is Haider Malik's memoir (sawānīḥ) of his career illustrating fully heritable moral traits like loyalty (wafā), genealogical standing to nobility (nasl-i-chandān) more significantly introduced trend of authorial self-representation historicizing an elite identity that in Persianate context is asala/aşlān (purity of descent). The Mughals did not promote quick path to social mobility through fosterage/trainability (tarbiyat/parwarish) rather the men of less remarkable bloodlines (bad-aşlān) like Chādurah could move upwards by virtue of loyalty to the emperor and pure ancestry. Scion of the legendary Indic Candravamsa lineage, Chādurah in complicated political milieu produced this historical statement so as to preserve the Chand clan's collective chivalric memory, passive indigenization, exclusive individuality in terms of military spirit and memorialization of virtue of manliness. At the same time, this historicized narrative embodied testament to entitlements; social privileges on his distinction and putative genealogical associations with Kshatriya warrior clan of Chands/ Candravamsa. 'Orality' yoked with 'written' in Chādurah's migration narrative divulges at best the passive ethno-genesis of immigrant martial group boasting Candravamsa lineage therefore claiming rights in landholding in seventeenth-century Kashmir.

Health Inequities in India: Trends and Divergence

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As we enter the third decade of the 21st century, it becomes imperative to retrospect the path trodden by the Indian economy and its benefactors. Post 1990, India has managed an average growth rate of 5.8% per annum as compared to the average of 4.1% in the first forty years of independence. However, the reality of these figures could not conform to the erstwhile theories of trickle-down economics. The ill-effects, of resulting inequities, have been felt most deeply by the marginalized groups and communities, who have been dealt with negligence in policy and implementation. This study explores the health profile of the country by evaluating the health markers across socio-economic groups in determining the trends and patterns of health inequities in India.

Methods: Using NSSO (Social Consumption- health) and NFHS data, we chart the trends in mortality, morbidity, and disability rates since 1990, documenting the absolute and relative changes in the statistics. Additionally, we evaluate the state of improvements in the disparities by assessing the trend of divergence. Divergence is defined as the proportionate differences between each social category and the best-performing category for the relevant health indicators. Findings: Despite holistic developments in the national health parameters over the last 30 years, improvement has remained highly skewed towards the forward category population. We find an ever-persistent and increasing differentials amongst Dalits and Tribals; facing deteriorating health outcomes. What is noteworthy is the difference in the country's epidemiological status - where the former continues to suffer from Infectious and preventable diseases while the other categories are rather affected by NCDs and CVDs.

Scrutinizing Reasonable Accommodations Under RPwD Act 2016

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In India, the Rights of Persons with Disabilities Act, 2016 defines reasonable accommodation as “necessary and appropriate modification and adjustments, without imposing a disproportionate or undue burden in a particular case, to ensure persons with disabilities the enjoyment or exercise of rights equally with others”. This inclusion of reasonable accommodations in India promises better participation of PwD. However, the term ‘reasonable accommodations’ lacks specificity. With 21 disabilities scoped in RPwD Act 2016, ambiguity remains on who defines reasonable accommodations for different disabilities. Accommodations supported by education sector in India benefit a limited section of PwD. For example, scribes and readers are beneficial for vision and hearing impaired, and some physical disabilities. But for Acid Attack victims, thalassemia and other mental health disabilities, the same accommodation may not be reasonable. Therefore, for the 21 diverse disabilities, what accommodations does the RPwD Act recommend? Therefore, the term ‘reasonable accommodation’ merits in-depth scrutiny, research and informed discourse to refine and define what reasonable accommodations could mean. While allowing flexibility to accommodate unique use cases is critical, it is also important to provide the decision makers the right tools, techniques and information to reduce errors in judgment and provide ‘most reasonable’ accommodations to beneficiaries.

EXAMINING THE CONCEPTUAL FRAMEWORKS AVAILABLE FOR ANALYSING THE SRIMANTA SANKARADEVA SANGHA

(A discussion on the tropes of classification used by scholars to understand ‘socio-religious movements’ in colonial India)

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The Srimanta Sankaradeva Sangha was established in 1930 under the leadership of Loksevak Haladhar Bhuyan and Ramakanta Muktiyar Aata, in the region of Nagaon in Assam. The primary idea of this organisation was to restore Sankaradeva’s Vaishnavism from the excesses of the Satras and thus, redefine the Vaishnavite messages and ritual practices through a new institution. Sankaradeva was a 16th century saint-leader from Assam, who sought to make religion accessible to the people by bringing it outside the solid grasp of the Brahmins. He forwarded a simple methodology of communicating with God, devoid of expensive rituals and the use of Sanskrit, a language that was incomprehensible for most. To define this brand of Vaishnavism propagated by Sankaradeva, we find the word Naba-Boishnabbaad or Neo-Vaishnavism being used by scholars from the 1960s onwards. After Sankaradeva’s demise in 1568, disagreements relating to the correct ways of propagating his fath, interpretations of his messages and questions of leadership, led to fissures among his disciples, creating different branches of Naba-Boishnabbaad. These branches or Samhatis, constructed a large number of Satras across Assam, with each trying to consolidate their influence on the people of these regions. The term ‘Satra’ has also been discussed by scholars of Naba-Boishnabbaad, highlighting the evolution of its usage. It was initially employed to refer to gatherings of people around Sankaradeva, however, the term later came to denote elaborate physical structures comprising prayer halls, storage units and housing spaces for monks. These structures were developed post the demise of Sankaradeva and were imagined as spaces which would preserve and carry forward his principles. However, by the 19th century, the increasing Brahmanic influence on the Satras had begun to create dissatisfactions among the people. This sentiment was strengthened further by the increased instances of caste discrimination therein. The Brahmanic practices of the Satras were seen as going against the basic core of Sankarite Vaishnavism, and it is against this backdrop that the Srimanta Sankaradeva Sangha emerged in 1930, with the self-proclaimed aim of restoring the crux of Naba-Boishnabbaad.

The attempt of this paper will be to understand the Sangha against the backdrop of the ideological developments in the socio-political spheres of 19th-20th century, when multiple organisations, associations and groups were formed with their own articulations of religion and social practices in colonial India. The focus of this paper will remain on the developments that were seen as occurring within the ambit of the category of ‘Hinduism.’ The paper will attempt to carefully study the conceptual frameworks used by scholars while analysing the developments of ‘socio-religious movements’ across India in the 19th-20th centuries. The emphases will be on the tropes of ‘reform’, ‘revival’, ‘modern’, ‘traditional’ and other such concepts frequently used in this context. Ultimately, the aim is to examine if these tropes of analyses can be applied in the context of the Srimanta Sankaradeva Sangha to understand its basic character as an organisation. This study becomes significant, given the Srimanta Sankaradeva Sangha is an active organisation in Assam in the contemporary times and runs its own University and schools. An understanding of the basic character of the Sangha at its genesis would allow us to make better sense of its present role in the society and its influence on the people of Assam.

Rituals as 'space' of Negotiation: A view on the Pre and Post Pandemic pilgrimage travel performed by the Women Devotees to Vrindavan during the month of Kartik.

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Women with respect to traditional Hindu households behold a special place. Their position pertaining to vows and ritual observance is central and vested in functioning and praying for the overall well-being of the family. These rituals become a way of life for somewhere often they knowingly and unknowingly enjoy a sense of space for themselves. Their participation in these traditions could be seen on several levels, while on the personal level they forge deep-rooted connections with the divine the enactment of these rituals creates a space for them to thrive as an individual and among a group. The month of Kartik is one such auspicious time wherein the entire month is celebrated through ritual enactments and observance where women play the central role. What makes it a further interesting event is the Braj-Gaudiya connection from the Eastern part of the country. The cultural landscape of Braj is permeated by legendary associations with Lord Krishna draws millions annually to this area. The marvelous heritage of this place sits on place-based oral traditions that celebrate the life of Krishna through ritual enactment and festivals. Kārtik snan or the vow is one such occasion where devotees throng the region of their beloved God. Braj and especially Vrindavan has been a subject of this magnificent oeuvre of cultures wherein participation of Women devotees from parts of Orissa in groups during this month has had its reverence. The connections between the Vaishnavas of Orissa date back to the 16th century when several influential figures made trips to Vrindavan and thereafter popularised Krishna bhakti into the parts of Orissa and Bengal. At present, the devotees during the month-long festivities of Kārtik bring a strong confluence of ritual practices, observances, performances, and most importantly pilgrimage art to the region of Vrindavan. Based on an already conducted ethnographic study (pre COVID and post COVID) this paper will focus on the annual pilgrimage of the Women devotees of Orissa to Vrindavan during the month of Kārtik. It will also deal with how the pandemic had an impact on religious tourism vis-à-vis restricting the movement of pilgrims, the deep sense of loss felt by a devotee not being able to visit during the COVID, and later the joy of returning. Further, the paper would also look into the connection pilgrims particularly women forge through ritual art and behavior, giving way to the creation of 'space' not only in terms of actual physical movement but, through the ways these journeys get envisioned in the performance of rituals. It would further pursue to seek construction, renewal, and reaffirmation of traditions which helps in defining different gender roles traditions prescribe contrary to the normative setup.

An Insight on Cyber Sexual Harassment and Higher Education in Times of COVID-19

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The aftermath of the pandemic has led to radical transformation in the educational activities in terms of digital infrastructure. With the Covid-19 pandemic spreading all over the world educational institutes started turning to online mode of imparting education. Increasing use of internet has led to new forms of abuse in cyber space particularly cyber sexual harassment (CSH). Sexual harassment does not have a specific site, it mostly happens when one of the involved individuals is authoritative. Though in face to face sexual harassment, it is possible to identify the harasser but that is not the case for cyber sexual harassment. Because of anonymity on the internet, it is difficult to track the harasser in the incidents of CSH.

The issue of CSH has been common long before the pandemic. But classes going entirely virtual have made conditions common and there is a sudden increase in such incidents. The offenders are usually known to the victims and often in a more powerful position that enables them to carry out the crime. Online spaces can be more hostile, because unlike crowded classrooms, they allow predators to single out their prey for targeted harassment. In light of #metoo era and present covid situation. The aim of this study is to present in detail the important discussions regarding the emerging issues of CSH and its prevalence in higher education space in times of COVID-19. Though through online mode education can be imparted and be accessible to a wider set of people. But it also has a flip side. There are laws which specifically addresses sexual harassment. But in terms of CSH, although there is no regulatory framework explicitly governing cyberspace, there are certain legal provisions which can aid the victims of CSH. Further there is plenty of research available on CSH in general. But the issue of CSH in academia is still understudied. Which is problematic as the online mode of imparting education has become the new normal. And to make the online learning platform safe and effective it is important to bring the issue of CSH to the center. This study will explore how there is a need for rebuilding the Indian discourse on gender and cyber space.

Re-defining Household Labour: Effects and Defects of the Pandemic

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Since the pandemic bound people to houses, the amount of household labour surged to cater to the needs of family members as well as the patients who were treated at home and needed extra care and services. In India, household labour has mostly been a topic discussed in the context of exploited domestic workers and numeric data collection regarding the difference in the number of hours spent at domestic work by men and women in general or particularly rural women. However, in the past two and half years, academicians and researchers have initiated to work on the physical, mental, emotional and spiritual parameters of unpaid household labour to understand why it eludes worth and value in the quotidian. A middle-class housewife, who does not have to go hunting for the firewoods and collect water but spends most of her time doing household chores and serving others, also came under the purview of research. Not considered as part of the country's GDP, household labour hitherto remained exclusive of the macro-politics and economics of the country and remained in the secluded hearth of the houses. Now, offering notional income as remuneration to housewives for their unpaid domestic labour has become a popular political ploy during elections and has also contributed to the recent rise in the public's attention towards the problematics. The league is followed by several news channel debates, online discussion forums, podcasts, documentaries, movies, TV shows, and Instagram pages that offer detailed insight into the daily lives of women doing household labour and a critical understanding of its hidden exploitation. Ritu Dewan suggested adding a fourth "R" of re-define to the existing three Rs of recognise, redistribute and reduce unpaid household work—the recent rise in the research and creation of a different discourse through the entertainment sector, accumulatively try to fulfil the additional 'R' of re-define. My paper would trace the surge in the pace of research during the pandemic on the dynamics of household labour in Indian domesticity through different platforms and discuss the methodologies adopted by the researchers and socialists. In most of the debates and discussions, along with real-life stories, the most quoted content is adopted from western feminist-economists like Selma James, Marilyn Waring, and Silvia Federici. The paper would also comment upon the dearth of available theories in the Indian context and how the pandemic has initiated the development of such critical theoretical material.

CHECKING IN WITH THE SELF

The exploration of inner lives of researchers during the pandemic

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COVID-19 pandemic and the lockdowns have posed several challenges to the lives of individuals, be it in the personal or the professional sphere. We have had to adapt, shift and recreate our working lives to fit the digital world. In the era of physical and social distancing, initiating and sustaining connections with another person has been challenging for various reasons. This has further been exacerbated by the diminishing of boundaries between personal and professional - both had to be lived in the same physical space. The practice of dividing time for different things throughout the day gave way to a practice of constantly shifting gears- for example, cooking and attending online classes, caretaking and giving a presentation. By 2022, there is not a single human who has remained unaffected by the global pandemic. The art and process involved in research has been touched by these problems as well. The constraints of physical safe spaces, time, and easily available connections with people have hampered how some researchers have gone about understanding the questions that arose during the time of the pandemic. This paper attempts to understand the psycho-social concerns of living in a pandemic through the psychoanalytic perspective as experienced by some mental health researchers. During this time, the resources available to researchers were limited and this paper explores the psychological impacts of working in the field when physical and psychical safety were at stake. This has in turn led to some important questions - what is the 'field'? How can one understand the pulse of the people when access to people was limited? What does the researcher's experience in the field contribute to the research itself? A field can be imagined by looking at the psychic processes taking place in the researcher's life as thoughts, feelings, dreams and experiences that were lived through this time. This kind of reflexivity in the researcher lends a model of working through their own struggles and engaging with the unique struggles of others around them. An attempt is made to gain insights about the impacts the pandemic made on the unconscious psychic life of individuals. The paper uses a psychoanalytic lens, dreams and experiential material as tools to reflect upon the unconscious. Typically thought of as belonging to the intrapsychic, dreams can also be used to connect with the psycho-social aspects of the times we are living in. This paper tries to turn the gaze inward while also reflecting upon the contextual relationship between the field, the participant, and the researcher living through a shared crisis.

Caste Atrocities in India: in the context of COVID-19

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In March 2020, India implemented the world's biggest lockdown due to a pandemic which led millions of Dalit migrant laborers to come to their villages on foot because they were concerned about contracting the coronavirus. At this time, caste discrimination was predicted to decrease, but caste oppression has increased even more. There was a flood of attacks on Dalits in the lockdown. Many people in the rural hinterland believe that caste prejudice is undoing even the minor economic and social advances made in the city. It is an undeniable truth that the Dalits are the worst victims of every calamity or epidemic. In the COVID-19 pandemic debate, caste-based socioeconomic realities are highlighted much more. The coronavirus has been described as an equality bringer. But to some extent, it is also true in India. At the same time, it has reinvigorated caste and class inequalities. Due to current and historical prejudice, caste can still function as a critical explanatory component in analysing society in this country. When a pandemic strikes, people's socioeconomic standing impacts their capacity to acquire necessities and their chances of receiving appropriate care and health services. The Indian government, media, and social media worked hard to make "social distancing" well-known. Still, social distance is not something new in Indian society. Since Vedic times, social distance has been a legal way for Dalits to be mistreated. The epidemic has altered the dynamics of untouchability in Indian culture, resulting in horizontal untouchability between bodies that are not limited to caste or religion. The volatile nature of the times has softened the rigidity of caste-based exclusion, particularly in light of migrant labourers' experiences on their homeward travels. Some of these changes have stayed after the workers returned to their communities. The majority of labourers did not know how to reach their village. At that point, our only thought was how much we wanted to get home. It would have been better to die at home than outside from starvation or coronavirus. However, caste-based prejudice resumed when the Dalit reached the quarantine centre in his village or district, where upper castes segregated themselves from Dalits, a community seen as belonging at the bottom of the hierarchy. The twin stigma of belonging to a lower caste and having travelled from New Delhi, where coronavirus is spreading, has rendered it hard to obtain employment. We found that lockdown had a more significant impact on the work of the lower-ranked castes than on the higher-ranked castes. This research paper attempts to understand the ground shifts in how the state treats Dalit migrant workers during the CoVID-19 pandemic and how caste continues to control and impact the lives of Dalits and several other oppressed groups in India. and attempts to establish a relationship between caste and epidemic. This is one of the controversial subjects between activists and scholars, which anti-castes have battled for decades. However, many questions remain unresolved. Thus this paper tries to map queries of Dalits in the period of COVID-19.

An Epistemic Panacea for the Pandemic: Some Reflections from the Elders

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The covid-19 pandemic has affected everything around us and the process of knowledge production is not immune to it. A researcher herself/himself is a subject to her/his surroundings and she/he cannot escape the happenings around her/him altogether. Likewise, the pandemic affected my research process in every sense. The pandemic lockdown started in March, 2020 and it trapped my research process in the unending uncertainties.

This paper will talk about my experiences during the research process, in which I was looking into the role of gender and caste in the peasants' movements under Shetkari Kamgar Paksh in the Marathwada region during the 1960s-80s using intersectionality study in which the women who actually participated in those struggles were participants. This paper talks about my experiences as a researcher in the pandemic and how one had to engage constantly with the research process to formulate and reformulate it as per the situation without compromising the 'quality of research'. It, nevertheless, problematizes the concept of 'quality' in the research in the light of the researcher's own positionality and the unprecedented situations like the covid-19 pandemic. Since the research was based on historical struggles during the 1970s and 1980s, the participants were elderly persons above the age of 70 years. It also throws a light on the ethical concerns faced by me as a researcher while working with the elderly persons given that they were the most vulnerable of all the age groups during the pandemic. It will trace how the engagement with the participants, and their constant encouragement, helped me in figuring and tackling the epistemic questions in my research for a better focus and outcome. It will conclude by bringing in the self-reflective intricacies of myself being the subject of my own research.

Dichotomy of Education and Empowerment: A Case Study of Muslim Women Engineering Graduates

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Research on Muslim women in terms of her economic capabilities has remained meagre. Very few researches go analyzing them beyond the spectrum of religiosity and gender power play. It is a well-known realized fact that their participation at higher levels of education is quite dreary. Therefore, their low participation in professional courses is not surprising. But it is also a matter of concern whether professional degrees really help those women who are able to attain it. The rhetoric of education as an emancipator outcome has always been challenged in the case of marginalized groups. Therefore, Muslim women being one of the most marginalized have lot of implications in their level of empowerment which they accrue due to their professional degrees. In India, Muslim women's discourses towards the development have been meagre, secluded, disoriented and disillusioned. Low level of education, prevalence of extreme poverty, no political and social association, restrictions in employment, restricted mobility and extreme patriarchal setup shadowing both public and private life have made the lives of Indian Muslim women invisible. The shackles of patriarchy and customs are so strong for them that even educated women lose the battle and succumb to inferiority and subordinate position. The roads to empowerment are far more difficult as compared to others for them. When we talk about Muslim women engineers, it has its own significance. The low level of education among girls in the community is a known fact. This low level of education has both social and financial reasons. Apart from that there is a huge role of religion interacting with the daily lives of Muslim women. Therefore, under these circumstances, it is necessary to understand that what makes Muslim girls take engineering so that an informed discourse can be generated to promote higher education among Muslim girls and encourage them to take more subjects like engineering. The idea of carrying this kind of research is to understand the educational and cultural variations faced by Muslim professional women. Many of these women narrated anecdotal narratives which had larger meaning to decipher and had huge implications in generating an informed discourse in their sense of empowerment.

The present study offers practical dimension through women's stories and the subsequent construction of the narratives through these women's experiences. Though the study is based on the women who have engineering degrees however, the objective of the study lies in analyzing how empowered these women are in real sense even after having one of the most qualified technical degrees like engineering. The study aims at generating an informed discourse through these women so that more enabling education for marginalized women can be created leading to empowerment without any constraints.

Influence of Buddhism on the novel 'Singh Senapati' by Rahul Sankrityayan

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Mahapandit Rahul Sankrityayan is considered an eminent scholar of Hindi literature and a pioneer of travel literature. The motto of his life has been wandering. He was a scholar, Buddhist monk, philosopher, eminent polyglot, archaeologist, sociologist, historian, politician, farmer leader and an exclusive worshiper of Hindi language. He deserves an unparalleled place in Hindi literature in terms of his immense personality and prolific creativity. His personality holds special importance in the world-literary world. The entire life of Rahul Sankrityayan passed through four philosophical stages such as Vaishnavism, Arya Samaj, Buddhist Philosophy, and Marxism. Buddhism and Buddhist philosophy had a profound effect on his consciousness. Buddhism was not limited to just one sect or religion for Rahul Sankrityayan. The thoughts of Lord Buddha shaped his thinking and feelings in a new way. In fact, his research on Buddhism is considered epoch-making in Hindi literature. The novels composed by Rahul Sankrityayan include 'Jine ke lie', 'Singh senapati', 'Jay Yaudheya', 'Madhur swapna', 'Wismrith yatri', 'Divodas', 'Rajasthani Raniwas', 'Biswi sadi' and 'bhago nahi duniya badalo' are his unique creations. Out of these novels, Singh Senapati is the most notable among the works under the influence of Buddhism. The purpose of this research paper is to evaluate the impact of Buddhism on the novel 'Singh Senapati' by Rahul Sankrityayan. Many books have been written by scholars on the outstanding personality and work of Rahul Sankrityayan and some research work has been done on Rahul Sankrityayan by the scholars of different universities of India in the field of Hindi research. But there is still a lack of research and critical work on this topic. Therefore, that gap is filled by this research article. Similarly, through this research, the readers of Sri Lanka also get an opportunity to get information about Rahul Sankrityayan. The analytical research method has been used in the present research paper to fulfill the objective of the study. Peruse of authentic texts related to the research topic, review of critical articles, and information material obtained from reliable classical journals and international publications were also done. Influenced by the great qualities of Lord Buddha like truth, non-violence, love, compassion, friendship, social equality, tolerance, virtue, and religious generosity, Rahul has described all these qualities very well in his novel Singh Senapati. The significance of this research paper is to discuss and inaugurate the human values that Rahul Sankrityayan has established through this novel related to humanity, equality, social justice, etc.

Pori Mela amidst covid restriction: approaching the challenges in a pandemic-struck Field

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Pori Mela(fair) is a regional festival celebrated in Triloknath village situated in the Lahaul and Spiti district of Himachal Pradesh. It is celebrated yearly, on the last weekend of August. It was to be celebrated from 21st to 23rd August in 2020. There were rumours around how Pori would be celebrated in 2020, the year of covid-outbreak, the year of lockdowns. Due to the social-distancing norms and lockdowns in the region, it was made official by the District administration that Pori Mela will not take place. There will be no gathering of people, no cultural performances in the village ground and no shops or food stalls. It was thought that there will be no Pori at all. I went to the village and found out that the traditional rituals would be conducted in a regular manner. The Thakur family, the trustees of the Triloknath temple, would officiate the rituals under police supervision ensuring social distancing.

I was exposed to a situation where I was to record the Pori Mela, without Pori Mela really happening on the ground. The initial plan was to acquaint me with the Triloknath village social setup, approach and attempt to volunteer in the organization of events through the Temple trust. I intended participant observation along with interviews of the major stakeholders, the Thakur family, the Lama (head priest), the shopkeepers, the cultural events performers and organizers and the general attendees.

This article is an account of the methodological alterations my research on Pori Mela had to go through owing to the pandemic. To make the research rigorous despite limitations, textual data was collected and semi-structured interviews of all stakeholders were undertaken to bring out a picture of Pori Mela through the memories of those in the field and through their anticipations of how it shall be celebrated if such a situation persists. Through these accounts, I analyse how Pori Mela is an essential part of Swangla identity and how it reinforces their relationships amongst themselves and other neighbouring tribes (Gaddi and Bodh).

A change of plan also led to a change of intended interviews. The field size expanded from Mela ground to the entire village- approaching villagers working in the fields. The limitations pushed me to look at the event in alternate ways, therefore, the account of Pori Mela did not remain a sole account of the culture and politics of Swanglas, but also to understand Swangla's relationship with the State institutions like the district office and the police. I accessed the pamphlets on sale outside the premise sold by the temple trust at nominal prices. It includes insights into the temple architecture and stories about why Pori is celebrated. In contrast, the Buddhist scholarship challenges the Hinduised explanations of the Triloknath temple and the chief deity. Comparison of texts compelled me to examine the inter-faith dynamics around Pori Mela and Triloknath temple which otherwise would have been only a secondary concern.

Abstract-Photo Essays

Marginalisation of Belongingness in Dualization of India Cities

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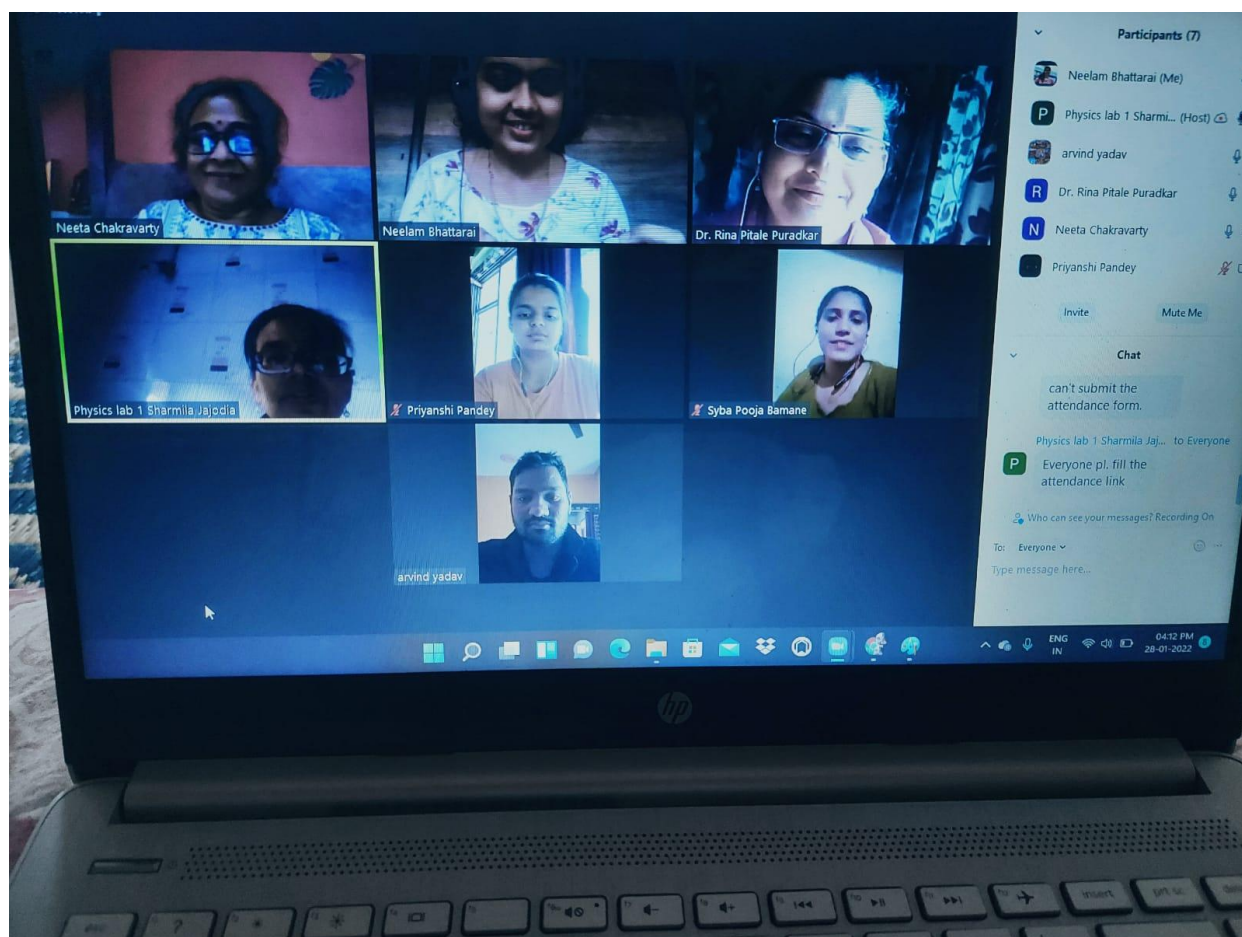
Photo: by Author in one of the Slums of Patna, 27/12/2021 during field work for PhD.

The urban spaces are not uniform and creates its own margins. The urban marginalisation is analysed and conceptualised in dualization across the globe and India cannot remain untouched. Dualization is defined as: the high-rise buildings and apartments and squatter settles, informal and casual works with low income and formal works with high paid jobs are growing parallelly. The development model in the global world is demanding cheap labour. The supply of the labour power is dependent on rural population. At present India is 32% urbanised and the figure is going to increase drastically so is the population in the slums. It is unfortunate that the people who work tirelessly to sustain the urban spaces are pushed to the margins where all basic amenities of livelihood are absent which deprive them to lead a dignified life. This photo essay attempts to present visual impression of the dual character and marginality of the city of Patna, the capital of Bihar. The photos will be substantiated with the conceptual understanding of photography and urban marginality. The photos have been clicked during fieldwork after the second wave of the pandemic in the selected slums of Patna by the author for the fulfilment of PhD thesis on “ Social Exclusion of Urban Marginalised: Impact of Spatial Disparities on Education of Children Living In Slums”.

(Re)Searching (in) Pandemic Online

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It is a well known fact that every action has a reaction and the corona virus disease-19 has proved it whether it is a naturally or artificially created virus. It has infected human beings across the world without any discrimination and brought the whole world to standstill. The human being had been locked inside without being locked from outside during the pandemic. The educational institutions including public libraries were closed throughout the globe to break the chain of infection as it was difficult to avoid large gatherings and maintain physical distance there. Examinations had been cancelled or postponed. The educators also worked from home and they shifted from blackboard to broadband, offline to online methods to deliver their lectures all of sudden without any adequate training or preparation. They used various virtual platforms or learning management systems to cater to the needs of the students. The students too struggled hard for survival in Covid-19 era owing to the varied problems such as health, gender discrimination, virtual, socio-economic divide etc., and its impact on their lives resulting in chaotic, complex and traumatic situations - hunger, suicide, death, accidents, loneliness, domestic violence, migration and reverse migration, etc., due to lockdown all over the world. Science and technology have changed our lives a lot. At times

it appears to be a boon but at any other instance it can be a curse as well. In COVID-19 era we have been using technology excessively to maintain physical/social distance and are able to connect to anyone, anywhere and anytime to fulfil our basic needs by transacting online however we have been also witnessing the increasing cases of cyber bullying, digital frauds and increasing digital divide. Covid-19 has also led to the realization that culture, equality, immunity, positivity, self, selflessness and traditions too are indispensable with socio economic, scientific and technological developments in life; the time and tide wait for none; nature and its cycle play an important role in our existence; Both, individual and collective efforts, have its own significance in finding solution for existential crisis. In the light of the above observations,

this photo essay seeks to (re)search (in) pandemic online to underline the existential crises faced and overcome by the researchers to highlight the significance of positivity amidst chaos, complexity and trauma in life the lessons learnt from the pandemic COVID-19.

‘Housing the Mind’: Self-Portraiture of Women Studies Scholar in Pandemic

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“a little on some days and then more and more hours lingered on tips of our fingers, absently without a sound, i am quite a girl, how come i never noticed before? when you see visuals do you become visuals? i think looking at my own photo. how to write this phd and for whom? will anyone ever read this? my name is isha i said suddenly with a jolt after an absent hour yesterday i don't know who was forgetting that I felt this need to reaffirm. i don't know if I will get to say it ever again..”

As the world outside shut onto us in March 2020, urging us to physically isolate and look inwards, I began to document the parts of everyday indoor life and my body in its being, in a fear of being forgotten by the world. In my series of 5 photos, I capture the difficulty of being a research scholar, adapting newer modes of methodology in a locked- down world and the apprehensions of the times that house the mind. These portraits document the process of living with anxiety and in isolation, pivoting my mind into working on my doctoral thesis, adapting the new re-gendering that pandemic brought to our domestic lives, with household chores now shuffled and re-divided, but also documents self as a woman, aware of her embodiment and presence.

Phenomenal Woman: Keeping with the Tradition

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On a sunny afternoon, I encountered a young lady sitting under the ‘Bhoral’ (In Assamese: meaning a paddy storehouse) moving her hands and feet simultaneously in the loom weaving a Muga Mekhela (Traditional Assamese attire made out of silk thread) in one of the rural villages in the state of Assam. The first thought that occurred to me was of taking her permission and capturing this very moment of her weaving. This sight of her weaving, I believe, is a rare sight to find in the changing times where traditions are giving way to modern practices of machines and capital even in the remotest corners of this country. Remembering my favourite poet Maya Angelou’s poems on celebrating women, I call the lady in the loom, a ‘Phenomenal Woman’ as she is one among those rural women who has been balancing her individuality, familial life and is keeping with a tradition that most youngsters like me has no clue of carrying out such an art form called ‘weaving’. The piece of cloth indeed is an attraction, but weaving is definitely not an easy art form as it is a complex process of creativity, hard work, patience and time intensive. After finishing her daily household chores, the lady in the loom makes her afternoon a creative hour for flexing her skills before the sun goes down and she finds herself in the ‘Pakghar’ (meaning Kitchen in Assamese) of her house in preparation of the night for her family. Like her, many other women of the village balance their individual lives and tradition through such art forms. We

often debate on inculcating sustainable practices, and through this picture it is to demonstrate that it not only explains sustainability as the loom and weaving process is purely manual and not a mechanical one rather the picture also showcases the fact that our indigenous traditions are very much sustainable in varied ways. Stories of women managing professional and domestic spaces has surfaced from time to time during the Pandemic, this picture is an ode to all those Phenomenal Women who have contributed immensely to their professional and private spheres amidst the hardships and complexities of the present times.

The Mysticism Of the village; what is this place haunted by

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An autobiographical note seems to me a sort of retrogression on a very social and personal level – a collapse into a worse state of being or deterioration of the self. As for this autobiographical note, I am feeling quite filled up or full to write about my father's life to see him as a being. The recent visit to my village where my father belongs to, left me with a very filled state, with the fear of indigestion for the psychic intake there. The motivation for this visit was also the life I have lived in the village as a child. The drovers of the village are mostly children where I identify – the imagery makes me feel so satisfied and peaceful inside as it seems like a disconnection from the world of adults and you reach in a desert like setting in the fields with the animals having the psychic space. I could have a chance to meet a child with a few goats. As I was sitting alone in a secluded field which is located on the boundary of the village (a local suggested not staying there as the place is haunted and dangerous), the child comes near to me and stands very close saying nothing. I said, "Are these goats with you?" he replied positively and began to talk. He aspires to have a cycle so that he can also go to school because his family cannot afford the fare for him to reach school. He says that he would have been in 5th standard if the lockdown had not happened as it is three years since Covid began. He uses some abusive language for the teacher who is not letting him join the school. Later on, he was very keenly talking about the haunted space, the ghosts and the danger in the village. He was like – the ghosts can come in any form – a human or an animal form, and can harm you greatly.

Purvaj Ramana: Ancestral Memorialisation in Mewar

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This essay aims to elucidate *Chaîne opératoire* of Purvaj Ramna, a tradition through which the tribal and Rajput community of Mewar worship their dead ancestors. The practice follows the creation of stone sculptures with memetic qualities of the person who died using the history of their gender, caste, class and occupation as the identifying features and then follows a trail of religious ablutions to mark the embodiment of the dead in the sculpture. This essay uses a series of photographs that portray the objects, people, and places associated with the tradition, reflecting the community's belief in religious symbols, powerful divine energy, and life after death.

A Day in the Month of Vaisakh: A Photo-essay on the “Buddha’s Daughters”

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Monday, 16 May, I was immersed in a chapter that I am still writing. It was Buddha Purnima and I really sought the Buddha's blessings to finish my chapter, which was, incidentally, on narratives of Buddhist nuns who had achieved enlightenment in the time of the Buddha. By the end of the day, I was not unhappy to have almost met my daily-words-on-Google-doc target. The next morning, most popular media feeds carried stories of how the auspicious full-moon day, which commemorates the birth, enlightenment, and passing away of the Buddha, was celebrated in India and Nepal. I foraged for pictures of Buddhist nuns among the monks and political leaders paying homage to the Buddha, but they were conspicuously under-represented. My thoughts quickly travelled to Soma's verse in the Therigatha. Mara (the “Devil” in Buddhism) tells Soma that it is not possible for a woman to achieve enlightenment with an intent of distracting her from her spiritual journey. Soma replies, !What does being a woman have to do with it? What counts is that the heart is settled and that one sees what really is.”

Few days later, inside a nunnery in a busy hill station, I met many young nuns who were studying rigorously for their exams while performing daily pujas and other rituals. !What do

you aspire for?" I asked a young nun. She said, "I want to enter the meditative state after my life ends. Many lamas are known to have entered the meditative state after they are clinically dead, but I don't know of any woman who has done that. That's far-fetched though. In the immediate future, I want to enhance science education for the nuns." Although Buddhists are known to prepare for death through good deeds and altruistic living, the young nun's reflection on how she wants her life to end and her wish for science education also demonstrates a need for control on one's life and death that the pandemic has deprived us of.

Map

DIRECTIONS FOR WS3, DR. B.R. AMBEDKAR UNIVERSITY DELHI, KASHMERE GATE CAMPUS

