

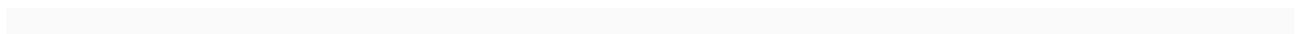
# ANNUAL REPORT 2014–15

*"It is education which is the right weapon to cut the social slavery and it is education which will enlighten the downtrodden masses to come up and gain social status, economic betterment and political freedom."*

*Dr BR Ambedkar*



Ambedkar University Delhi



CPCR has initiated a project to engage with the psycho-social and emotional life of certain marginalised communities (Safai karamcharis and Class IV employees) within the University. The objective is to provide them a platform to voice their inner experiences and feelings, to document these narratives and to cull out relevant themes for research purposes.

### *Ehsaas—Psychotherapy and Counselling Clinic*

*Ehsaas—Psychotherapy and Counseling Clinic* was set up in 2011 by the SHS. In 2013, the Centre of Psychotherapy and Clinical Research (CPCR) came into existence. Along with a sliding fee structure, *Ehsaas* provides minimal-fee and free counseling and psychotherapy to cater to a variety of socio-economic realities of people. *Ehsaas* comprises Adult, Adolescent, Child and Family Clinics.

In the near future, *Ehsaas* hopes to provide psycho-diagnostic and psychological testing services. It is proposed to have an in-house psychiatrist along with a referral service. *Ehsaas* has received more than 300 persons in states of emotional distress. *Ehsaas* has also worked with children with issues at home such as feeling unloved, unwanted and lonely. Children have also come with issues related to adjustment in the classroom, difficulty in academic work and relational problems with peers and teachers.

*The Ehsaas* team works with a variety of therapeutic models: long-term psychoanalytic psychotherapy, crisis intervention, brief psychodynamic psychotherapy and sessions on demand for patients from remote locations in the city of Delhi or neighbouring areas, who do not have access to psychotherapy on a weekly basis.

*Ehsaas* has developed links with institutions such as the Indian Psychoanalytic Society, Lady Harding Medical College, Tulasi Foundation, the Psychoanalytic Unit of the Mental Health and Behavioral Sciences Department (Fortis), the



**DR. B. R. Ambedkar University Delhi**

**Centre for Development Practice**

**Metric 7.1.11**

**Filed immersion of M. Phil. Development Practice students**

**2014-15 to 2018-19**

The following links lead to the details of the Field Immersion practice undertaken by M. Phil. Development Practice students during the years 2014-15 to 2018-19 (and ongoing):

MPhil Development Practice **Field Immersion Sites**

<http://cdp.res.in/immersion-sites/>

MPhil Development Practice **Action Research Projects**

<http://cdp.res.in/research-projects/>



**DR. B. R. Ambedkar University Delhi**

**Hygienic Disposal of Sanitary Napkins**

**2014-15 to 2018-19**

A report on the activity of the hygienic disposal of sanitary napkins is attached herewith. This activity is carried out regularly every year during 2014-15 to 2018-19, hence reports have not been attached for every year.



**REPORT OF HYGIENIC DISPOSAL SYSTEM  
FOR USED SANITARY NAPKINS AT LADIES' WASHROOMS AT AUD**  
School of Design

### **AUD Sulabh intervention**

AUD is a campus university with a large student, staff and teacher population. The campus in 2014 was housed entirely at Kashmere gate sharing its campus with IGTUW. The beginning of every new academic year brings an increased number of students and in 2014 the Sulabh workers of the workshop block toilet, which is next to the School of Design complained to women faculty from School of Design about toilet clogging due to dumping of used sanitary napkins directly into toilets. This toilet is one space where AUD and IGTUW share resources.

The students of the School of Design decided to study the problem and offer a possible solution with a formal proposal within a 2-hour deadline.

### **Initial Study**

The 7 women students and the woman faculty of School of Design sat down for an initial discussion. Since all students had used the toilets around campus they related similar experiences of finding dirty toilets clogged with dumped sanitary napkins, which led to flooding of the Indian toilets. They reported their experiences of lack of dustbins inside toilet cubicles. Also how it was preferred to wrap the sanitary napkins in newspapers even when one odd brand did provide wrappers, which were usually inadequate to wrap a used sanitary napkin completely. There was lack of mugs in toilets and lack of water and soaps due to which women could not wash and clean hands (at the very minimum) and hence were unable to dispose properly.

We needed some real time data and divided the 8 people (including herself) into pairs to study the actual physical location and state of the toilets, interview women students, map the information on a table and campus-map. Two teams went to study the state of toilets around the campus teams including availability of dustbins, mugs, water and soap. Another team went to talk to women students on general experiences around hygiene in toilet and specifically their experiences with sanitary napkins disposal. The last team mapped the 8 toilets around the campus and the accesses onto a physical map. They also found out the women ration on the campus, the most centrally and accessed toilets according to their location on the maps, and centrality to classrooms/student population.

### **Findings**

It was found that the campus had around 1600 students enrolled in the previous year, around 100 staff members and another 100 faculty members. Assuming that half of each of these were women, the 8 toilets on campus were being used by 900 women on any given day a week (if all were present). But, on any given day not all students had classes and were usually not available on campus. Also many students only came for lectures and went back home within 4-6 hours, women students

avoided using toilets by only coming to campus for the necessary hours. Thus it was assumed that only about 500 women were using toilets on campus on a given day.

Some women stated that would prefer covered dustbins inside each toilet cubicles. They would also prefer to have some wrapping paper to dispose the napkins. Most women were happy to have wrapping paper and dustbins in toilet blocks and mugs in each cubicle. Thus it was assumed that if there were dustbins and if the napkins were wrapped women are more likely to throw them in dustbins. This meant that the university administration had to be asked to provide dustbins and newspaper to wrap. A proposal was given.

### Proposal

A system of providing wrapping paper in each ladies toilet was proposed using waste newspaper available at the library. Posters were designed to promote the use of wrapping paper and displayed in each cubicle.





It was decided to have newspapers hanging inside each cubicle instead of a common space near the common dustbins, as suggested by the proposal. The Sulabh women workers were supposed to replace newspaper stacks in each cubicle as per need, i.e. whenever newspaper in any one cubicle of the toilet block ran out the worker was supposed to report to the office and pick a fresh pinned up stack and place the same in the toilet cubicle. The newspapers were collected, torn, and compiled into stacks and pinned with filling-threads. Each stack was about 1 ½ inches thick of one fourth of a single newspaper page. Thus about 4 full newspapers of about 24 pages each would make one stack.

### Impact

The move to have newspaper in each individual cubicle was a brilliant idea as this helped women wrap sanitary napkins in privacy. Women were uncomfortable with the idea of carrying a soiled sanitary napkin into the common washbasin space of the toilet block and wrapping the same in public (presence of other women) and then throwing it in the common dustbin.

There were greatly varied individual perceptions about the cleanliness of the toilets and sanitary waste disposal. Women who regularly used the 71/CR 11 toilet felt that the classroom CR block was cleaner and women who used the classroom CR block regularly felt that the 71/CR11 was cleaner.

Many women from classroom block side had never used the Admin block toilets, but many women who had used Admin block previously felt that they were cleaner.

After about 2 years, out of the 8 Sulabh women who maintain the 8 toilet blocks, 4 sulabh women and 15 women students (some who had spent 4 years or more on campus, others who were in second year) were interviewed to understand the impact of the intervention. The women who had been here for four years or more thought that the toilets had greatly improved over the course of their study period here. The women who had now reached second year felt that the toilets were better when they joined than now.

*Suchitra*

Dean

School of Design

Prof. Suchitra Balasubrahmanyam  
Dean (School of Design)  
Ambedkar University Delhi  
Lohian Road, Kashmere Gate  
Delhi-110006



**DR. B. R. Ambedkar University Delhi**

Extract of the report on  
field immersion activity and action research on

**Political dynamics in Baiga community: Dindori district, Madhya Pradesh**

Tejendra Pratap Singh, M. Phil, Development Practice  
(2014-15)



The experience of forest village *Chanda* is one of the best experiences of my life. I spend more than ten months in the *Baiga-Chak* region to understand the tribal culture, traditions and their daily life. However, the early two immersions were like a window to see the tribal world and third immersion was to pursue the action research. The process of action research according to me starts with the very first day of immersion, when I began to understand the tribal life. After living with tribal and experiencing their daily routine, I can conclude that their living depends on very minimal needs. But their needs and demands are subject to the state under the Panchayati Raj Institutions (PRIs). *Baiga-Chak* region is forest reserve area. The forest department controls every forest object. Therefore, tribal life is controlled by two state institutions. The village *Chanda* can be considered as the epicentre of *Baiga-Chak* due to the geography of the region. The journey of immersion was started from the *Sheetapani*. Early two months of immersion went off very quickly. And second immersion came with real challenges when I changed my village. The tribal life seems simple, but it is facing many challenges everyday basis. There are many complexities as similar to urban life.

In the introduction chapter, I have described the western model of development, how it has become a role model for developing countries like India and China. This model has changed the socioeconomic outlook of developing countries. The power of technology, scientific knowledge, and expertise in production are the basic foundation of a contemporary economy of south Asia. The scientific technologies and knowledge are still imported by western countries. This development discourse has materialized the developing nation position as a subject of development in the front of western power. The very idea of development is influenced by the economic growth and such development can only achieve with the help of the power of knowledge. The western knowledge came in the form of poverty alleviation programmes and policies under the supervision of international development agencies to eradicate the poverty from developing worlds but more than half of the world population is still struggling for basic amenities. The concept of development is very much engraved with the western knowledge, which is part of the strong ideology. The developing countries had deployed the western knowledge system without an understanding of their local culture, socioeconomic limitations and without taking assurance of indigenous people. The idea of development could be different from the western ideology. The *PARINATIH* as a notion of development can be adopted, which is based on the philosophy of consensus, and action

would be culminated by mature understanding. Indigenous tribes and their primitive knowledge have been reached the marginalize position due to the deployment of western development ideology in Asia subcontinent. A civil actor like NGO's has contributed a lot to spread the western ideology in rural India. However, India is facing many challenges in front of rural settings and these challenges have been worst due to the development interventions on the name of development. That has created huge unrest in rural folks such as a number of dams formed across the Narmada River, which led the massive displacement and migration in the Madhya Pradesh, Gujarat and Maharashtra region. That unrest led the massive social movement across the region. The social movement is aka *Narmada Bachao Andolan*. The tribal-populated states are the best example of the places, where development model has been crystallized with the help of NGO's. The western way of development ideology is curtailing basic rights of people to live freely and somehow freedom of rural folks has been converted into the development markers. GDP, GNP and per capita income are the fundamental features of people's development. These modern indicators of development are very insignificant in nature because they are unable to capture struggle for human well-being. Amartya Sen's capability approach is supported by the international development agencies. Sen's capability approach of development can only change individual well-being and individual freedom, in some cases which can only achieve at the cost of curtailing other's well-being. The other's development is also important and needs proper address so that community development and community well-being could be achieved. Therefore, *PARINATIH* as a concept of development could be introduced to conquer the community well-being.

In the second section of the introduction, I have tried to exhibit tribal (*Adivasis*) position in the state-led development model, which is very much influenced by the western way of development. However, the NGO's like PRADAN has confirmed that *Adivasis* position in Dindori district is much satisfactory compared to the past but anecdotes from ground has different narratives, when I was in the field I have seen that the Baiga tribe is facing extreme poverty because their mode of livelihood are very limited, and they do not have many resources in order to survive in the hinterland. The state has prohibited their (*Bewar*) primitive way of cultivation in the forest. The Baigas socioeconomic status quo did not change in the last few decades; they are still living under the category of Below Poverty Line (BPL). The state has been failed drastically to provide their dignity to live with equality among other folks because the state had been severally failed in the governance. And state-driven policies have been collapsed due to lack of cultural orientation. The Baigas are in



grave danger and they are continually facing cruelty by the forest officials. In colonial period Baigas were conquered by the British officials. They were forced to practice plough cultivation instead of *Bewar*. Their way of living was tormented by the colonial empire. Even though, Nehru's *Panchsheel* principles were ignored by the state and massive industrial projects were deployed after the 1960s. These projects had also affected the tribal well-being and ruptured their social position through creating a massive migration, displacement, and unrest among the tribes. The state has been failed to remove the poverty from the tribal populated states and unable to secure their well-being. The tribal development policies and plan seems to have lack of vision to eradicate the poverty because the tribal economic sustainability either supplemented by the state-driven schemes or supported by NGO's. The state has been compromised with tribal future and unable to provide any sustainable approach to tribal development. According to my experiences, the state should provide more attention towards tribal development and substantiate their future.

The first chapter aim was to provide the village stay and study of forest village *Sheetalpani* and *Chanda* through emic perspective. Immersion with emic perspective can develop the much better understanding of the village life. Immersion cannot be successful until I have not developed the emic perspective of seeing things. The emic view provided a better frame of seeing things. It develops very slowly with time. Therefore, time is a very crucial factor in research because without spending time with villagers emic view will not come in your research. And in the absence of an emic view, development practitioner will not be able to pursue further.

The village as contested discourse could be trace in Indian sociological literature. M. N. Srinivas village study of *Rampura* renders that village has caste hierarchy and their society is fragmented on the basis of caste base labor. The social architecture of village is changing according to Srinivas, caste-bound labour is turning into skilled castes and they have been shifted to other kinds of livelihood options. The tribal village is also under the impression of livelihood change, although their society is not based on the caste system. The market of the tribal village has distinguished characteristics in terms of choices of labor. I have noticed while village stays and study that Baigas are forced to do work under the moneylenders, which owns big shops in the market. These big shops have been turned into the center of tribal exploitation because one side they do exploit their labour and another side they do give money to interest. The rural tribal space is facing the influence of market, education, and technology, which has made their cultural space in transition. The village as contested



discourse could be seen under the light of modernization and westernization; specifically, the tribal village considered as a very complex in nature in relation to Hindu caste system. I have also tried to see and establish the relationship between the little tradition and great traditions; great tradition influence over the little tradition, which is indeed in the Baiga-Chak region. But, I was unable to capture Baiga tradition as a greater point of importance in village study. The tribal can change their livelihood option due to many factors but their belief system is very strong as a community, which has created their unique identity among the other tribes. The *Baiga-Chak* region was not only influenced by Hindu tradition as well as Christianity had a presence from colonial times from many decades. But the Baigas still love to live with their old traditional values with practicing new. The changes are very minute in their belief system and they have strong faith in the forest because of that they have a symbiotic relationship with the forest. The forest space for women is freedom of expression where she can walk any time in the day or night but she has relation with the household as a subject of an obligation.

After changing the village in second immersion, my next goal was to find out the wrong in the community, so that I can develop my action research in third immersion. The second immersion was a bit harder for me because I have to start from the scratch. In chapter – 2, I have tried to provide evidence through different narratives about Panchayat that how different discursive practices are subjugating the tribal life. Their history of oppression is evidence of their struggle. In this chapter, I have tried to establish the relationship between the wrongs of the village through folk's narratives. I have used different narratives to present a viewpoint of people through my subjective understanding around the PESA, that how PESA is unable to change the situation of Baigas in the forest village *Chanda*. The *Begar* kind of exploitative practice was in practice during the colonial period and it is still proliferating under the forest department. The government institution like forest department work as an autonomous body in the forest region and there is no single voice against the barbaric practice of *begar*. The PESA came on the ground of promise to decentralize the process of governance of village and through which they can raise their voices against the odds. The dignity of tribal is in stake though state argues that PESA has strengthened the rural foundation but in reality state institution like forest department is making the mockery of tribal dignity. The MGNREGA is unable to secure their right to livelihood. However, MGNREGA has the aim to offer social protection to a vulnerable section of society. The vulnerable sections of communities, such as Baigas are still unable to secure their livelihood in the presence of MGNREGA. After

enactment of PESA things did not change in the village arena, if anything has changed was only insecurity among the tribes.

In the third chapter, I have tried to develop the context of decentralization. Decentralization is norms bound phenomena. The power of distribution is core idea of decentralization, which has the aim to devolve the power to powerless. The distribution of power at intermediate, local and community level in the process of decentralization mainly provided by four types of decentralization, which are political decentralization, administrative decentralization, economic and market decentralization, and fiscal decentralization. The rationales of decentralization could be separate in theory and practice and these rationales will not support to every part of the world. The very common rationale is behind the decentralization is to promote and secure public voice including managing the equity and distribution of responsibility. The main concern of decentralization is to promote social well-being through increasing civic participation in the decision-making process, so that policy and different program implementation can increase deliver public services more effectively. The effectivity of decentralization could be understood through gap among the citizen and state. It could not recommend as a panacea for all the problems. Although, participation can enhance the efficiency of decentralization it has been a big question in the public discourse, that how the synergies among the institutions and community would work together to galvanize the participation in public space. *Gram Sabha* is a space of deliberation, where the state has legitimized the voices of people but their voices are continue suppressed through the normative behavior of institutions. The institutions like PRIs are still bound to the state power. The participation in PRIs is a necessary step at the local level so that decision-making process would be more transparent. Therefore, participating in the decision making process as an individual and as a community will bring more justice and equality in the process of village governance.

And in chapter four, I have sought to unfold another way of doing development without any norms. My notions of development based on the living well together. The concept of community well-being in the meetings of *Gram-Sabha* depends on the deliberative discourses of the participant; in an action research, invoking the idea of community well-being is challenging task to pursue and achieve the transformation at political, social and self-level. I made insufficient and restricted attempt to challenge the community well-being notion. I continued my action research in dialogues form to invoke the community well-being concept through having deliberative discourses around the Panchayati Raj Institutions, *Sarpanch*, and



*Gram Sabha.* *Gram Sabha* was my focal point of discussion to understand the individual interest of attending *Gram Sabha* meetings. The *Gram Sabha* now become subject to villagers demands and needs through they tried to fulfil their desires.

The action research with the approach of collective well-being could be seen as a counter-argument of development under the subjugation of development discourse. The rationale behind the other development is part of another side of development discourse, which is based on the western model of development. The action research is an attempt to initiate a transformation through collective formation or any other form of collective. The collective structure is often argued as the tool of change. Cooperative efforts are a deliberative conscious attempt to modification in any direction and by any means. The collective has an emic and etic perspective to articulate the people's position, and its representation has never reached an affirmative understanding in the eyes of 'power' (state), so, they had/have faced strong retaliation from authority. However, a collective is a contemplative argument with the power to reflect collective resistance against inequality and injustice. Collective process and difference in rural spaces have the direct connection because they have normative nature. As 'state' should secure the tribal rights and their land from nontribal, therefore, the state had come up with an idea to legitimize the Panchayati Raj Institutions through creating 73rd amendment in the constitution for better governance in the villages. Therefore, in the continuum of this, *Gram Swaraj* philosophy was adopted by Madhya Pradesh state in 2001 through making '*Gram Sabha*' as a basic unit of governance for the decision-making process.

To unleash the collective well-being to transform the community at social, political and self-level through action is foregrounded on the rationale of participation of the community. The community formation in *Gram Sabha* meetings is subject of deliberative discourses and how *Gram Sabha* articulated the reason of meeting to pursue the unitedness as course of action. The social transformation through my action research could be articulated through the views of people, which they told me during the deliberative discourses. Their idea of togetherness, unite, and participation was part of continue dialogues between them and me. Most people have suggested for development through unity; without unity, the community cannot make development this was their articulation. The transformation was happening at the level of ideas, which was my basic idea of transformation. I thought if I can accumulate the idea of participation notion up to the community well-being that could be the transformative step of my action research. That I have explained in my action research (Chapter - 4) through discourse analysis that how an individual could make a change in *Gram*

Sabha meetings through deliberative practices of discourses, which would include their demands and needs to articulate the nature of discourse through putting them in subject position in the periphery of Gram Sabha.

The political transformation could be understood through their rationale of community well-being, where they argued that community development is achievable through making the deliberative attempt of development on the ground of consensus. The participant understanding during the dialogues with them, they have clear notion to include the others interest and achieve through the discussion with people. The state may have controlled way of doing the development of individuals, but people also much aware of their capability to place their voice in the Gram Sabha meetings. The individual capacity notion is an individualistic way of development, but the different political role of pursuing polity of justice can culminate the collective community within the Gram Sabha. That is possible when self-comes in the picture of transformation. Action research is not an individual effort. It's about being collective, together and being common. It starts from self and through participation it becomes social which leads to the polity of equality. It becomes a way of life for development practitioners for a short period. In the whole process of action research, DP becomes part of the community and become empirical evidence of change. The very notion of self-transformation is a critical way of looking things with ethics because development practitioner idea is more about to see first himself to understand the community through the emic view. The self and transformation are fundamental features of development specialist, where is subject position always measured through the transformation of self. Community well-being and self in action research are transformative ideas, which are sometimes could be the subject of the way of action to transform social, political and self in particular and collective in general.

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Director,  
Internal Quality Assurance  
Cell (IQAC)  
Dr. B. R. Ambedkar University Delhi



**DR. B. R. Ambedkar University Delhi**

Abstract of

field immersion activity and action research on

**Un-Whispering Menstruation: Beyond Totem and Taboo**

Minu Marydas, Center for Development Practice

(2015-16)

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**Researcher:** Minu Marydas

**Title:** Un-Whispering Menstruation: Beyond Totem and Taboo

**Field Faculty:** Ms. Archana Singh

**Academic Supervisor:** Prof. Anup Dhar

**Abstract**


This dissertation is a reflexive writing on the process of action research in the Gond village of Parsel in Madhya Pradesh. The research attempted to carefully document. The action-ing focused on creating spaces for discussion where people could reflect on and rethink about their experiences and practices around menstruation in families, so as to create in the long run a dialogue between mother-daughter, mother-son, husband-wife, father-daughter, father-son or even sister-brother. This 'engendering' of the experience, space and question of menstruation in the rural tribal context and location could be seen as the contingent axis of transformation in this action research, including transformation in perceptions of bodies, genders and gender-relations, and (hitherto taboo-ed) relations within the family. Ultimately, the idea was to engender reflective consciousness about menstruation and menstrual health and to 'come out' of the practice of 'whisper-ing' about it.



Unlike most initiatives by various organisations and institutions and individuals, this action research work did not focus on commercialisation, medicalisation or sanitisation of menstruation. This deflection from the mainstream perspective to menstruation which, usually takes the form of a hasty and an unthinking and unreflective de-tabooing of menstruation through the distribution of sanitary pads (the modern totem) and the insertion of rural or tribal women into the circuits of (global) capital-logic – makes the action research work of the collective of women, of which I was a part and partial catalyst, different.

This is thus an effort to engender a 'space' in the rural tribal context and location where one could voice out one's experiences and concerns regarding menstruation and which focuses on a transformational axis beyond the familiar gender-training formats of distributing the modern totem (i.e. sanitary pads or similar modern totems or modern rituals/rituals of modernity) and top-down forms of de-tabooing (i.e. looking at menstrual practices through largely an elite, urban lens, at times, UN-women kind of perspectives, without understanding and caring for its even-if-problematic importance in an individual woman's life in rural tribal contexts). The thesis, thus, becomes a dialogue of women not just with family-friends-community but also with larger questions of modernity-tradition, modernisation, capital-logic, and the patient and reflexive working through a tribal claim to gendered bodies and experiences. In other words, this action research was also to find a language and praxis of feminism true to tribal women's life-worlds and their everyday experiences of being-in-the-world.

This is a true copy of the abstract.

  
Director,  
Internal Quality Assurance  
Cell (IQAC)  
Dr. B. R. Ambedkar University Delhi



**DR. B. R. Ambedkar University Delhi**

Summary extract of  
field immersion activity and action research on

**ADMINISTRATIVE LITERACY: NEGOTIATING MAINSTREAM  
ADMINISTRATIVE PROCEDURES IN A GOND VILLAGE**

Sayanti Sur, Center for Development Practice

(2015-16)

The work started with going through and exploring the everydayness of a village life wherein identity, confidence and relationality (with the outer world) has been tremendously affected by the existing practices of the Government. The imprint of Government on each and every component of human life have rendered people intimidated – a fear about the government, its bureaucracy and lagging behind in its developmental race. To understand this everydayness an analytical perspective of governance and governmentality and their impact on the everyday lives of common people is taken up. The mainstream understanding of governmentality is always concerned with how to govern, and leave the ramifications of subtle powers on everyday lives those being governed. Thus they evoke fear, submission and dependency in their mind of the governors and the governed to imbibe a subjective image as the provider and receiver of development. Hence, the action research discussed in this dissertation sought an alternate route for increasing the status of claim-making on State, and thus an enhanced agency within the villagers of the Kewlajhiri, as low claim-making and low agency mutually reinforces each other.

I experienced a tussle between the fears and the hopes within the people - from settling in one Kewlajhiri to two 'almost' villages now with a growing difference in between two hamlets-cum-villages. However, what is at stake is their old belief system as they are imbibing the newer one, and there is loss of cultural resources, meaning system and identities. These subtle changes must be confronted where people can at least know what is happening with them, and negotiate their choices with confidence. The study moves forward to explore the image and practice of state within Kewlajhiri. As it unfolded, it revealed how governmental practices impact everyday-life of Kewlajhiri through mainstreaming the cultural practices and norms, and the circulation of money and market exchange. Starting from the popular legends behind village's name, the



housing patterns, land, water and forests to the nuances around their food, entertainment, marriage, economy, health, people, the polity and the increasing interplays of boundaries between the two hamlets– each and every aspect of their life is colored in the hue of Governmental practices.

The different schemes and provisions of the Government always bear the terms and conditions of and from the Government, increasing their struggle for coping with their problems. After going through a rich immersion experience, I found that the sets of the images and practices of state are continuously shaping and reshaping people's views about life. Thus, my visible encounter with images of state through its administrative boundaries of a country, a state, a district, a block, a panchayat and a village and forest gradually moved towards experiencing bits and pieces of the everyday life of the people where I found many unuttered and unseen nuances, many unheard and compromised voices and many unrecognized struggles. This part of the state-society interaction is mostly not captured in the government reports and finding, better to say that the structure do not accommodate such subjectivities and nuances.

The work further took shape after a thorough background work on the taking from the experiences drawn from village immersions and villagers' lives, and adopted a methodology which included immersions, experiences, reflexivity and reflective action for action research as its four main features. During the initial phase of the work, the uncertainty of my experiences and (thus) thoughts of what I need to pursue (in collaboration with fellow group of villagers) kept on changing with each immersion. The co-generative dialogical practice attempted in our action and emergent in our experiences have led us towards further explorations for 'action' (i.e. identification of the 'problem'). Drawing largely from the unpredictability of everyday life I have argued that poor need to understand the simplified governmental procedures and the rationalities behind the formation of those procedures as well. In such context administrative literacy would help to build capacity to aspire amongst poor with lacking dignity, supported with resources to "voice", to express their views, to protest, to debate against and on the institutionalized governmental practices. This Action Research evolved from the relational subject-positions, between me and the

four co-travelers as woman, which is construed by the similar sets of struggles and expectations from the society.

Then we moved to selecting few essential policies (which do impact their daily life) and highlighted gaps in the local governmental procedures in the practice of the policies. After prioritization, knowing the provisional procedures regarding MGNREGA became the case study as an important tool of the administrative literacy. However, it is important to understand that this work is not about MGNREGA, 2005, but revolves around a process of getting to know its provisions in an easy-to-comprehend and easy-to-remember way. Thus, it aims at building a critical understanding amongst the group, to form an opinion about the process, and not only comply with the existing processes. In aim of the action research was to create alternative way of interaction between the state and society where people, over time, will acquire an enhanced sense of citizenship – with voice, protest, debate and negotiate with governmental procedures and their everyday practices at the local level. In this approach people will understand that bureaucracy, the government officials are not the only faces of the Government, but they themselves are most significant in this structure of Government.

Knitted into a weft of success and failures, the action research traces its journey highlighting ways of going through the policies, and building an easy-to-comprehend and easy-to-remember booklet so that the ‘non-literates’ in the village would critically understand the historical processes of policy-making and status of the current practices of these policies . It was a happy moment when the labor group meeting took place, and the over time involved much more villagers from Jamun dhana. It was happier moment for me, when the women who were the significant part of this journey requested for a handbook – which would comprise of all the relevant details of the things we have learned. They wanted the artifacts with them so that they can use those further as needed. I saw it as realization of their responsible, conscientious duties as ways to ensure (fundamental) rights for self as well as for others.

## 5.2: Main Insights from the 'Field'

These two and a half years of engagement in Kewlajhiri has been eventful for me, even as my passivity towards the political has changed. I have experienced how our everyday life is lived with blurred identities across the blurred boundaries of state-society and market where, we lose our voices to debate, question and negotiate the existing bureaucratic way of seeing human life. Chopra (2011) has argued how policy making is treated as a state effect, which in turn creates the "*state as an effect*" through policy-making practice (Chopra 2011, 90). She examined the contemporary formulation story of the NREGA through *parliamentary, executive, party politics and civil society processes* where she had emphasized and showed,

how the idea of a state is reproduced through the process of policy making. This leads the paper towards the conclusion that statecraft has a twin-sided nature: it comprises of the processes of governing that in turn create and reconstitute the idea of a state (Ibid.).

Taking her analysis further, I had few insights regarding how policies are increasingly becoming an inevitable front at which state-societies and markets are operating.

Policies formulating out of the framework of welfare state is not new in India. In this approach the state plays a key role in the protection and promotion of the economic and social well-being of its citizens. India, since her independence has also sought to accomplish welfare for the citizen through state-led capitalism which has been achieved through planning as one of the major determinant of the social policy. The MGNREGA was enacted under such welfare approach to secure poor people's livelihood (Chopra 2014, 85). However, my experiences from field showed me the transformation of the citizen in to the clients of the social policy measures often happens in this approach. They grow a sense of dependency on the government welfare actions (Campbell 2011, 3). Although MGNREGA is one of the most powerful initiatives ever undertaken for transformation of livelihoods in rural India, and recognizes employment as a legal right for the first time, but there are many ambiguities which can be seen in the grassroots. In this context, Roy said,

The programme planners of employment programmes — call it Sampoorna or Guarantee — measure their success only by the number of days of employment created. Their objective is to distribute wages for work, to avert famine: commendable, but limited. Each year, the same district spends on drought mitigation, building assets that are not maintained. (Roy 2014, 29)

Thus, stemming from the welfare approach and its noble intention, the enactment of employment-guarantee at a minimum wage is not going to be harvested fully, if the making of such policies are not citizen-friendly. To me, the welfare approach still propagates the idea that citizen themselves cannot think and act for themselves to co-create a life and space they value.

Also after the policies get implemented, over time the local-level administrative practices of the policies, by the state-representatives, render the citizen powerless to voice the struggles and sufferings they undergo while accessing these policies. Unpaid wages under MGNREGA is a classic example of people's powerlessness where they cannot even utter that they actually live in distress and misery due to the delay. Thus there is no feasible strategy by which state-representatives' and bureaucrats' attention can be turned towards the unuttered negotiation of the people.

During the action phase of the action research while we were discussing the provisions and understanding the procedural part of employment guarantee we came up with many issues in the provisions; and people themselves have termed those as unnecessary. For example, policy makers out of their concern for the lactating mothers and women with kids under 5 years of age have kept a provision of crèche where some old lady from the village may keep the children busy. Regarding this, our discussion went on as follows:

Maalti: *dekho, yaha hume humari payment nahi mil raha hai, aur ye log humare liye kitne saare niyam banaye hai. Aapko pata did, humare gaon ki koi bhi bai chhota chhota bachha leke rojgar guarantee me kaam nahi karne aaygi. Agar paise nahi bhi ho ghar me to aadmi bhag jatga kaam pe, par bachha leke koi nahi aayga.*

I asked, but why?

Meera: *yeh maanaa jata hai ki bachho ko bimari ho jayga, saayaa dekh lega to.*

Maalti: *dekho, abhi jaha par kaam khula hai wo gaon se dur hai, jungle me, aaspaas ghar nahi hai; bas pedh hi pedh. Aise jagaho pe hum apne chhote chhote bachho ko*

*lekar aayenge hi nahi. Bhoot-praet me hum yakeen rakhte hai, aur koi bhi maa aisa nahi chahega, aur kaam me aaygi hi nahi.*<sup>162</sup>

I am not going into whether this is a superstitious belief or not; and if so, whether such superstitions impact on people's livelihood through MGNREGA. The point I want to highlight is that such nuances of the cultural fabric of the people has never been taken into consideration while formulating a policy. Another example, was appointing some elderly person to fetch and supply drinking water at the work-site. I asked this thing to Mate that why such provisions never get executed. What Mate told me was quite breathtaking for me. He told, *dekho madam, pehle to aap iss kshetr me dhoondke bhi koi bujrug nahi paoge jo ghar me aise hi baitha ho, agar wo kisi bhi bimari se jyada bimar na raha to. Koi na koi kaamo me yeh log lage hi rehte hai din bhar. Gond log ek jagah par baithna nahi jante hai. Isiliye iss kaam me niyam honeki bawjud kisiko kaam me lagana bahut muskil hai.*<sup>163</sup> He took a pause and then said in a hushed tone, *aap nahi jaante, agar main pura paisa deke bhi kisi bujrug insaan ko iss kaam me lagau, tab bhi majdur uske haath se paani nahi piyenge. Ye sochte hai yaha ke log, ki jaroor usko kuch bimari hua hoga; nahi to apna kaam chhor key aha paani kyu de raha hai.* I was speechless; he continued on, *niyam bananewale ko yeh sab baate kaha pata hota hoga. Par iss gaon ki nivasi hone ke naate mujhe pata hai, parantu kabhi kisike saamne bola nahi jata hai.*<sup>164</sup>

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<sup>162</sup>Translating:

Maalti: *see, here we don't get our due payments and they have made such rules for us. You know didi, no women from our village will come to work under MGNREGA with small kids. Even if the family has no money the husband will go to migration and earn money, but no women will do so.*

I asked, but why?

Meera: *we believe that the kid will fall ill under the possessions of the spirits.*

Maalti: *see, where we are working now is isolated and there are no houses; only trees. So in such areas we will never carry our small babies along with us for work. We do believe in the spirits and ghosts and the mothers would never want to take such risks. Rather they will choose not to work.*

<sup>163</sup> Translating, *"see madam, first of all you will find no elderly people in this area sitting idle at home, unless they are ill or suffering from disease. They are constantly engaged in some works throughout the day. The Gond people don't know how to sit idle at a place. So for such work, ever after a rule, getting someone who will be eager to do such kind of work is very difficult".*

<sup>164</sup> Translating, *"you don't know, even if I pay some elderly person the full wage but the workers will not accept water form his/her hands as they will think that s/he must be having some illness, otherwise why the person is not doing his/her own works and supplying water here... whoever makes such rules are not aware of such realities. But being a resident of this village I know, but these things never get spoken publicly."*



Thinking and making provisions for the entire country must be a hard task, but sitting at a far-away place and not being in touch with such real-life issues will lead to formulation and replication unnecessary or erroneous provisions throughout the landscape. Also there are many evidences mentioned in Chapter 4 about how the people cannot demand for the work on paper as they lack bank accounts. This makes people solely dependent on the state representative who now acts a link between people's demand and Panchayat's supply. As demand cannot be generated in a written form then it is very obvious that there will be no further proof that people need work, and there will be no question of unemployment allowances, and thus the tasks of the local level state representatives becomes somewhat less. Such practices in the local level usually remain unnoticed from the state leaders sitting at the top-level. Migdal described,

Implementors are usually far from the sight of state leaders – often even from the sight of the top personnel in their agencies – and they pose little danger of creating power centers that could threaten the position of state leaders. Nonetheless, they are crucial in determining whose authority or rules – the state's or the strongmen's – will take hold in region after region (Migdal 2001, 84).

This is equally true for Kewlajhiri. Although I agree with Migdal at the point that implementers have significant authority to decide whose rules will take hold in the area, but at the same time would slightly differ from him. I see this as the extension of the exercise of trust as a social capital. As Mate, Rozgar sahayak and Sarpanch-Sachiv belong to the community they have an already existing social capital with them - the trusts of people as they see themselves in relation to the people. Also the fear of the bureaucrats within people's mind makes them move closer to those people who they know. So at the local level many small procedural negotiations already happens, like rotational employment of the families in MGNREGA works even after no written application of work; even after delay in wages there are no people who haven't received their full payment, and Mate takes pride on such things.

He is doing no wrong **when things are working on the basis of trust**. Being one of the villagers, he had hardly done something wrong with filling up muster-rolls which in turn has affected the payments. At the same time his fellow villagers have trust on him that he won't do anything wrong. Hence, under circumstances, local level

negotiations of the procedures are neither affecting the wage-seekers nor majorly injuring the structured administrative procedures. Now when I thought deeply regarding the entire scenario, I found a direct contradiction between the concepts of 'democracy' and 'administration' in current political context; it is just like Sir Humphrey's argument on having either a government or 'be open'. The lack of active conscientious citizenship makes 'administration' override the '(people-centric) democracy' where the bureaucrats are given authority to lead and make decisions in administering, say a project or scheme. Ariely highlighted this tension between this bureaucracy and democracy,

Bureaucracy being a hierarchical, centralized administrative organization wherein bureaucrats are given the authority to lead and make decisions in order to implement the policies enacted by political decision-makers, it serves as a government tool for the exercise of coercion – irrespective of the values of the policies adopted. In Max Weber's classic terms, bureaucracy can thus serve any master. In contrast, even a minimalist definition of democracy identifies it as a system in which the public wields some control over political decision-making via the electoral process. Democracy being non-hierarchical and non-centralized, an inherent friction exists between bureaucracy's tendency to concentrate power and the democratic drive towards the decentralization of power (Ariely 2013, 749).

However there is also a contradictory view to this approach and it says that bureaucracy must be in alignment with the democratic ideal. In other words, it is easier to strengthen an empowered and well-functioning public administration than weaken democracy [(Vigoda-Gadot, 2003); (Vigoda-Gadot et al., 2005)]. Goodsell (2004; 2006) argued that without such bureaucratic authority, the ability to guarantee democratic principles – such as protecting citizens from the powerful – is undermined. Some level of trust in public administration is necessary to guarantee the very existence of democracy. However, I depart from this argument because in the latter argument the concept of the democracy is taken as given, pursuing certain function and thus forecloses people's conscientious engagement for envisioning a life which they value. Thus, I would like to retain my argument that in order to revisit the concept of governance, and thus an enhanced state-society relationship, the current practice of administration imprinting authority over people is detrimental.

The work also did move beyond the conventional meaning of functional-literacy and deconstructs the meaning of literacy, where literacy practices transcends mere reading-

writing skills, and moves toward assimilating their life-experiences. It engages to think on designing the content of communication of engaging with 'non-literates' so that it could be comprehended by them. The way I was talking about is how the information regarding the existing policies and schemes, *intended* to benefit the people will reach to them in a proper manner. Through my work I have showed that people will only make an effective use of policies if all the provisions which are made for easing out people's struggle will reach them in an easily assimilable manner, so that they can retain the information within their mind and reflect on it. There are too many policies out there; and within home there are too many works, too many relationships to take care of and too many expectations from surrounding people. Amidst this overburdened everyday life, why would anyone take an additional burden of understanding the complicated versions of an Act, even written in Hindi. The people formulating such Acts and Provision may have a compulsion to stick to the protocol of legal writings, but at the same time it is also required to take care that what they are producing must not become the reason of an additional burden of comprehension for their 'beneficiaries'. Do we really need rich language to understand a fellow-traveler, or a friend or to understand life?



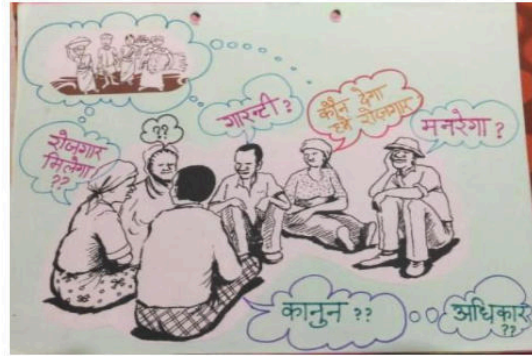


Figure 1: People sitting and wondering about MGNREGA after first encounter



Figure 2: Bird's eye view of the world with India in focus, and Maharashtra in the inset followed by MP in focus

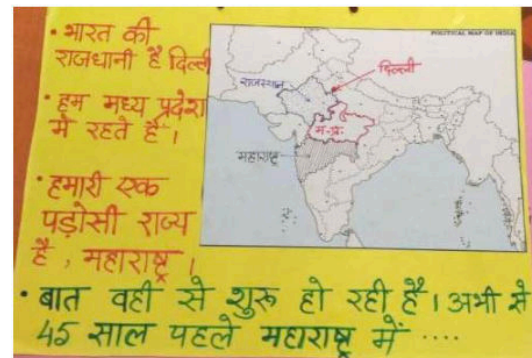


Figure 3: Highlights MP, Maharashtra, Rajasthan and Delhi; the story starts here

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*Kadwa*

Director,  
Internal Quality Assurance  
Cell (IQAC)  
Dr. B. R. Ambedkar University Delhi



**DR. B. R. Ambedkar University Delhi**

Extract of report on  
field immersion activity and action research on

**NEGOTIATING FOOD SECURITY:  
REDISCOVERING THE FOOD REGIME IN CHAKAI**

**Suarabh Chandra, Center for Development Practice**

(2016-17)

I began my action research in 2016, in the month of February. However, the arrival at the research question, on the idea of food security and the kind of agriculture I hoped the villagers would practice, began during my second immersion in the months of July and September of 2015, when I returned to the village a second time, during the agricultural season. This visit was very different than the previous one, because the villagers had much less time as they spent most of their day working in the rain in their fields, either tilling the land, preparing it for transplantation or transplanting seedlings from the nursery into the fields.

It was during this time that I also made my rounds. I failed at using the plough and maneuvering the bullocks over the land, and eventually Sylvestor asked me to just sit, even as Angelina and his children laughed as the bulls did not obey my command and I was too shy of hitting them with stick. Eventually, I just roamed around asking questions, and observing how agriculture happened that time around, as most of the villagers were busy. This was also the time when I realized that the villagers had to struggle with food. Even at Sylvestor's house, vegetables were not cooked and it was only when I would bring them from the local markets that Angelina would cook any. The daily food even had less oil or spices because money was sparse, even as I found out from other houses in the area. It was strange to notice that this was the time when the villagers were engaged with the strenuous activity of agriculture. Often many of the villagers would complain about catching fever, or falling ill, partially because of the heavy work they were doing. They were living with a slow starvation that put a toll on their health.

Amartya Sen (Sen, 1981) wrote about how starvation depends not merely on food supply but also on its distribution and then further goes on to ask the question

"what determines distribution of food between different sections of the community?"

This question was also lingering in my mind when I was working in Chakai, partially because I myself had experienced hunger of a different kind which I had not yet faced till now. This was not the hunger of the kind where I had no food to eat, and certainly not the kind where I lacked the capability or the resources required to get food to eat, but of a different kind, the kind generated from having a very small choice in the kind of food that one wanted to eat. In the village of Piprasol, where I was conducting my study, I found that most of the grain was grown on the fields owned by the villagers and hence, people in that area depended on agriculture for food .

That being said, it was not enough to functionally 'feed the family' or sustain the nutritional requirement of the whole family within itself. The tribal farmer had to look at other avenues of either income generation or resource building to fulfill those requirements. In that scenario, I realized that working with the community, I should look at the different possible aspects of income generation and other resources that help maintain the food supply within the community.

Agriculture in Piprasol was much simpler than the current agribusiness model that is prevalent in the more affluent agriculture based states in India, namely, Punjab, Gujarat, UP, and even parts of northern Bihar.(Shiva, 1991) Here, the land which sandy alluvial, is categorized into three kinds by the villagers. *Taan*, the upland or the land which at the top of the plateau region, usually with the least water retention and also the least suitable for rice cropping. This

kind of land is used to grow corn in current times. *Lohna*, the midland which is conducive for growing rice and other leguminous crops if the water is drained into the lowland, and *Jarhan*, the lowland that is the most suitable for rice growth since it remains flooded with water during the rainy seasons, and wet even during the fallow season. The tribal villagers who owned more *Jarhan* or lowland estate would generally have higher food production during the farming season and in general would be able to sustain their family better. This was the primary deduction that I made from the first study done in the area. Later, it came to my notice that even amongst these farmers, there were some who, despite having slightly lesser area under cultivation, could still have higher yields of production in case of rice due to various agricultural practices that they had adopted. One of these families was my host family, that of Sylvester and Angelina, who had a total of 14 people in their household, which varied depending on when some relatives were visiting or had migrated for work.

This prompted me to go back and look at the agricultural practices employed within the tribal community. This was primarily done through a survey conducted across multiple houses and some actual observations during the agricultural season. One of the first things that people mentioned when talking about their land was the measure of land. This measure was done in *Katha*, which I later found out represented 435 sqft of land, in the neighbouring town, especially the block town of Chakai. However, when I spoke to the man responsible for measuring the land in the village and helping each others with property issues, the *tehsildar*, I found that the measure of *katha* he had only came out to be mere 44 sqft of land. Thus, there was a vast difference in the knowledge of the *katha* in the village and the town, as I had explained in the previous chapter.

This was particularly problematic because everything that has to be used, from the amount of seeds to be sown, to the amount of fertilizer and pesticides, was dependant on the measure of land. However, this measure was different in the minds of the shopkeepers and sellers of the agricultural products and those of the local tribal farmers. In the absence of this technical knowledge so to speak, I found that those who used agro-ecological methods of making manure, by making a compost heap in a field and throwing cow dung in it every day, or even spreading dung on the fields instead of making manure out of it, would generally have greater produce than those who chose to use just fertilizers. The amount of fertilizers that was used by any of the farmers was either too high or too low to help in production, because of which, the first crop that I saw after my second visit in 2015, was very low, especially because the cattle caught a disease called *Khasra*, which causes inflammation of the lower legs, and many of the High yield varieties of seeds used with fertilizers grew too quickly for transplantation and did not survive the agricultural season because of late transplantation.

On further inquiry into the kinds of seeds, fertilizers, pesticides and agricultural practices which were used by the different villagers, I found that everyone had decided on different seeds and fertilizers according to their own capabilities and income. Those who had low income, and lived hand to mouth through labour work in the nearby towns, had used the *Boodha Dhaan* or the indigenous rice that had been traditionally grown in the area, although more and more villagers were now shifting to the hybrid rice that was sold in the nearby markets, but many of those experiments had failed, as some of the seedlings had matured too quickly for the land to be ploughed, and hence been transplanted late, others had not received enough nutrition and hence had failed to flower properly and produce enough rice. The rest of the crops, which included the

homestead grown corn, mustard, *kurthi*, *suthni* and other pulses would not be sufficient to provide nutrition for the year for the whole family.

I found that most of the villagers had one or two sons who migrated to other cities with the help of the local *thekedaar* or contractors as skilled labor who would be employed in various factories or *kaarkhanas*. Those who were not literate and hence could not be employed for skilled labor would often work as labor in the nearby towns in construction and brick kilns. However, it was rare to see any of the locals work as part of the state in government jobs nearby. Sylvester, my host, had a contract work with the local forestry office, where he would be paid for planting trees and protecting them by building fences alongside so that the plant could be saved from cattle. A few of the newer generation, however, had started to apply in the army as that would provide respectable work and income. With the influx of education and literacy in the community, the new generation was slowly moving away from the agricultural lifestyle and many would tell me that it was hardly a satisfactory choice, especially since it did not allow one to move away from their homesteads or even generate enough income to enjoy the luxuries of new clothes, mobile phones, motorcycles, television, downloads (internet) and other modern material pleasures. In fact, as I was repeatedly reminded by the villagers, There was no way of gaining profit from agriculture in the current system.

In lieu of the income to be generated from agriculture, the tribal relied on the forest to provide for sustenance and income. Mahua and Sakhua are two trees that grow in abundance in the forests around Piprasol, the timber from the Sakhua trees is sold as firewood by the women who carry the wood to the nearby market towns of Chakai and Batiya, where they are sold for anything between Rs 65 to Rs 100 a bundle, depending on the need for firewood by the locals. The leaves from the Sakhua tree would be collected, dried and then sewn into plates that would



be sold in bundles of 40 in the local market towns by the women. Other than this, the Mahua tree shed its flowers during the end of the winter and beginning of spring. At this time, the valleys around the village have a pronounced smell of Mahua.

These Mahua flowers are picked by the villagers every morning and then dried to be later used in the production of alcohol or to be caramelized into *gur*. The alcohol is then either used for domestic consumption or for sale amongst the locals. However, there are some households which sell alcohol for most of the year to manage their finances. It is a source of income that makes up for almost half of the total income of the year for some households. The fruit of the Mahua tree is used for extracting oil which is used for both medicinal, cosmetic and for cooking. Other than Mahua, the houses which have date palm trees around them are also utilized by the tribal. The juice from the palm trees is extracted every morning which is called *tadi*, a local beer that is then served from morning till noon, as it brews and gets more intoxicating over time. The fresher the juice, the less alcoholic it is.

The alcohol is something which I came to identify with the tribal culture in itself. As it was part of every tribal occasion. As opposed to generalized rituals of Hindu or Muslim community which I had been exposed to, alcohol was part of both the daily and the religious lifestyle of the Santhal community. At first, it was strange to find such acceptance for alcohol in the village, but I slowly came to accept that as part of the tribal community. I remember having a conversation with Angelina, my hostess's father, who would be talk about Mahua in detail with me, and he would mention how it was really a god for them, including the forest. It was the primary source of income for villagers who were too old or not strong enough to work outside. Whether it was through collecting Sakhua leaves or Mahua flowers or even the fruit of Mahua.

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Director,  
Internal Quality Assurance  
Cell (IQAC)  
Dr. B. R. Ambedkar University Delhi





SCHOOL OF HUMAN STUDIES



School of Human Studies welcomes  
**Mr. Satish Kapoor,**  
United Nations Volunteer  
Recipient of Acharya Vinobha Bhave National Volunteer Award  
Founder and Director, Brotherhood NGO

## ◆ FILM FEST ◆

Wednesday, 9<sup>th</sup> September, 2016, 1.30 to 5.30 p.m.  
Venue: NL2, AUD.

**Screening schedule:**

02.00 to 02.10 – Introduction

02.10 to 03.00 – 18 Short films and documentaries 1-5 min. (India and Iran)

03.00 to 04.00 – 03 films approx. 30 min. (UK, India and Spain)

04.00 to 05.00 – 01 film 60 min. (Iran)

# Subject: Film Screening and Q&A by the AUD Queer Collective

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**Shivaji K Panikkar** <shivaji@aud.ac.in>  
to faculty, facstaff@aud.ac.in

Mon, Aug 29,

**You are viewing an attached message.** Ambedkar University Delhi Mail can't verify the authenticity of attached messages.

Dear all,

As the first event of this semester, the AUD Queer Collective (AUDQC) feels delighted to invite you all to a screening of the much acclaimed movie "My Brother Nikhil". Kindly find below the details of the screening (PFA the event poster).

Date: Wednesday, August 31, 2016

Time: 3:00pm

Venue: CR 10

We wish to keep an interactive Q&A session/open discussion following the movie where we could talk about 'queer' issues and concerns that you may feel are of importance to you and how we can together address them.

Hope to see many of you there :) !

--

Prof. Shivaji K Panikkar (Co-Convener, AUD Queer Collective)

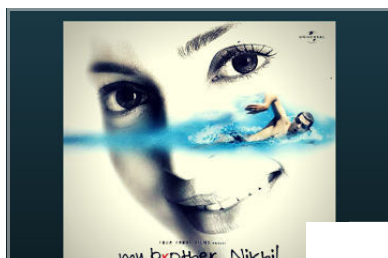
School of Culture & Creative Expressions

Ambedkar University, Delhi

Media Block, Kashmere Gate, Lothian Road, Delhi - 110 006.

Mobile:09650939045

Website: [www.aud.ac.in](http://www.aud.ac.in)



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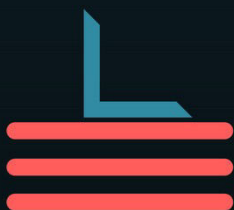
# AUD QUEER COLLECTIVE

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Invites you all to a screening of

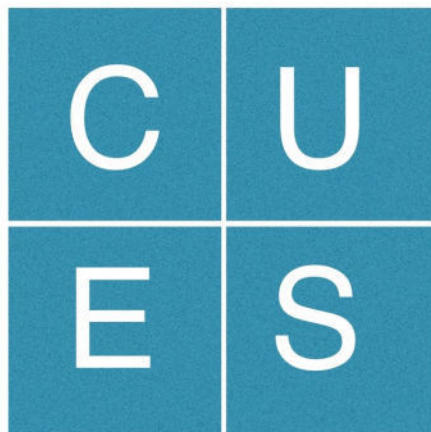


**Come watch the film and  
talk 'queer' with us**



**Wednesday  
August 31, 2016  
3:00pm  
Venue: CR 10**





Centre for Urban Ecology  
& Sustainability

Annual Report, 2017-18



## General Background

The Centre for Urban Ecology and Sustainability (CUES) has been in existence since its establishment on 8 October 2015, and has been actively engaged in working towards (1) addressing urban ecological issues with a view to offer solutions, and (2) developing a skilled cohort of professionals who actively engage in, and find solutions for urban ecological challenges. In the past two years or so, the Centre has gradually grown in its research capacity and is currently anchoring several projects under its three premier programmes - Parks and Forests Programme, Wetlands Programme, and Urban Sustainability Programme. The present report highlights the activities of the Centre for the year 2017-18.

## Programmatic Activities of CUES, 2017-18

### Parks and Forest Programme

- Development of a Proposal for Restoration of Central Ridge
- Faunal Surveys in Sanjay Van
- Workshops
- Panel Discussions

### Wetlands Programme

- Dheerpur Wetland Restoration Project
- Deepor Beel Preliminary Survey
- Campus Bird Count 2018

### Urban Sustainability Programme

- Linkages with Academic Programmes
- Collaborations
- Workshops and Seminars
- Research Publications
- Outreach Programmes

### **Parks and Forests Programme**

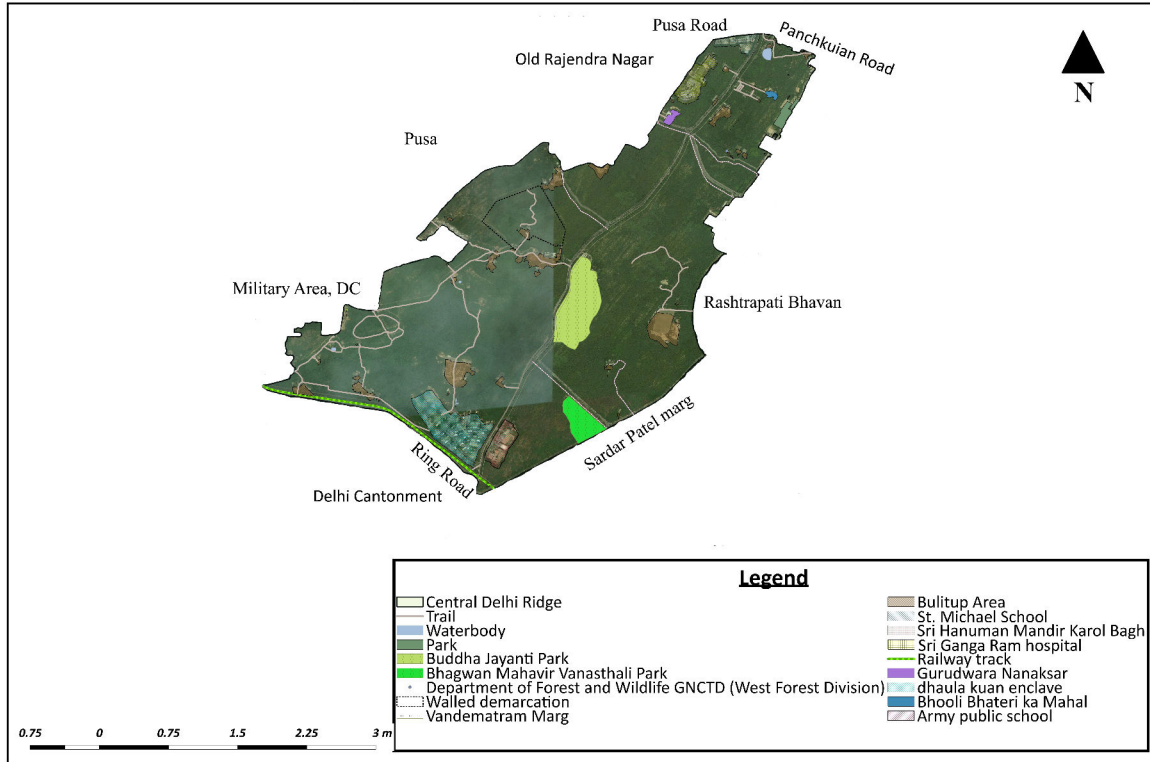
The Parks and Forests Programme of the Centre aims at undertaking research of urban parks/ forests in an effort to understand concerns over their future. Under this programme, there have been emphasis on employing ecologically sound interventions that benefit both, the human and non-human components of urban landscapes. The Centre for Urban Ecology and Sustainability has been actively engaged in the collection of baseline data on flora and fauna of the Delhi Ridge. In particular, there is ongoing research on the distribution and status of fauna, and vegetation composition and relationships of native and invasive species in the urban forest fragments of Delhi.

### **Development of a Proposal for Restoration of Central Ridge**

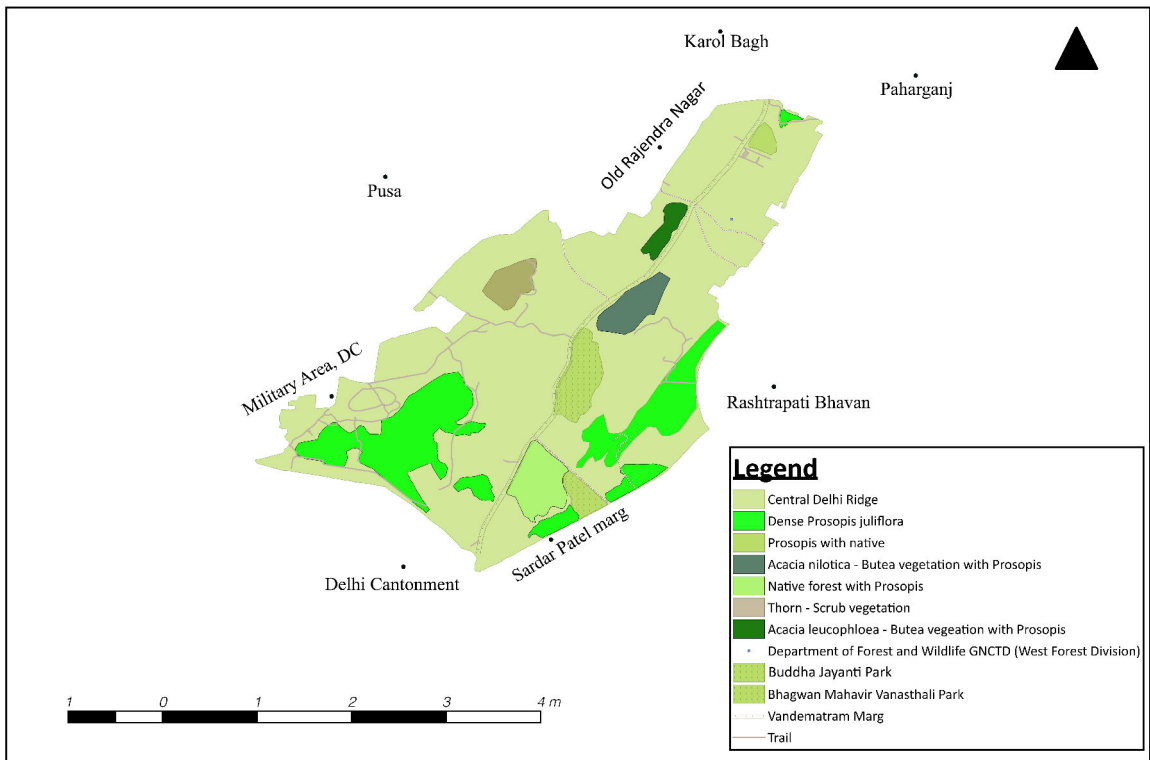
The Centre for Urban Ecology and Sustainability is involved in a project of the GNCTD which aims to restore the Central zone of the Delhi Ridge. The Central Ridge is a complicated landscape with several departments of the government claiming ownership over different parts of the patch (Figure 1A). While there is an on-going tussle between these various government departments, the pervasiveness of invasive species such as *Prosopis juliflora* continues to pose a major threat to the overall ecosystem health of the Central Ridge (Figure 1B).

With the help of in-house expertise at CUES, the Centre is in the process of submitting a detailed project proposal to the GNCTD for the restoration of the Central Ridge in a phased manner. The basic protocol of this restoration project would involve the systematic thinning of invasive vegetation and replacing them with native species. Based on the results of this pilot project, the project may be extended to other parts of the Delhi Ridge.

### Central Delhi Ridge Reserve Forest



### Central Delhi Ridge Reserve Forest Vegetation Composition



**Fig.1A** Natural and Human-made features of the Central Ridge; **Fig.1B** Vegetation Composition of the Central Ridge

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### Faunal Surveys in Sanjay Van

The Centre for Urban Ecology and Sustainability has been involved in a long term study of the faunal elements of the Sanjay Van woodland of the South-central ridge. While there are on-going studies on the Golden Jackal (*Canis aureus*) and the Nilgai (*Boselaphus tragocamelus*), there is a proposal to intensify research in the near future on the wildlife that is found in this woodland. Masters students of the School of Human Ecology (SHE), Ambedkar University Delhi were provided internship opportunities in the Centres faunal assessment project in Sanjay Van (Table 1).

**Table 1** SHE Student Internships in CUES Projects

Student Name	Title of Internship	Year
Akaash	Estimating Population of Nilgai ( <i>Boselaphus tragocamelus</i> ) Using Line Transect Method in Sanjay Van	2017
Rohit	Distribution and Habitat Use of the Nilgai in Sanjay Van, Delhi	2017

### Workshop titled 'Urban Animals', IIC, New Delhi

Director of CUES and Associate Professor at the School of Human Ecology (SHE), Ambedkar University Delhi, Dr Suresh Babu presented a talk in a one-day workshop titled, 'Urban Animals'. Led by Dr Maan Barua, the workshop was organised at the India International Centre (IIC), New Delhi on 29 November 2017. Well known scholars from various Indian and International Universities presented short talks, and engaged in discussions on the social, political and ecological aspects of animals in the city.

### Panel Discussion at Ambedkar University Delhi

Ajay Immanuel Gonji, Junior Research Assistant at CUES represented the Centre in 'Urban Tiffin' - an event hosted by the AUD Urban Collective. He was part of a panel discussion along with Awadhendra Sharan of the Centre for the Study of Developing Societies (CSDS). His talk provided a brief overview of ecology in the city, looking particularly at the ecology of Delhi.

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## Wetlands Programme

### Dheerpur Wetland Restoration Project

The Dheerpur Wetland Restoration Project is one the major projects of the Centre, and has been in operation since the inauguration of the Dheerpur Wetland Park on 19 June 2015. Immediately after the wetland was inaugurated, the Centre prepared and submitted to the Vice-Chairman, Delhi Development Authority (DDA) a detailed project proposal for the restoration of Dheerpur Wetlands. The project proposal contained details of civil and earthwork needed to be carried out by the DDA, and a work schedule for the first five years of the project. As per the schedule of work proposed in the project proposal submitted to DDA, the tasks for the Third year (2017-18) of the Dheerpur Wetland Park restoration project were as under.

S. No.	Tasks
1	Creation and Maintenance of Field Nursery
2	Introduction of Aquatic Flora and Fauna
3	Creation of Marshes, Short and Tall Grasslands, and Woodlands
4	Creation of Greenways and Avenues, Green Belt and Barrier along the Perimeter
5	Creation of Horizontal Flow Treatment Wetlands
6	Monitoring of Water Quality
7	Monitoring of Biodiversity and Ecosystem Redevelopment
8	Adaptive Management and Consultative Meetings
9	Student Volunteerships and Internships

#### 1. Creation and Maintenance of Field Nursery

Over the past two years or so, the Centre has gradually expanded the Dheerpur Wetland Park field nursery, and has diversified the species that are maintained at the nursery. The stock of saplings at the nursery is constantly replenished by procurement of saplings from nurseries within and outside Delhi, besides using in-house methods such as vegetative propagation. In the year 2017-18, about 45 species of tree saplings were procured from Government nurseries in Uttarakhand. Through vegetative propagation, species such as *Populus* and *Salix* were developed at the DWP nursery. Saplings that are maintained at the



nursery are used to develop greenways and avenues, green belts and barrier along the perimeter.

## 2. Introduction of Aquatic Flora and Fauna

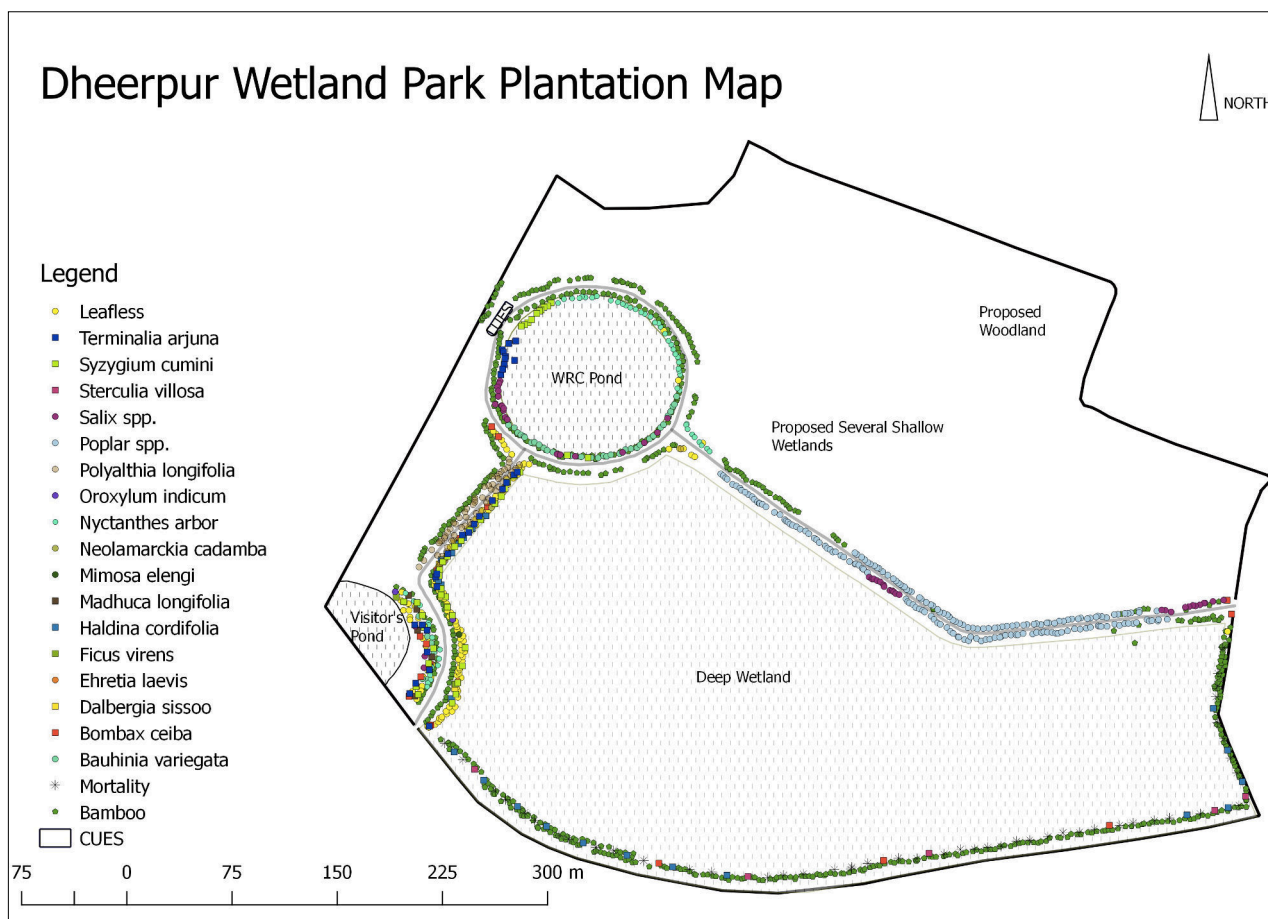
Since construction of waterbodies at the DWP has not yet been undertaken by DDA, there has not been any active introduction or maintenance of aquatic flora and fauna by the Centre. However, in an effort to control mosquito breeding in the monsoon generated stormwater that accumulates in the DWP area, *Gambusia affinis*, a fish that feeds on mosquito larva, is bred at the DWP site for release during the monsoon season.

## 3. Creation of Marshes, Short and Tall Grasslands, and Woodlands

Although marshes, grasslands and woodlands have not yet been developed because of incompleteness of earthwork by DDA, the Centre has been actively involved in creating seed banks and plots for the generation of grasses. At present there are 17 species of grasses that are being maintained in the DWP. As far as the woodlands are concerned, it is expected that the saplings developed at the nursery will augment the creation of the woodlands at a later stage in the project.

## 4. Creation of Greenways and Avenues, Green Belt and Barrier along the Perimeter

Several saplings of various species have been planted along trails within the DWP (Figure). Species form the green belt along the perimeter.



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**Fig. 2** Map showing Greenways and Avenues, Green Belt and Barrier plantation in the Dheerpur Wetland Park

### **5. Creation of Horizontal Flow Treatment Wetlands**

Details of earthwork such as volume of earth to be excavated and slope angles of waterbodies and island have been calculated and submitted to engineers in DDA along with CAD generated Architectural drawings. It is expected that the creation of the Horizontal Flow Treatment Wetlands will get underway before the monsoons of 2018.

### **6. Monitoring of Water Quality**

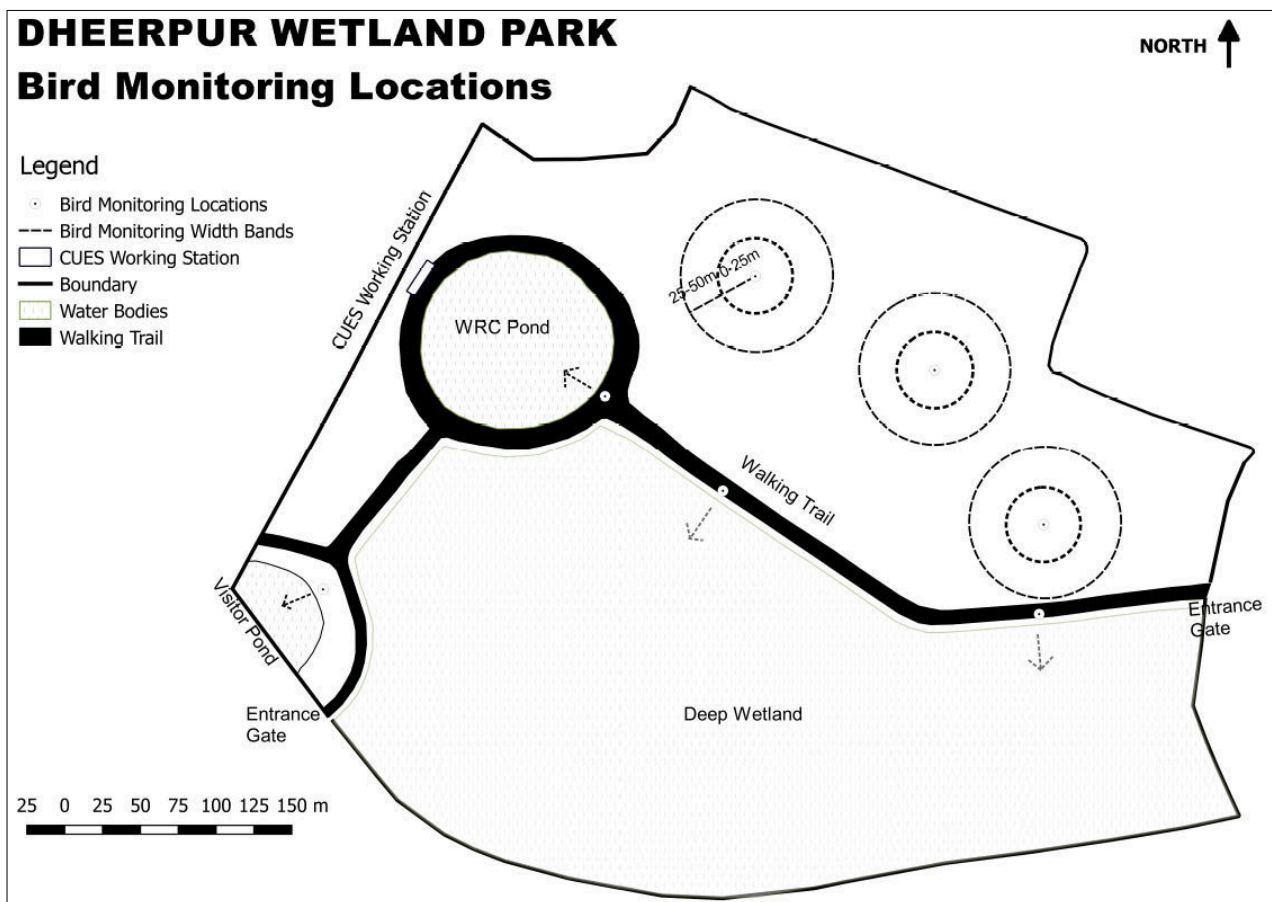
The Centre has been monitoring the physico-chemical properties of both surface and groundwater in the DWP area. To understand the groundwater quality, water samples were **Fig. 2** Map showing the sampling strategy for monitoring of avifauna in the Dheerpur Wetland Park

collected and analysed with the Orion 013010 conductivity cell thermo scientific instrument for salinity, pH, TDS conductivity and resistivity. Furthermore, groundwater and Gandhi Vihar drain water samples were also analysed for the presence of heavy metals (Mercury, Lead, Arsenic, Cadmium, Copper and Chromium) using Inductive Coupled Plasma Mass Spectrometry (ICP-MS) technique.

Tests conducted on groundwater revealed that the quality of water is poor, with the major cause for the deterioration of water quality being contamination from anthropogenic sources. People living in the periphery of the DWP are engaged in agriculture and livestock rearing. Effluents from surface flows of domestic waste water, commercial activities in the nearby Gandhi Vihar, as well as from agricultural runoff contaminate groundwater by seeping into the soil. Traces of Arsenic were found in samples of groundwater but not in samples of drain water indicating to the possibility that the origin of Arsenic is geogenic.

### **7. Monitoring of Biodiversity and Ecosystem Redevelopment**

In an effort to gain insights into species richness, abundance, habitat use and migration patterns of bird species in the DWP region, the Centre conducted regular bird counts through means of a standardised bird monitoring protocol (Figure).



**Fig. 3** Map showing the sampling strategy for monitoring of avifauna in the Dheerpur Wetland Park

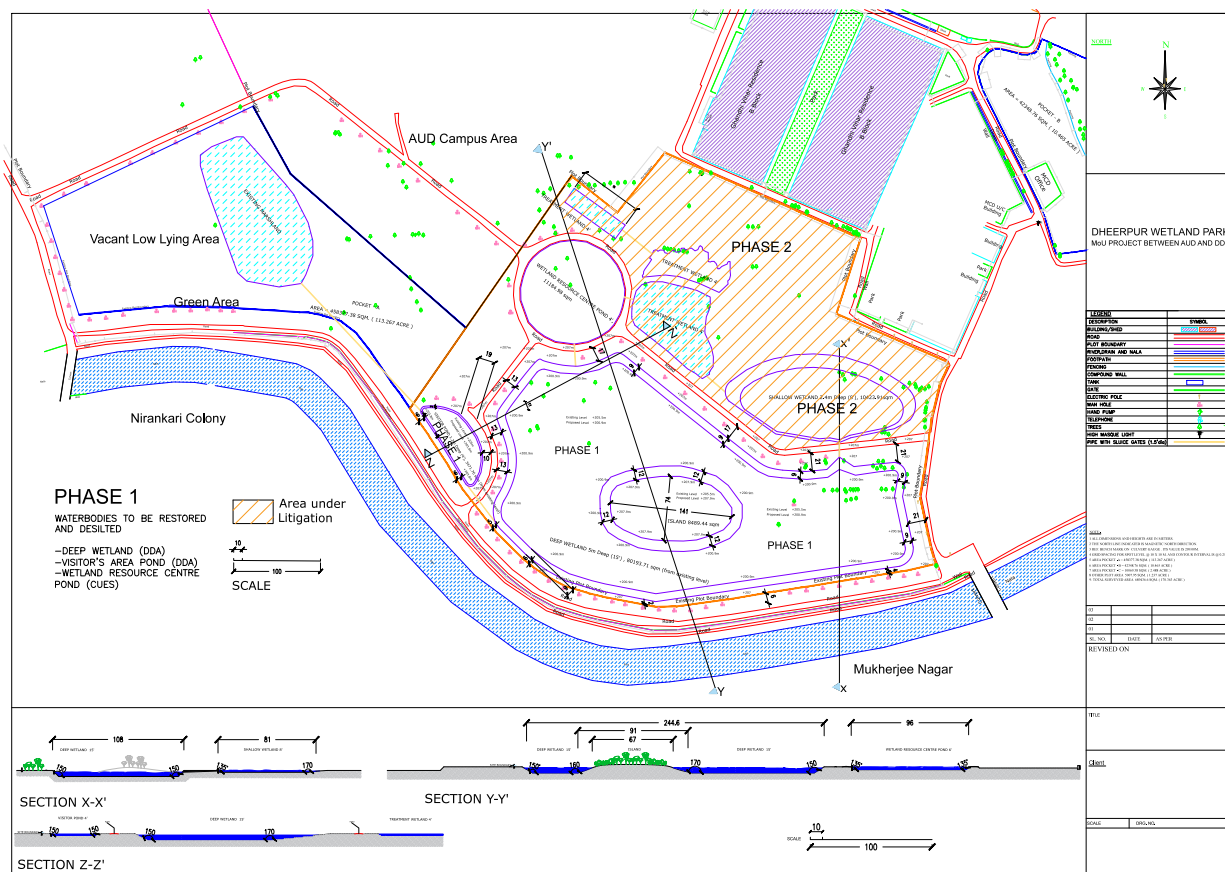
## 8. Adaptive Management and Consultative Meetings

### I. Development of Landscaping Plan

One of the requirements of the project, before implementation of earthwork, was to plan and design the detailed landscaping of the project site. This landscaping plan, along with appropriate layouts were to be provided to DDA for action. For this task, the Centre hired an architect with work experience in the field of Landscape Architecture. Over a period of two months, the following objectives were achieved:

- Basic analysis and planning for earthwork based on the Dheerpur wetland restoration plan provided by CUES.

- b. Fine scale mapping of waterbodies and other structures, including their location, dimensions, volumes, etc.
- c. Refining and completing a 3-D model of the Dheerpur Wetland Park project.



**Fig. 4** AutoCAD generated model showing details of the Dheerpur Wetland Project site

## II. Follow-up Meeting with DDA

On 23 March 2017, a meeting was held with Shri Nahar Singh, Superintending Engineer (SE), Delhi Development Authority (DDA) in Vikas Minar. This was a follow-up meeting with the DDA to take stalk of the progress of the AUD-DDA collaborative restoration project at Dheerpur. Dr. Suresh Babu provided officials of the DDA a brief background of the restoration project, and also reminded the DDA of its commitments to the project. Based on this meeting, the Centre prepared a dossier containing details of the Dheerpur Wetland Restoration Project and

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submitted it to the SE, DDA on 13 April 2017 for further action. The dossier included the following:

- a. Details of earthwork and civil infrastructure to be created by DDA
- b. Financial commitments of AUD towards the Dheerpur Wetland Park project
- c. Summary note on the history of the Dheerpur Wetland Park project

## 9. Student Volunteerships and Internships

- The Centre for Urban Ecology and Sustainability (CUES) organised a plantation drive at the DWP on 19 August 2017. Students from various graduate and undergraduate programmes of AUD Kashmere Gate campus, as well as faculty from the School of Human Ecology (SHE), participated in the event.
- On 8 Jan 2018, the Centre for Urban Ecology and Sustainability (CUES) received a group of students from Loras College, Dubuque who visited India as part of a 'study abroad' course titled "Sustainable India: The interface of nature, economy and society". The students had an opportunity to visit the DWP and have a hands-on experience of a wetland restoration project in the city. Besides engaging with the history of the Yamuna Floodplains and the restoration project of the Dheerpur Wetlands, a bird watching session and a plantation drive was organised for the students.

### Deepor Beel Preliminary Survey

Wetlands are one of the most productive of ecosystems that provide a bounty of ecosystem services. Often, they are hotspots for biodiversity conservation and also provide aesthetic, spiritual and cultural values to local communities. In urban areas, wetlands become detoxification sites of pollutants and form virtual kidneys of cities that abate pollution. However, the confounding reality is that we are losing wetlands at a substantial rate due to anthropological activities. The case of Deepor Beel wetland is one such. The international convention of conservation of wetland- Ramsar Convention highlights the values of



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functions of ecosystem and provide guidelines for their conservation and sustainable utilisation. Crucial as it is to address the issue, the Centre proposes to restore a part of the beel on pilot basis with the vision of re-establishing composite values of wetlands ecosystems that are critical for sustainability, conservation and local livelihood, apart from recreational and nature education values. With restoration and conservation intention in mind, pilot survey of literature review about Deepor Beel has been carried out. Preliminary site visit were conducted with a view to submit a proposal to the Guwahati Municipal Development Authority (GMDA).



**Fig. 5** A view of the Deepor Beel near National Highway 31

### Campus Bird Count 2018

Partaking in the annual Campus Bird Count 2018 (sub-event of Great Backyard Bird count) event as fellow birders, the Centre for Urban Ecology and Sustainability organized

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successful bird counts in Ambedkar University Delhi in all of its five campuses across the city and the Dheerpur Wetland Park from 16-19 February 2018. The Centre received strong participation responses from students, researchers and faculty alike to join the birding activity. The count of birds from the various campus sites of AUD – Kashmere Gate campus, Karampura campus, Lodhi Road campus, Rohini campus, Dheerpur campus, and the Dheerpur Wetland Park were listed by avid birders. The prepared species list was uploaded on [www.ebird.org/india](http://www.ebird.org/india).

Before the actual event, CUES organised an orientation session by Prof Geetha Venkataraman, senior faculty at AUD and expert birder, in the Kashmere Gate Campus of AUD on 13 February 2018. The orientation was attended by staff and students of AUD and provided a useful introduction to the birds of India, intricacies of details in identification during birding, and popular birding sites in Delhi. Besides, Prof Geetha deliberated on the CBC protocol and initiative, and also enthralled the audience by sharing experiences of her numerous birding expeditions.

Some of the birds that we saw at Ambedkar University Delhi Campus Bird Count 2018 besides common species like house crow and rock pigeon were Oriental Magpie-Robin (*Copsychus saularis*), Bluethroat (*Luscinia svecica*), Siberian Stonechat (*Saxicola maurus*), Cattle Egret (*Bubulcus ibis*), Indian Pond-Heron (*Ardeola grayii*), Green Bee-eater (*Merops orientalis*), Western Yellow Wagtail (*Motacilla flava*), Red-Wattled Lapwing (*Vanellus indicus*), Purple Sunbird (*Cinnyris asiaticus*), Indian Silverbill (*Euodice malabarica*), Common Sandpiper (*Actitis hypoleucos*), Common Redshank (*Tringa totanus*), Rufous Treepie (*Dendrocitta vagabunda*), Black Drongo (*Dicrurus macrocercus*), Red-whiskered Bulbul (*Pycnonotus jocosus*), Ashy Prinia (*Prinia socialis*), European Starling (*Sturnus vulgaris*), White Wagtail (*Motacilla alba*), Citrine Wagtail (*Motacilla citreola*), Gray-headed Swampphen (*Porphyrio poliocephalus*), Eurasian Moorhen (*Gallinula chloropus*), Eurasian Hoopoe (*Upupa*) and Oriental Skylark (*Alauda gulgula*).

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## Urban Sustainability Programme

### Linkages with Academic Programmes

#### ● Birding with the Students of the School of Human Ecology (SHE)

A group of the first year students from School of Human Ecology visited Dheerpur for birding on 15 December 2017. The students were led by team members of CUES. They recorded winter migratory birds such as Magpie Robin (*Copsychus saularis*), common chiffchaff (*Phylloscopus collybita*), white-wagtails (*Motacilla alba*) and some wetland birds like Sandpiper, Plover, Black-winged Stilt (*Himantopus himantopus*) and other.

#### ● Orientation for the Students of the School of Design (SDes)

The Centre for Urban Ecology and Sustainability (CUES) conducted a one-day orientation for the II year students of the School of Design, Ambedkar University Delhi in Sanjay Van, a city forest close to JNU. This orientation was a part of their introductory course on Human Ecology. Apart from participation in a basic birding exercise and tree walk, students were given a brief introduction of Sanjay Van - its history, flora and fauna - as well as the challenges of managing urban green spaces in a city like Delhi.

### Workshops and Seminars

- Vijaylakshmi Suman, Junior Research Assistant at CUES attended a Ecological restoration workshop organised by NCF at Valparai between 1-5 May 2017.
- Fizala Tayebulla, Junior Research Assistant at CUES attended a 5-day GIAN course on 'Geographies of Waste: Surplus Value, Surplus Matter, Surplus Humanity' conducted by Professor Vinay Gidwani held at Ambedkar University Delhi, Kashmere Gate between 19-23 Dec 2017
- Amit Kaushik, Junior Research Assistant at CUES attended the following events:
  1. Students Conference on Conservation Science 2017, Bangalore which facilitated the interaction with other researchers and scholars in the field of biodiversity conservation.

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2. International Biogeography Society Meet 2017, Bangalore where several talks and sessions on conservation biogeography, macroecology and paleoecology of the Indian plate were held.
  3. The 3-day Aravali Utsav where talks were held at the India Habitat Centre, New Delhi in November, 2017. The talks were centred on water security issues in the Aravallis, natural history of the region and ongoing restoration practices in the area.

### Research Publications on Peer Reviewed Journals and Academic Conferences

- Dr Suresh Babu, Director CUES, was selected for a paper presentation at the 7th World Conference on Ecological Restoration organised by the Society for Ecological Restoration (SER) 2017.
- Mr. Shashank Bhardwaj and Ms. Sonali Chauhan, Research Assistants at CUES, were selected for poster presentations at the 7th World Conference on Ecological Restoration organised by the Society for Ecological Restoration (SER) 2017.

### Outreach Programmes

- **Monsoon Plantation Drive**

On 19 August 2017, the Centre organized a Monsoon Plantation Drive at the Dheerpur Wetland Park (DWP), where participants were given an opportunity to adopt saplings of native plant species providing an opportunity to volunteers/participants to be part of DWP restoration effort.

- **CUES Webpage**

The official website of the Centre ([cuesataud.wordpress.com](http://cuesataud.wordpress.com)) is a platform to share research blogs, updates of events, projects and other engagements of the unit. The website also provides a space for like-minded people to link with the Centre's activity and vision. In the year 2017-18, the CUES webpage was revamped to accommodate more content and

make the webpage more visitor friendly. At the end of 2017-18, the CUES webpage received a little over 8,000 visitors.

### ● CUES Blog

The CUES webpage consists of a section that is dedicated for blogs which proffers researched write-ups on issues relating to urban environment and sustainability. It is a forum for researchers to discuss papers, exchange ideas and comments on published content, with a view to build a peer group interested in urban ecology and its sustainability. In the year 2017-18, a total of 23 blog posts were uploaded to the CUES webpage.

## Budget for CUES, 2017-18

**Table 2** Year 2 is indicative of the funds allotted to the Centre for the year 2017-18

Proposal for Core Grant to CUES (FYP)									
S. No.		Unit Cost	No. of Units	Year 1	Year 2	Year 3	Year 4	Year 5	Total (in ₹)
<b>A</b>	<b>Recurring</b>								
<b>1</b>	<b>Salaries</b>								
i.	Director	Faculty (Additional Charge)							
ii.	Senior Research Assistants	35,000	2	8,40,000	8,40,000	8,40,000	8,40,000	8,40,000	42,00,000
iii.	Junior Research Assistants	25,000	5	15,00,000	15,00,000	15,00,000	15,00,000	15,00,000	75,00,000
iv.	Junior Office Assistants	15,000	1	1,80,000	1,80,000	1,80,000	1,80,000	1,80,000	9,00,000
	<b>Total</b>			<b>25,20,000</b>	<b>25,20,000</b>	<b>25,20,000</b>	<b>25,20,000</b>	<b>25,20,000</b>	<b>1,26,00,000</b>
<b>2</b>	<b>Travel</b>			<b>1,00,000</b>	<b>1,00,000</b>	<b>1,00,000</b>	<b>1,00,000</b>	<b>1,00,000</b>	<b>5,00,000</b>
<b>3</b>	<b>Contingencies</b>			<b>1,50,000</b>	<b>1,50,000</b>	<b>1,50,000</b>	<b>1,50,000</b>	<b>1,50,000</b>	<b>7,50,000</b>
<b>4</b>	<b>Consumables</b>			<b>1,00,000</b>	<b>1,00,000</b>	<b>1,00,000</b>	<b>1,00,000</b>	<b>1,00,000</b>	<b>5,00,000</b>
	<b>Total Recurring (1+2+3+4+5)</b>			<b>28,70,000</b>	<b>28,70,000</b>	<b>28,70,000</b>	<b>28,70,000</b>	<b>28,70,000</b>	<b>1,43,50,000</b>
<b>B</b>	<b>Non-Recurring</b>								
<b>1</b>	<b>Research and Survey Equipment</b>								
i	Survey and Research Equipments and accessories			3,00,000	-	-	-	-	3,00,000
ii	Workstation, Computers, Software and Peripherals			3,50,000	-	-	-	-	3,50,000
	<b>Total Non-Recurring</b>			<b>6,50,000</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>6,50,000</b>
	<b>TOTAL (A+B) in ₹</b>			<b>35,20,000</b>	<b>28,70,000</b>	<b>28,70,000</b>	<b>28,70,000</b>	<b>28,70,000</b>	<b>1,50,00,000</b>

**Fig. 6** Budget, 2017-18 (refer to Year 2)



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**Dr B. R. Ambedkar University Delhi**

**Annual Report**

**2018–19**



**Ambedkar University Delhi**

## Community Mental Health

In the continued effort to engage with the psycho-social and emotional lives of certain marginalized communities, the Centre collaborated with various institutions within Delhi in 2018 – 2019. Trainees of the MPhil Psychoanalytic Psychotherapy program along with supervising faculty members have engaged with multiple communities over the last year in an attempt to create a platform where inner experiences and feelings can be accessed and voiced. Some of these institutions are Khushi Home for Girls, Kilkari Home for girls, Salaam Balak Trust- Home for Girls, Umeed Aman Ghar – Home for Boys, Don Bosco Foundation and Mind-Piper. The significant narratives are being documented and significant themes being explored for research purposes as well.

The Don Bosco Foundation at Bhogal, New Delhi is a site for the rehabilitation of immigrants. They have various programs for education, vocational training, and mental health. They also have a team of psychologists, caseworkers and a visiting psychiatrist. Our MPhil trainees have been assisting and supporting the psychosocial team in their efforts. They are working with populations such as Afghani and Burmese refugees of different age groups including children and adults.

Khushi Rainbow Home and Kilkari Rainbow Home, shelters for homeless girls aged from 5–18 years, were established in 2008. These homes provide shelter and reprieve to several girls that are rescued by child protection agencies, byways of being engaged in abusive domestic labour, lost or abandoned from their homes, abducted or sold for sex-work, and also children that have run away from threatening and abusive environments. In the last year, the work has essentially been about immersive engagement with the girls to get a sense of their lives and forming a therapeutic relationship in the attempted reintegration with the mainstream society. Additionally, the psychotherapy trainees make themselves available as tutors for girls and as helping hands for the staff in the editorial work for their annual publication—a magazine created by all members of the community.

**Refugee assistance programme with Bosco Foundation**

**Ms. Shefali Singh** <shefali@aud.ac.in>

Sun, May 6, 2018, 7:45 PM

to selinmathews

Dear Ma'am,

Greetings from Ambedkar University Delhi (AUD)! Im writing on behalf of AUD for a possible collaboration with Don Bosco Foundation for community internship for our M.phil students. Our MPhil Psychoanalytic Psychotherapy programme is committed to train socially sensitive psychotherapists in the Indian context. This is a three years long, rigorous program of training. As part of their overall training in becoming adept with emotional nuances of the human psyche, they are also encouraged to engage with the roots of social suffering, which in fact are at the heart of psychological crisis faced by innumerable persons in the world, and particularly in our country.

Hence, along with responding to the distress of persons in a one to one psychotherapeutic, clinical context, our students also participate in community based mental health work. In this 3 years program, they put one year for community based internship which starts for them in the month of July. For one month they will go for regular internships followed by once in a week visit to the community sites for the next 11 months in which we encourage them to work closely with the issues of the community and help them in ways they can. They will be under an allotted supervisor who will guide them in their clinical work.

In this regard, we look in your direction and hope that some of our trainees could find a place in the meaningful work that you are doing with Rohingya immigrants. We hope that a few of them can learn from, and also participate in creative and humane works at the various sites of Don Bosco Foundation.

Our MPhil trainees are senior students, just ready to step into the adult role and responsibility of becoming therapists and we are hopeful that their insightful and compassionate engagement may be of benefit to the lives which your teams so thoughtfully immerse themselves in.

Through this letter I seek your permission for a few of our trainees to be placed at your homes.

The community mental health faculty team this year is inclusive of Dr. Honey Oberoi Vahali, Dr Shifa Haq, Ms Deepti Sachdeva, Mr Rajinder Singh, Ms Nikita Jain and Ms Shefali Singh. All of us are faculty members of the School of Human Studies and Centre of Psychotherapy and Clinical Research, AUD.

I would be grateful if you could link us to the contact persons in your organisation so that the dialogue can be taken off.

With best wishes and warmest regards,

Shefali Singh

Psychotherapist/Assistant Professor

Ambedkar University Delhi

Contact: 9643162826



**Selin Susan Mathews** <selinmathews@gmail.com>

Mon, May 7, 2018, 8:53 AM  
to linto, me

Dear Ms. Shefali Singh,

Thank you for your mail and interest in collaboration with our Refugee Assistance Program. We would be happy to provide internship opportunities to your students.

I am copying Mr. Linto KB on this mail and you can contact him at 9899417585 to take this forward.

warm regards,  
Selin Mathews  
Project Manager  
BOSCO Refugee Assistance Program

# PANSHAM

AUDQC'S 5TH YEAR ANNIVERSARY-  
INAUGURAL EVENT

FEBRUARY 2, 3-5 PM

G11, AMBEDKAR UNIVERSITY, KARAMPURA CAMPUS

MUSICAL DUET BY KSHITIZA & RAJ/INAUGURATION.

Q.C. 5TH YEAR ANNIVERSARY OFFICIAL  
ANNOUNCEMENT.

A DANCE DUET PRESENTED BY HIJRA IDENTIFYING  
GROUP, ORGANISED BY MITR TRUST, DELHI.

BRIEF INTRO & DISCUSSION ON TG BILL 2016

ENDING PERFORMANCE- "A CHOREOGRAPHIC INQUIRY  
INTO/WITHIN THE QUEER BODY".

A COLLABORATIVE PROJECT BY SRABASTI GHOSH &  
NEEL.





**DR. B. R. Ambedkar University Delhi**

Extract of report on  
field immersion activity and action research on

Reconstructing a social:  
self, conversion and the obligation of reconciliation

[Cultivating ethics: From conversion to parivartan]

Sohail Gupta  
Center for Development Practice  
(2017-18)

The object of reconciliation seems to be difficult to realize in Ghota as it comes up against contending obligations, whose own objects, both abstract and concrete, never seem to settle for us to negotiate positions for reconciliation. Worse is that the object of reconciliation itself seems to elude us. Is the object forgiveness? Is it equality? Friendship? Dignity? Toleration? In the chapters that preceded I explored these objects and to an extent their possibilities towards making a social. After realizing that the anti-social spirit of caste hinder reconciliation as an exercise, I tried to challenge the object of reconciliation and direct it towards a reconstructive exercise. And with debates and discussions with the converts, elders, and Dhaniram in Ghota it was revealed that reconstruction requires us to move beyond commonly accepted secular ethics required for reconciliation, and explore and build new secular ethics. The assumption of an a-priori society needs to be abandoned, and needs to be replaced with a world of individuals cultivating in immanence the faculties for a social.

As the action research comes to a conclusion I try to articulate, reflect, and build on the methodology I employed as an action researcher. I mark a distinction here between the methodology of the action research as has been discussed in previous chapters, and the methodology of the action researcher as I reflect in this concluding chapter. The latter is what has perhaps operated underneath the action research (which includes the writing of it). The sections that follow reflect on the tools developed as an action researcher.

## **A play with representation**

On my part I intended to discontinue the conversation with Bindha because I was tired of what I perceived to be her cold attitude towards me. But more importantly I was irritated that while debating on religion and spirituality I could not preach a religious discourse to her, primarily because I had none. I had to draw my arguments from the lessons learnt from the experiences of my life, from Ambedkar and his reading of Buddha's life, from the years reading scholarship, reading fiction, from watching films, etc. And while she did have a religion to preach now, she yet chose to draw her arguments from a similar access to experiences not particularly of religion.

The success of the TRC, Shiv Vishwanathan argues, is not just because of its institutional setup or the play of indigenous meanings with Anglo-Saxon ones. The success of the TRC, and reconciliation with it, lies also with the play in representation of Desmond Tutu who becomes a "Dostovyskan idiot" as Vishwanathan frames it.<sup>215</sup> Tutu is an Anglican cleric, an archbishop who ceases to be only so when he has to take up the task of reconciliation. He is a preacher, but has to remind himself that his task is not to preach his religion but become a moral compass for the different groups involved – for those who are hurt as well as those who have hurt. Tutu is a comedian who empathizes so much with the subject at hand that he finds irony in it, and handles it with humour and drama. Neither does Tutu treat forgiveness as an epidemic like it was for Derrida, nor has he confined it to a private and psychoanalytic space. His many positions and the concepts he plays with allow him to create a "polysemy of meaning" translated into a language that grounds reconciliation in the particularities of the suffering rather than pre-given categories. With local cosmologies of meaning of forgiveness and reconciliation, and the public participation in shaping them, the TRC could adapt western laws and indigenize them. Perhaps that is what is required of us as action researchers – to ground ourselves in the particularity of suffering free of predicates and expectations of solutions. Reconciliation in Ghota was, like the TRC, a play with a tactical mix of concepts.

I tried to become and in some ways was, like Tutu, a moral compass for the converts – a role I tried to snatch from Bindha. Neither a preacher nor an action researcher, Tutu positioned himself as a conduit for action to take place rather than trying to become its determinant. By

becoming a moral compass I could position myself as a conduit, but it had repercussions. The converts at times thought I had come to convince them to leave Christianity, and the elders at times thought I had come to convert everyone to Christianity. Hence the seeming neutrality of my operation would sometimes portray me as a double agent. The only ones who perhaps understood my position and my plight were Bindha and Dhaniram – the former as an adversary and the latter as a friend. While Bindha respected Dhaniram for his intelligence and his way of being with people, she held his leaving of Christianity against him. Dhaniram was irritated of Bindha and criticized her for being “unreasonable”. Through me they fought, and I had to play both the adversary and the friend.

I was quite often unsure whether I filled a lack in Dhaniram and Fagni’s life or did I introduce something new? When Dhaniram first revealed his conversion he clearly articulated that he missed it, but could not go back. As the year progressed with us revisiting the converts Dhaniram’s mourning of the loss of being in the Christian fold turned into a cherishing of becoming without it, and the “could” turned into “would”. The motivation to convert for Dhaniram came from childlessness, and I wondered if he did not need Christianity anymore now that I am here? But as time progressed, whatever place I held or lack I fulfilled initially, I realized I had become more a friend to Dhaniram than anything else. With Bindha at times it seemed to me as if I was trying to “date” her, and it ended up not working out between us. I would try to impress her so that she may feel nice about me and we continue meeting. When she did not respond the *manner* in which I expected, I refrained from meeting her again. With her I was to build a relation without the usual masculine tendencies of manipulation, narcissism, etc.<sup>216</sup> I was to talk to her about matters personal to her and matters of ethical and political relevance. I could not ethically make the mistake of flirting with her and hence I was very conscious. Till the end my relationship with her remained largely formal with me being conscious about what I say or do, and about the fact that there is a

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<sup>216</sup> The tendency for at least a cis-hetero man on a date is to be extractive. If we are nice maybe it is because we want to sleep with her afterwards. And most, if not all the time, if we are not able to sleep with her after multiple dates, we either move on to someone else or we get pathologically obsessed with her. Erotic desires per se of course are not the domain of only cis-hetero males. A person would come on a date with another not always with the intention to sleep the same night, but retain the fantasy of an erotic encounter (not necessarily sexual) at a conscious or unconscious level. And if one is to follow Deleuze and Guattari – desire is produced everywhere – even in a conversation about religious conversion in an Adivasi village between an action researcher and a Christian convert.

woman in front of me who I do not have to impress because I want nothing particularly intimate or sexual from her.

The particularity of the situation demanded that I not take sides, that I not treat the plight of the converts equal to that of the Gond. It demanded that I become indifferent to Ghota – to Bindha, Dhaniram, the Gond, the converts – and exercise equality for the sake of it. That I failed to do so was not because Ghota did not trust me, but because I could not play with my representation well enough. I could not in one sense become a “Dostovyskan idiot”. From what I could understand, the play was not about embodying a character and their behaviour. To function as a conduit, I needed to dispose my faculties universally i.e. to exercise equality both as a friend and as an adversary. I had to let go of Bindha and more importantly to let go of my interpretation and representation of her. While the TRC refrained from hard prescriptions, I did not. Though the aim was to be constructive, I could not at the time figure out how to be. The better play was through Dhaniram, a man who had been in the fold and out. He could empathize with conversion to Christianity and reject tradition, but also reject conversion and follow his own path. He could confront the converts both as a “traitor” to the converts and as their neighbour. The converts on their part did not and do not intend to form a new caste, but they fight a history that moves them towards it. They argued theologically and personally why reconciliation is difficult for them, but that was also precisely the function of caste to hide itself behind theology. In the midst of this I tried to push for reconciliation between what I perceived were people, and groups, and castes, and religions, assuming reconciliation would take place across a horizontal plane, and ignored that at times I was dealing with planes organized multidimensionally.

### **The ethical problem of translation**

I have tried to expose the problem in the a-priori nature of categories. I have equated the a-priori character to a certain mode of abstraction and tried to reveal how the anti-social spirit of caste operates comfortably with it. I have tried to also explore how my own efforts towards action were hindered due to the obligations towards these very categories. Here I finally address the initial issue I cited with categories – that of their translation. What is religion in Ghota? What is conversion? How do the converts make sense of their conversion? How does the action researcher translate



*dharma parivartan* and *mann parivartan*? What do the categories of the Gond mean now for the converts?

It does not suffice to say that the culture of caste, or Gond, or Christianity, etc. in themselves present to us a finished mental construct of the individual or a society. The individual must care for the self to develop and incorporate the cultural meanings in their mind and practice.<sup>217</sup> Of course, it goes without saying that each individual hence differs from the other. But this inquiry has not been on the difference between individuals, it has been on the difference of the individual from the society. Reading Ambedkar's statement that the individual is not to a society what wheels are to a cart, one may infer that the categories with which a society operates does not automatically imply the operative categories of the individual. The problem of translation of categories is not merely an issue of translating a word foreign to a society – translating religion, conversion, *parivartan*, *dharma*, or *mann*, for example, to each-others languages and epistemes on the level of society. The epistemological (read ethical) problem of translation is translating the category of the society to the category of the individual, and vice versa. This task differs from that of enculturation of the individual by the society into the society. Conversion presents to us an opportunity (but not the only opportunity) to reveal the liminality of obligations and develop a methodology towards individual spiritual liberation. In this liminality the individual consciously takes up the task of 'care for the self' thus making efforts to not be encultured or absorbed into the categories of the society, but develop categories on the plane of the individual to play with the categories of the society.

That there is such a problem of translation is understood better by understanding the fragmentation in spirituality, not just between Christianity and the religiosity of the Gond, but also within Christianity itself on the plane of the difference of *masih parivar* from the world religion, and on the plane of encounter with *mann parivartan* on the plane of the individual. *Mann parivartan* does not automatically position Bindha in the realm of equality, she has to rather develop the ways in which she is going to care for her self towards a social through additional (or

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<sup>217</sup> Robert Hefner borrows Gananath Obeyesekere's argument in Obeyesekere's work on religious experience and argues that cultural meanings do not automatically indicate that the individual adheres to those very meanings. These meanings are rather symbols, images, signs, etc. that the individual needs to realize for herself through additional psychic work. Hefner, "World Building and Rationality of Conversion." This in turn would mean that the individual does not completely incorporate the meaning of cultural symbols, or rather there is no "complete" or "pure" meaning, only that which the individual constructs by assembling with other symbols in efforts to incorporate culture. For Obeyesekere's work on the same see Gananath Obeyesekere, *Medusa's Hair: An Essay on Personal Symbols and Religious Experience* (Chicago: University of Chicago Press, 1981).

perhaps multiplicative) psychic work. The immanent expression of her singleness – the *mann* for her transcendence – plays with the obligation to the *mann* of the universal God of the world religion, and the *mann* of the *dharma* which is not converted. The task of reconciliation hence is not just a task of reconciliation of two or more individuals or communities, but the reconciliation of the individual with the society; and to be vary that in that task both are reconstructed. The question of relevance to us here is not what these categories exactly mean for the individual or a society, but: a) how the categories are to be developed on the plane of the individual? and b) how are these categories going to play with the categories of the society?

An answer to both perhaps can be arrived at through experimenting with what has already been suggested in the dissertation – immanent universal principles and new social processes. This dissertation, and the methodologies for experimentation suggested in action research, has attempted to lay an emphasis for the action researcher to reconstruct her self. The action researcher is in the end the individual who requires to produce categories for care for the self. It is the action researcher who is required to translate her category to the universal. The action researcher knows from the onset that there is no other world out there, yet she hopes to transcend and discover it – the “Adivasi life-world”, the “village”, “the nation”, etc. She accepts that there is an ever-elusive order and the will to establish it has long passed. Her purpose becomes not to establish order but make sure that it works. But what we as action researchers have done in fact is enter the production process in the middle and assumed firstly, that this is where it begins and secondly, we have more dangerously equated beginning to essence. This, the middle, is what the process presents to us as the destination, the new world we hoped to find. Yet despite arriving at the destination the action researcher in her journey since Delhi is still anxious about the disparity in her time-table. The anxiety helps her realize that this is not the beginning. She rubs with other cogs in the machine producing a magnetic field into which she is attracted and from which she is repelled. Order itself is revealed in its re-ordering. And in the desire for order the action researcher can now neither subordinate the machine to her will, nor face subordination to the will of the machine. She must instead work the machine. She can choose to forego order, and in her capacity influence the re-ordering i.e. there is no order, only re-ordering. Or she can retain the desire for order, and investigate the methodology of establishing a new one through re-ordering i.e. re-ordering is the methodology to establish new order. Regardless, the order and its essence are not at the beginning, both have to be made. The action researcher as well as the persons she collaborates with or encounters are subject to either of

the two. All are immanent lives in different ways of reconciling with the transcendent; re-ordering the machine in different ways. The conflict is not between the immanent and the transcendent, but between multiple ways of abstracting a life in immanence; actualizing the transcendent, sensing it, and deploying it.

**This is a true copy of the extract.**

A handwritten signature in blue ink, appearing to read 'V. Adwani', is written on a small, light-colored rectangular piece of paper.

Director,  
Internal Quality Assurance  
Cell (IQAC)  
Dr. B. R. Ambedkar University Delhi



DR. B. R. Ambedkar University Delhi

Extract of report on  
field immersion activity and action research on

**Rural Electrification: Politics of  
Infrastructure in Khannat**

Himalaya Ahuja  
Center for Development Practice  
(2017-18)

## 5. 'Working with': Action for/with communication

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### Introduction

My arrival at the problem was closely tied to the action itself. As mentioned in chapter one I had narrowed down my research problem to the question of electrification by the end of first immersion (August, 2017), when I sensed the co-intensity from the residents of 'Pathor Tola' to work on their problem of electrification. The people decided to conduct regular meetings in form of '*Tola Sabha*' (Hamlet meeting) till the time they get their hamlet electrified. This was the beginning for my action research. Though the formation of Total Sabha was not the final action but it did serve as the foundation to subsequent events in the course of my work.

In this chapter, I discuss the process of collaborative action taken by the people of Khannat. One action cannot be studied as a standalone activity as it led to the emergence of the other. So there is a need to study them in form of series of events. While discussing these events I also discuss several tools of action used for this study.

I have divided this chapter into two sections. In the first section I discuss the build up to the action. Here I describe how people came together to work for a common goal. How the groups forged during my stay, offered the transformative space where people could engage, learn and create their own ethics of infrastructure to finally question the state for their unethical infrastructural interventions.

In the second section I discuss the process of action. Influenced by the work 'Rethinking Development Communication' by Chitranshi & Dhar (2018) my action is divided into two parts. In the first part 'communication for action', I discuss the importance of communication within the community to engender the action. In the second section 'action for communication', I discuss the importance of action to ensure communication both within the community and between the community and the other development actors. Lack of communication with the other development actors was one of the principal reasons why many infrastructures were unethically installed in the Khannat.



## **5.1 Coming together; Beginning of Action**

The residents of Pathor Tola first time came together on the night of 23<sup>rd</sup> February 2017, when they decided to organize a '*Tola Sabha*' (Hamlet meeting) to discuss the problem of Electrification. That night, everyone including the children were invited to give ideas for solving the problem of electrification. The group decided to submit a written application to the electricity department in Karanjia to get their household's electrified (Please see the appendix II for the application).

In the application people demanded the electricity connection for their hamlet and also shared their discomfort that despite complaining multiple times their problem has never been heard of. On 3<sup>rd</sup> March 2017, they submitted the application in the electricity department and copied the application to Janpad office, Karanjia as well. This was my first exposure to an action in the field initiated by the community members themselves.

On 5<sup>th</sup> March 2017, there was a *Mahila Adhiveshan* (Women Congregation) planned in the village. The *Mahilla Adhiveshan* was organized by the village's women organization and PRADAN. Many government officials were invited to attend the event. In the second Tola Sabha which was conducted on 28<sup>th</sup> February 2017, we decided to put up a play in the *Mahila Adhiveshan*. Women of Pathor Tola designed a play on everyday problems they face due to absence of electricity in their hamlet. They performed the play in front of the large audience to deliver the message that they are in a need for electricity. In the play they presented the needs of both men and women, young and old. At the end of the play they announced that they have initiated a collective struggle and would like to seek help from all the people attending the event by joining them in their struggle. This was my last day of first immersion. So we decided to wait for the authorities' response and look for other possibilities when I come back in July, 2017 for my second immersion. Even after four months, we did not get any response from the authorities. When I came back for my second immersion, people in Pathor Tola demanded to approach the district this time. We all met again in a Tola Sabha, and discussed around some possible actions

we could take. I shared two tools of action, RTI<sup>34</sup> and *Jan Sunwai* (Public hearing). The people decided to file a Jan Sunwai and file an RTI only if we don't receive any response to the Jan Sunwai.

We had introduction meeting to introduce the Jan Sunwai as a tool for action and explained the process. A couple of day's later people went to the collectorate to file a complaint under Jan Sunwai. It was also reported in a local newspaper (See appendix III). There was an immediate response to our complaint and a survey was conducted on 5<sup>th</sup> August 2017, in the hamlet to check who all do not have electricity. However there was no follow up after this survey. In fact the online system showed the status of the Jun Sunwai as pending (See appendix VI). I approached the Junior Engineer and asked him about the progress made after the survey and also requested him for the written document of the survey. He did not have the knowledge of the progress as according to him all the decisions were taken by the District office in Dindori. He also did not have any written form of the survey as he stated that the results of the survey, he conducted were shared orally with the District office.

During my third immersion, we decided to file an RTI, as we had got a very unsatisfactory response after Jan Sunwai. However, a day before the next Tola Sabha, in which we were supposed to discuss the RTI, the electricity department in Karanjia had conducted the hamlet wise mobile based survey. This survey was conducted under the SAUBHAGYA scheme. SAUBHAGYA scheme was launched by the Prime Minister of India. As explained in chapter three that each and every rural household was to be electrified before December 2010. The Jan Sunwai delivered its fruit now. Because of our last complaint, Pathor Tola was the first set of households in the entire block to be surveyed under the scheme. Within a month the electricity poles were also laid in Pathor Tola. The officials claimed that work shall get complete by April, 2018.

I introduced the scheme in a meeting in Pathor Tola. We also read a small manuscript about the scheme published by the electricity board. After reading the scheme we

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<sup>34</sup> RTI or Right to Information Act provides the citizen right to request information from a public authority who in return is required to reply within thirty days.

<sup>2</sup> Jan Sunvai or Public hearing is the medium through which the people can interact with the government officials directly and share their concerns. In the Dindori collectorate it is conducted every Tuesday.

decided to also inform the other hamlets in the village about the scheme. In the meeting we decided to inform all the households that are not electrified to get surveyed under the scheme. We had set an objective to make Khannat a hundred percent electrified village.

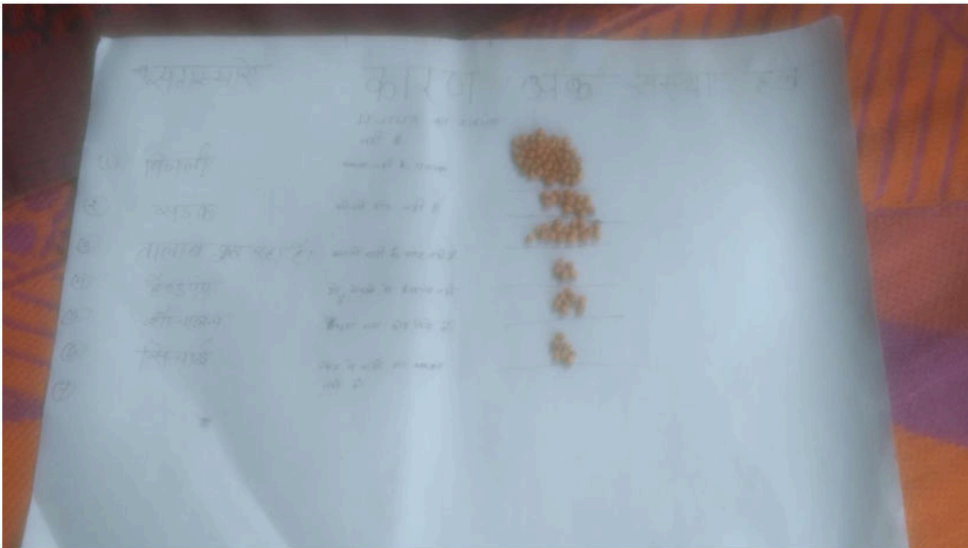
However, our task remained still incomplete until and unless we ensured a responsible and ethical delivery of electricity in Khannat. For this there was a need for the community to be actively involved in the process. We identified two ways in which this can be done. First, developing a space for communication between the concerned authorities and the locals. One of the major reason why there was inappropriate installation of infrastructure in past was a lack of communication between the authorities and the locals. During the interview<sup>35</sup> when people were asked why they did not approach the officials many reported hesitance as one major reason.

The second way was to identify the ways in which electricity has been installed irresponsibly in the village or to find the problems in the village apart from electrification. This took us to the problem of meters in the village.

## **2. First Tola Sabha meeting on 23 February 2017**



**1. Hundred seeds (PRA) exercise at Pathor Tola**



**This is a true copy of the extract.**

*Nadwani*

**Director,  
Internal Quality Assurance  
Cell (IQAC)  
Dr. B. R. Ambedkar University Delhi**



DR. B. R. Ambedkar University Delhi

Summary extract of report on  
field immersion activity and action research on

**(Re) Practising Citizenship: From being beneficiaries  
to becoming claim makers**

[Implementation of the promised governmental  
agendas of electricity, roads and water]

Pranamika Domiary  
Center for Development Practice  
(2018-19)



All the three immersions have equally portrayed a different picture, which gradually brought me close to how difficult it gets when it comes to moving the community towards making a claim. What began as a discussion around road and the difficulties one witnesses while accessing various resources, it also brought me close to understanding various dimensions. Imprints of inclusion and exclusion, patterns of delivery of public resources, who would usually be the ones making claim, who would have access to what and how small communities within the village might end up losing on a lot of opportunities.

During the first immersion, the visuals of the village portrayed quite an ideal picture. Issues not being addressed by government officials. Community members complaining. It was also a struggle in itself. Constantly the self and the other were managing to be in each other's presence. The village community trying to understand what were my motives of

living here. How I would disappear after two months and come back again. It was too much for them to take. And as for me, I was struggling to make sense of it all. Would I be able to move the community towards one agenda? What would it be? What about consensus? What about addressing the issues of everyone? And then I had to depart. The question of the road began from the first immersion itself. Meeting women SHGs and discussing their immediate issues opened a lot of prospects.

When I came back for second immersion, the question of road was so adamant that it felt like an issue alongside infrastructure. There were ruptures. Members of the community did come together, I conducted a PRA exercise with them, made the community move towards making their claim over the road. Everyone agreed to work upon one agenda. But the discussions around it died down immediately when we were supposed to move ahead with it.

During the time of third immersion, many new situations opened up. The 8 sanctioned roads which only few men (the panchayat officials, male ward members, few males within the village) had idea about. The panchayat denied to accept that they had any idea even though the Secretary of the panchayat had put his signatures in order to give it an administrative sanction. Even the community had no say in the beginning. These actions have at least been witnessed within Mohgoan. Communities have been passive recipients of schemes as the

people in power make use of it. There has been times when the community has resisted but it always requires continuous engagement with them. The fact that they wanted me to bring the road and other resources showed this picture. But as witnessed in terms of interacting with people from Neecha tola showed how agony and anger can be moved towards making and bringing changes. Interacting with the women of Neecha tola pictured how other hamlets within the village had access to many resources. There has been negligibility on their part as well. Few men within the village use the power which would end up benefitting them as well as few families surrounding them. People belonging from within and other villages also come to these few men for help. We cannot deny the fact that these few men did bring in resources helpful for the villagers. But once when certain powers are being used to benefit only themselves, the whole idea of making claims tends to lose its importance. While engaging with the women from the Neecha tola hamlet showed their frustration. Them complaining, the officials not paying a heed. It was as if they had actually given up. Nothing seemed to work in their favor. Their complaints fell on deaf ears. Working with these women, I have understood their frustration when basic facilities are not meant. Their frustration also showed how people in other hamlets were also seen as no help for them. People in power sometimes do tend to use them towards their own benefit. The accessing of public schemes witnesses a slow pattern. Those benefits came at a much slower pace. People were also heard saying most of the time *'Aana hain toh aa ji jayega'* (If it has to come it would come any way). Such attitude ends up creating difficulties because the community tends to lose its trust on the people who are elected through democratic process of elections. But it also becomes important for people to continuous engage and interact with the personals they cast their votes during elections. To discuss their issues and to make claims whenever it requires. The experience with the Neecha Tola women have shown me how continuous engagement and community participation together can make differences. These women actively interacting with each other had shown me how involving oneself with these communities can led to gradual transformations in order to make their struggles be addressed.

It is also important to note that the minority elites and the majority poor within the backward and the depressed communities also needs to be mentioned. The result of selection process which ended up favouring few without making proper efforts to include in the development process had given risen towards few elites within the disadvantaged communities led to reverse discrimination (reservation) who have been imbued with good education, health have not taken the responsibility of sharing their advantages with the ones who were not included in it. This has always lead to increasing in the material gaining of the one who were selected. Thus this strategy ended up not in non-inclusiveness of the poorer sections of the society being excluded from the mainstream minority which ended up sucking the few minority from the poor who gained through the process of development (Kattakayam 2011) It becomes important that the issues of diversity and representation in kept in mind within the deliberative process of including everyone in the process. It is important that a platform to include both the minority elites and the majority poor in this process which would be helpful in creating a much common space in order to help everyone in the decision making processes. The idea of deliberative democracy would be only successful when once the inclusive nature of including everyone in the development discourse is kept in mind. It becomes important that people keep in mind that development needs to be addressed as an important tool that needs to be accessed by everyone and not just provided which would only happen when the idea of deliberative democracy where each and every one truly takes part in economic and political actions. In order works we can say that it requires diversity and differences that would help in 'inclusive' democracy and not just not selecting a few from the communities. In case of the community members in the immersion site the idea of inclusive nature in active participation paved the way only through interaction and constant involvement with the community members which also gave in new retrospect of how different community members in other places also experiences the same nature of exclusion sometimes. To have development more as a right can play quite an interesting and instrumental role in fostering sustainability in ways which development can support towards the realization of human rights. Hence, it would be important to keep in mind the differences and diversity in order to promote inclusiveness.



Figure 2: The monthly Gram Sangathan meetings conducted in the field near the school



Figure 3: Women from Suraj Self Help Group gather for their weekly meeting





Figure 1: The women gather to take part in the rally. The rally was organised to educate people to understand the importance of civic action and community participation



Figure2: Women sit down to prepare for their performance in the rally

**This is a true copy of the extract.**

A handwritten signature in blue ink, which appears to be 'Radwan', is written on a white rectangular piece of paper.

**Director,  
Internal Quality Assurance  
Cell (IQAC)  
Dr. B. R. Ambedkar University Delhi**





**DR. B. R. Ambedkar University Delhi**

Summary extract of report on  
field immersion activity and action research on

Introspecting Nutrition And Health:  
Stepping Towards Seed Independency  
At Tola Ghutwae, Chakai, Jamui, South Bihar

Chichuan Naik  
Center for Development Practice  
(2018-19)

#### **4.1.1 Primary actioning in my Journey in the village**

According to Newton's third law of motion, every action has an equal and opposite reaction. They act upon the bodies in the opposite direction. This statement gave me the space to act in the communities. No matter if this statement holds true for sudden actions in case of an object but for human beings, one has to wait for the reaction/response of their actions as the result may not be delivered the same time. I was in the village on 15 Jan 2018. The first meal served to me on the first night itself, disturbed me as it was served on a broken plate. I didn't respond to it and ate as I would have. My thoughts were restricted to myself and I wondered if it could be my first action in the village since the host family had received me without asking any questions.

The next morning when Kalo chacha had fallen while he was going for toilet to the fields, and had dirtied himself and his clothes, no one was willing to go and pick him up. When I saw him, I asked a young boy of my age- whose name I didn't know- and both of us helped him to get up, get washed and change his clothes. I used to play with children as it was nostalgic for me and revived my childhood memories, but I reflected on it and found that the children: Madhu, Asha, Karu were suffering from pous on their hand and it used to itch. Through the help of my doctor friend Dr Manjit Pawar, I bought medicines, a Dettol bottle for them, washed them properly with soap, cleaned them with Dettol as well, and helped them to eat medicine.

When I went to share my experience on a weekend to PRADAN office, at Chakai, Bhau had asked me to be with the community during their happy and sad moments, so I went back to attend the Saraswati Festival. I was stood beside the road and watched them dance- adult men children of different age groups. Khubilal Dada had asked me

to not allow the children to go for idol immersion and return from the half route itself. After going the half distance, we returned back and dropped everyone to their home at their respective Tolas. I used to teach the host families' children and children from other Tolas as well. The number had increased to 53 children, although I never counted them until one child did. I had worked with Banti Chachi in cutting the date bushes for fencing her wadi/agriculture farmland and had also gone to cut the bamboo for fencing the agricultural field of my host family. I had gone with Khubilal chacha to the local bank for withdrawing money that he needed to construct his home and worked at their house as well during wall joint. I had gone to other villages for their respective work. I have never refused anyone for any help. Also, I have paid money if someone asked for it. Although I have never taken Tadi the date plant juice, I started doing so in my practice while I was in the village. I have always prepared tobacco for those whom I have spent time with. I used to take pan for the villagers and whoever I met first; I would serve it to them, and got a special pan for special people, like Suresh chacha, and Naresh Chacha and even to Jhunki Chachi. I had gone to Jhajha to bring medicine for Drupati Chachi when she was suffering from cough and cold. I love little kids, whenever I look at those kids I lifted them to my arm, and play with them. I would make funny gestures in front of them because of which they would laugh and through all these ways, I have engaged with the community in the village.

Weekly we were sharing our experiences at the Block office for "PRADAN" which was at Chakai. Bhau helped us in the strategy to engage with the communities, as we shared our experiences and he helped to build a concept around it. These are the small actions through which I engaged with the village community. Sachin sir and Bhau were there to build a concept upon discussions. When I came to the university, I presented it to my batchmates and professors, and they helped me to go through my engagement with the community. I was planning to work on the vulnerabilities, but the vulnerability of what?

I was in the village for the second immersion and I was slow because I knew the community and where to move fast and when to slow down. I had done my first immersion work in the second immersion within a week of staying with the community. I was engaged with preparation of the house, fencing the farmland,

picking up the paddy plant with didis; I had distributed my time to different families and had spent time with them in their household activities. I have already shared the most disturbing issues in chapter 2. As for their response, I had taken the BMI of 122 people from the village randomly and analyzed the data for BMI of children and women, but the children turned out to be more vulnerable in the village. I checked the ICDS data and got the shocking news that the village has been suffering from malnutrition and girl children were more vulnerable. I shared this with the community. I shared my health problems as well. I shared the dietary pattern that I had prepared during the first immersion with them.

In the month of August, the plant paddies were still in the nursery and the Bihar State had declared crop failure, declaring 32 districts including Jamui to have caught under its trap. At that time I was in search of my action research question. I returned back to Chakai and shared my work and disturbance and engagement with the communities, with Gautam Dada and Subhajit Bhau including Hoakip Bawse who eventually helped me to build the concept. When Dibendu and Parijaat had come they had also given a great contribution to my work. Their comments were fruitful to proceed with the work, and then I knew what I had and what I was doing and why.

I had presented my research proposal which moved towards health, nutrition, hunger, agriculture. My classmates and supervisors helped me to refine my work and clarify the theme. Before my action research presentation, I had gone to the village, and the village community had moved towards seed collection and seed bank. I have always tried to sync my work with their needs and wants. I often told the community, that their problems were my problems and my problem is theirs. If our problems are the same, what are really our problems?

Thereafter, I invited the local doctors, ward member, village old persons, men and women of the village and finalized the meeting where a huge debate and discussions on issues of the village came up. The problem of malnutrition, dietary practices of the communities, and the open space field everywhere were also deliberated upon. An old man had given a statement that they need to practice agriculture of their ancestors and

had also asked the villagers to go for a pilot practice, not forcing them to make it a ritual for all of their land<sup>103</sup>.

Before third immersion, I visited Vasudha Farm, where I met Dulal Deb Sir and came to know more about agricultural practices and also about agro-ecology, where he reminded me of my childhood observations from my village days. I asked many questions and clarifications of a few concepts. I knew seed collection and the practice to preserve it.<sup>104</sup> At the same time, I also visited the field of Eka Nari Sangathana [single women group], at Emaliguda and came to know about how they come together and how they have moved from singleness to agriculture.

These were some of the actions I had done inside and outside of the village. I never hurried my action work in the village. I completed my first immersion in the third immersion in the village, during the first week of my arrival at the immersion site. Then I had gone for second immersion in the village where I discussed my work and their problem and our collective effort in the village. Finally, for my third immersion, I came back to Chakai for sharing my experiences at PRADAN's Chakai office. Sometimes, I would call my supervisor, Santosh Sir, and Imran Sir as well to share the status of my work and get their comments and suggestions. Also Monala<sup>105</sup> Ma'am has helped me by her field visit, which has greatly contributed to my work. These little actions get reflected on my actions in the village, as a consequence of this, a list of 30 families were prepared who have wanted and brought a shift in their agriculture.

#### **4.1.2 Secondary actioning in the village**

Malnutrition has existed in the village. This journey has not just been mine, but of the village also. According to discussions with PRADAN NGO, the University and group meetings with the villagers and PRADAN, we had planned to eradicate the malnutrition from the village using the ideal and alternative approach of the village as the best solution. It has existed in the village for generations. Woman has the vector

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<sup>103</sup> Hari Yadav has given this statement in the finalized action research question with them in the 3<sup>rd</sup> September 2018.

<sup>104</sup> My journey one 3 Jan-5 Jan 2018, to Vasudha farm, Bissam Cuttack, Rayagada, Odisha,

<sup>105</sup> Dr Manola Gayatri, faculty of CDP, at AUD, Delhi



and the victim as well. We planned and brought transformation in agriculture to facilitate change in the food that is available for consumption plate. The agriculture practice had slowly disappeared due to the loss of seeds from the village. Also, they were not available readily in the market so that they could be brought to practice in agriculture. Therefore we had planned and collected seeds for this agriculture season.

I looked to sustain this agriculture practice. Therefore, I had conducted meetings with the villagers and have integrated Salbi dii, she would take care of my work with the villagers. The community has moved towards seed keeping since they had lost their old seeds and whatever they would practice, we did the same. I visited Padmashri Kamala Pujari's place to know about her seed bank, and MS Swaminathan Research Foundation, Vasudha farm as well, to get an idea about seed keeping and returned back to Tola Ghutwae and shared my knowledge and experience with them.

We conducted a meeting regarding actioning the research as we had decided on 2nd May 2019. We spent 1 hour 30 minutes and had discussed on actioning research work. I had repeated and explained my journey with them in the meeting. And they told to bring change in present agriculture practices in the village. Then we had done group activities from where they mentioned additional crops what they would practice with their w.r.t. their land holding status in the village. Finally prepared chart lists of 30 families who had shown their interest. It had prepared with them with Salbi Dii which had practiced in this agriculture session, which included finger millet, small millet, Kodo millet and maize, pigeon pea and Sutraya, with included tomato, green chilli and brinjal. The chart list has mentioned in follows:

**Table 8 Agriculture planning sheet prepared by village women in a group meeting**

Actioning plan, prepared by women, Tola Ghutwae, Chakai				
serial no.	name of the women	Crops	Pulses	vegetables
1	Jhunki Devi	finger millets-1 katha, maize-1katha, small millets-3 decimal	Sutraya-3 decimal, pigeon pea-2 kg	tomato, Brinjal, green chilli
2	Geeta Devi	finger millet-1katha	Sutraya-3 decimal	tomato, Brinjal, green chilli

Actioning plan, prepared by women, Tola Ghutwae, Chakai				
serial no.	name of the women	Crops	Pulses	vegetables
3	Malo Devi	finger millet-1katha	Sutraya-0.5 decimal	tomato, Brinjal, green chilli
4	Mala Devi	Kodo millet-2 katha, Finger millet-1 katha	sutraya-0.5 katha, pigeon pea-0.5katha	tomato, Brinjal, green chilli
5	Kheli Devi	finger millets-2 decimal, small millet-2 decimal	pigeon pea & Sutraya -1 Katha	tomato, Brinjal, green chilli
6	Shanti Devi	finger millet-1katha and Maize- 1Katha	pigeon pea & Sutraya -1 Katha	tomato, Brinjal, green chilli
7	Paata Devi	Maize-1 katha, finger millet2 katha	pigeon pea & Sutraya -1 Katha	tomato, Brinjal, green chilli
8	Chandrama Devi	Finger millet-1 katha, maize-3 katha	pigeon pea -2kg & Sutraya -1kg	tomato, Brinjal, green chilly
9	Rita Devi	finger millet- 1katha, maize-1katha	pigeon pea-2kg & Sutraya-1kg	tomato, Brinjal, green chilli
10	Baroni Devi	finger millet-1katha		tomato and Brinjal
11	Pawa Devi	finger millet-1katha and Maize- 1Katha	pigeon pea & Sutraya -1 Katha	tomato, Brinjal, green chilli
12	Mina Devi	finger millets-1katha	Sutraya-0.5 and pigeon pea-0.5 katha	tomato, Brinjal, green chilli
13	Pratima Devi	finger millet-1katha, maize-1katha	Sutraya-1kayha, pigeon pea-1katha	brinjal, tomato and green chilli
14	Parvati Devi(i)	finger millets-1 katha, maize-1katha, small millets-3 decimal	Sutraya-3 decimal, pigeon pea-2 kg	tomato, Brinjal, green chilli
15	Parvati Devi(ii)	finger millets-1 katha, maize-1katha, small millets-3 decimal	Sutraya-3 decimal, pigeon pea-2 kg	tomato, Brinjal, green chilli
16	Kelash Devi	finger millet-1katha	pigeon pea & Sutraya -1 Katha	tomato, Brinjal, green chilli

Actioning plan, prepared by women, Tola Ghutwae, Chakai				
serial no.	name of the women	Crops	Pulses	vegetables
17	Mina Devi(ii)	maize 1katha & finger millet-2 katha	sutraya-1katha& pigeon pea-1katha	tomato, Brinjal, green chilli
18	Bimla Devi	0.5kg maize & 0.5 finger millet	Sutraya-3 decimal	tomato and Brinjal
19	Banti Devi	maize-1katha & finger millet-1katha	Sutraya and pigeon pea-1katha	tomato, Brinjal, green chilli
20	Mundrika Devi	finger millet-1katha	pigeon pea and sutraya-1katha	tomato, Brinjal, green chilli
21	Baso Devi	finger millet-1katha		tomato and Brinjal
22	Gudia Devi	finger millet-1katha	pigeon pea and sutraya-1katha	tomato, Brinjal, green chilli
23	Anuja Devi	Maize and finger millets- 2katha	Sutraya and pigeon pea-1katha	Tomato, green chilli and brinjal
24	Sarajani Devi	Maize-0.5katha and finger millet-0.5katha.	Sutraya and pigeon pea-2katha	Tomato, green chilli and brinjal
25	Drapati Devi	Maize-0.5, katha and finger millet-0.5katha.	sutraya, lahar and Arhar-1katha	tomato, Brinjal, green chilli
26	Saniya Devi	finger millet-1katha, maize-2katha	Sutraya and lahar/-2katha	Tomato, green chilli and brinjal
27	Rita Devi(Mahanpur)	finger millet-1katha, maize-2katha	Sutraya and lahar/-1katha	nill
28	Bina Devi	Nill	Sutraya and lahar/-2katha	tomato, Brinjal, green chilli
29	Geeta Devi	Maize-1 katha	Sutraya and pigeon pea -1 katha	Tomato, green chilli and brinjal
30	Chotki Devi	Maize-1 katha	pigeon pea	nill



Padma Shri Kamala Pujari has gifted two varieties of tubers. I had shared my work with one village's Tola Jhodia Sahi, Gulumijhola, Dongasil, Rayagada, and Odisha. They were shocked to hear me on my experiences. Soon they had conducted meeting and didi seed campaigned in addition to donating whatever seeds they got for Tola Ghutwae. They asked me to bring these things in practice with seed keeping. They gifted the following seeds to Tola Ghutwae. I knew they were 23 families who had donated their seeds, to greet the new agriculture session.

**Table 9 List of seeds donated during the process work**

Collected Seeds for Agriculture			
1	Finger millet	6	Bean 2(bayal)
2	Small millet	7	Sutraya
3	Large millet	8	Pumpkin
4	Fox tail millet	9	Kaju seed
5	Bean	10	Bhajee
11	Tuber 1	12	Tuber-2

I returned back to Tola Ghutwae, and had conducted a meeting by asking Salbi dii to continue after me in the villagers which would help the villagers to break the malnutrition trap and could get diversified food on their plate, food grains produced all by them self.

It was clear from the previous harvesting season, whatever diversified seeds we had practice with the host families, had helped me to arrive at the action research question and also helped me reflect upon my work. Jhunki Chachi had preserved those seeds that were sowed during the previous year. Last time we experimented with 10 families and this time we planned and experimented with 30 families. Therefore we had conducted a meeting on 2 July 2019 where I had told them course would finished by July 2019. And the women of the village had asked me to conduct last meeting on 5<sup>th</sup> July and I had followed them.

Finally I had conducted last meeting 5<sup>th</sup> July 2019, with the village with the women, Salbi dii with Ravi where we had discussed about how to practice diversified agriculture. We had separated the collected seeds and prepared from grains and seeds I had collected maize and sutraya, for the others the villagers and Salbi dii had taken the charge to collect. We had chosen three didis as co-researcher: Bimala Devi, Jhunki Devi and Chandra Devi. They had taken the responsibility to continue the work in my absence in the village with Salbi dii. . We could not collect Kodo millet from the periphery

Co-researchers had taken all the responsibilities and the work. They had distributed seeds not only among them but also had shared to another village Tola Rupai. They had promised to return with the same seeds with additional double in quantities improved seed availability, hence others would take and practice in the next few years. In this way, we had tried to change the food plate of Tola Ghutwae. Salbi dii has given her personal interest to work, it was not without her ton took it village boundary and Tola Rupai had shown their personal interest and Tola Ghutwae shared the local collected seed, also they had followed the same process to strength for seed bank of their own and revived their lost diversified agricultural practice.

**This is a true copy of the extract.**



Director,  
Internal Quality Assurance  
Cell (IQAC)  
Dr. B. R. Ambedkar University Delhi





SANTHOSH S &lt;santhoshs@aud.ac.in&gt;

## New Visual Language In Theatre | World Theatre Forum | 17th-18th February | Samuukh | National School Of Drama | BRM

Ashish Atrey &lt;aatrey.17@stu.aud.ac.in&gt;

Thu, Feb 14, 2019 at 9:16 PM

To: aud-students@stu.aud.ac.in, Anuradha Kapur <kapur.anuradha@gmail.com>, Deepan Sivaraman <deepan@aud.ac.in>, Abhilash Pillai <zbhilazh@gmail.com>, Shefalee Jain <shefalee@aud.ac.in>, Benil Biswas <benil@aud.ac.in>, Gargi Bhardwaj Maam <gargi.bharadwaj@gmail.com>, Santhosh S <santhoshs@aud.ac.in>, Abhishek Kukreja <abhishekkukreja2000@yahoo.co.in>, audtheatreensemble@aud.ac.in, srishti sharma <sharma19shri95@gmail.com>, Vebhuti Duggal <vebhuti@aud.ac.in>, rajan krishnan <rajan@aud.ac.in>, "R.V Ramani (AUD)" <ramanirv@hotmail.com>, Belinder Dhanoa <belinderd@gmail.com>, Anita Cherian <anitacherian@aud.ac.in>, Akhil Katyal <akhilkatyal@gmail.com>, sumangaladamodaran@gmail.com, Ramakrishan Potty <pottyrk@aud.ac.in>

**2019 ALLIED EVENT**  
**WORLD THEATRE FORUM**  
 17th and 18th February 2019

**NEW VISUAL LANGUAGE IN THEATRE**  
 17th February 2019, 2:00 - 6:15pm at SAMMUKH

<p><b>1<sup>ST</sup> SESSION [ 2:00 – 4:00PM ]</b></p> <p>KEYNOTE ADDRESS:          DR. NEELAM MAN SINGH CHOWDHRY [ INDIA ]</p> <p>VISUAL LANGUAGE FROM THE POINT OF VIEW OF "SCHOLARS"</p> <p>SPEAKERS:          AMEET PARAMESWARAN [ INDIA ]          PROF. ASHIS SENGUPTA [ INDIA ]          MARIANA WAINSTEIN [ URUGUAY ]</p> <p>CHAIR:          DR. ANURADHA KAPUR [ INDIA ]</p>	<p><b>2<sup>ND</sup> SESSION [ 4:15 – 6:15PM ]</b></p> <p>VISUAL LANGUAGE FROM THE POINT OF VIEW OF "PRACTITIONERS"</p> <p>SPEAKERS:          ANURUPA ROY [ INDIA ]          JYOTI DOGRA [ INDIA ]          SAROJINI LEWIS [ NETHERLANDS ]</p> <p>CHAIR:          M.K. RAINA [ INDIA ]</p>
<p>18th February 2019, 2:00 - 6:15pm at SAMMUKH</p>	
<p><b>1<sup>ST</sup> SESSION [ 2:00 – 4:00PM ]</b></p> <p>VISUAL LANGUAGE FROM THE POINT OF VIEW OF "PERFORMERS &amp; PEDAGOGUES"</p> <p>SPEAKERS:          DANIELLA FRANASZEK [ SWITZERLAND ]          JERAN MANEKSHAW [ INDIA ]          SANKAR VENKATESWARAN [ INDIA ]          DR. SUSANNE VALERIE GRANZER [ AUSTRIA ]</p> <p>CHAIR:          MAYA KRISHNA RAO [ INDIA ]</p>	<p><b>2<sup>ND</sup> SESSION [ 4:15 – 6:15PM ]</b></p> <p>VISUAL LANGUAGE FROM THE POINT OF VIEW OF "SPECTATORS"</p> <p>SPEAKERS:          DR. ARNO BOHLER [ AUSTRIA ]          ARNIKA AHLDAG [ GERMANY ]          SAMUEL BERTHET [ FRANCE ]</p> <p>CHAIR:          PROF. KIRTI JAIN [ INDIA ]</p>

NATIONAL SCHOOL OF DRAMA Bahawalpur House, Bhagwandas Road, New Delhi 110001, P: 91 11 23073647, 23387137  
 E: festivalcell@gmail.com, festivalcell@nsd.gov.in

Language is a kind of system that has been used for communication. It is more than a collection of words-written and spoken, based on region or ethnicity. The visual language allows us to record ideas in a way that is more universal than written or spoken words. From ancient cave paintings to modern interactive games, humans have excelled at visual storytelling. In theatre, the latest performances of new wave theatre artists, in creating a visual language, transcend all the geographical boundaries.

The major aim of the forum is to discuss **the new visual language in theatre** from the perspective of various people from different walks of life, i.e. **scholars, practitioners, performers, pedagogues and spectators**. It is all about, different ways of perceiving different narratives through a visual medium. Seeing theatre is the distinction between participating in the world as an object in space and perceiving something at a distance. Theatre in collaboration with other media may push and negotiate towards a new visual language.

The nucleus of the session is the crucial distinction between the way in which the field of vision is structured and how it relates to the operation of spoken, written or visual construct of the language. The forum shall initiate the discussion around challenging the traditional/conventional visual languages and the **intervention of new visual language in theatre in different countries**.

**17th FEBRUARY**

**1st Session [2:00-4:00 pm] 'Visual Language from the point of view of a scholars'**

**2nd Session [4:15-6:15 pm] 'Visual Language from the point of view of Practitioners '**

**18th FEBRUARY**

**1st Session [2:00-4:00 pm] 'Visual Language from the point of view of Performers & Pedagogues'**

**2nd Session [4:15-6:15 pm] 'Visual Language from the point of view of Spectators'**

**ALLIED EVENT  
NEW VISUAL LANGUAGE IN THEATRE**

**17TH FEBRUARY 2019**  
1<sup>st</sup> SESSION [2:00 - 4:00PM]

KEYNOTE ADDRESS:  
DR. NEELAM MAN SINGH CHOWDHRY [ INDIA ]

VISUAL LANGUAGE FROM THE POINT OF VIEW OF "SCHOLARS"

SPEAKERS:  
AMEET PARAMESWARAN [ INDIA ]  
PROF. ASHIS SENGUPTA [ INDIA ]  
MARIANA WAINSTEIN [ URUGUAY ]

CHAIR:  
DR. ANURADHA KAPUR [ INDIA ]

2<sup>nd</sup> SESSION [ 4:15 - 6:15PM ]  
VISUAL LANGUAGE FROM THE POINT OF VIEW OF "PRACTITIONERS"

SPEAKERS:  
ANURUPA ROY [ INDIA ]  
JYOTI DOGRA [ INDIA ]  
SAROJINI LEWIS [ NETHERLANDS ]

CHAIR:  
M. K. RAINA [ INDIA ]

**18TH FEBRUARY 2019**  
1<sup>st</sup> SESSION [2:00 - 4:00PM]  
VISUAL LANGUAGE FROM THE POINT OF VIEW OF "PERFORMERS & PEDAGOGUES"

SPEAKERS:  
DANIELLA FRANASZEK [ SWITZERLAND ]  
JEHAN MANEKSHAW [ INDIA ]  
SANKAR VENKATESWARAN [ INDIA ]  
DR. SUSANNE VALERIE GRANZER [ AUSTRIA ]

CHAIR:  
MAYA KRISHNA RAO [ INDIA ]

2<sup>nd</sup> SESSION [ 4:15 - 6:15PM ]  
VISUAL LANGUAGE FROM THE POINT OF VIEW OF "SPECTATORS"

SPEAKERS:  
DR. ARNO BOHLER [ AUSTRIA ]  
ARNIKA AHLDAG [ GERMANY ]  
SAMUEL BERTHET [ FRANCE ]

CHAIR:  
PROF. KIRTI JAIN [ INDIA ]

**20th**  
**भारत रंग महोत्सव**  
**BHARAT RANG MAHOTSAV**  
INTERNATIONAL THEATRE FESTIVAL OF INDIA  
NATIONAL SCHOOL OF DRAMA, Bahawalpur House, Bhogwanadas Road, New Delhi 110001 | P: 91 11 23073647, 23387137 | E: festivalcell@nsd.gov.in, festivalcell@gmail.com

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Regards,

Ashish Atrey  
Performance Studies

[WTF poster Final by himamshu finally final TO AMITAB SIR new1 -1.pdf](#)  
10747K



SANTHOSH S <santhosh@aud.ac.in>

## COMING UP | Tanashah | 24th Nov | 7pm

**Serendipity Arts Foundation**

<info@serendipityartsfestival.com>

Reply-To: Serendipity Arts Foundation <info@serendipityartsfestival.com>

To: insanezen@gmail.com

Thu, Nov 22, 2018 at 11:38

AM



SERENDIPITY  
ARTS  
FESTIVAL  
GOA | 15-22 DEC '18



Gati Dance, in collaboration with Serendipity Arts Festival, invites you to Work-in-Progress: TANASHAH, by dancer-choreographer Navtej Johar.

Venue: C340 (basement), Defence Colony, New Delhi.

Date: 24 November, 2018

Time: 7 pm

*Note: There is free entry and limited seating. Seating will be done on a first-come-first-serve basis.*

### ABOUT TANASHAH

Tanashah, a solo by Navtej Johar, explores extremes. Based on the jail diaries of

Bhagat Singh, particularly his essay titled, Why I am an Atheist, it examines the resolve of a young man to walk to the gallows with searing clarity, un-sub- limited by religious doctrine or idealist philosophy. Juxtaposed against this fierceness of a man tempting death, will be a padam, an amorous song, that talks of a lover's unbearable longing and unacceptable sepa- ration from his beloved.

Both the narratives—the powerful ardour of a revolutionary and the unbridled desire of an impassioned youth—dark, masculine, uncompromising, and almost heckling in nature—will be somatically interwoven in search of poised resolve in the finality of awaited death/consummation.

Tanashah is commissioned by Serendipity Arts Festival and will premiere at **Serendipity Arts Festival on 16th & 17th December 2018 in Goa.**

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This performance is part of the symposium 'Indent: The Body and the Performative' that collates practices and ideas that enable, expand and cluster around current notions of the body in performance, through a programme of talks, performances and works-in-progress sharings. Indent: The Body and the Performative is supported by Goethe-Institut/ Max Mueller Bhavan New Delhi and Pro Helvetia – Swiss Arts Council.

#### ABOUT SERENDIPITY ARTS FESTIVAL

Serendipity Arts Festival (SAF) is the largest annual multi-arts Festival in the Indian subcontinent and is now in its third year. It includes dance, music, visual arts, photography, film and theatre curated by leading artists and cultural practitioners. Organised by Serendipity Arts Foundation, the third edition of the Festival will be held from 15 - 22 December, 2018 in multiple venues across Goa.

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SANTHOSH S <santhoshs@aud.ac.in>

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## Whirlpool / Performance in Chhatarpur

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Ranjana Dave <ranjana@aud.ac.in>  
To: madance2018@stu.aud.ac.in

Sat, Apr 13, 2019 at 10:02 AM

Hi everyone,

We may be able to go watch this next week. I'm waiting to hear which show we can get in on based on how ticket sales go. The tickets are priced at 500 but the producer is willing to offer students tickets at 100 rupees if you carry your university id. The work is a physical theatre work, combining speech and movement, and you should definitely try to go watch it. Will keep you posted about which date - April 19/20/21 - we are likely to get passes for.

Best,  
Ranjana.



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80K





**SANTHOSH S** <santhoshs@aud.ac.in>

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## Whirlpool / Performance in Chhatarpur

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**Ranjana Dave** <ranjana@aud.ac.in>

Sat, Apr 13, 2019 at 2:57 PM

To: madance2018@stu.aud.ac.in

Tickets are being blocked for Friday the 19th, the very first day. Please let me know how many of you would like to go watch as I have to inform the organisers. Let me know by Monday please?

[Quoted text hidden]



# WHIRLPOOL

IMAGINING GEORGE ORWELL IN  
TIMES OF SURVEILLANCE

A DEVISED PERFORMANCE  
CONCEIVED AND DIRECTED BY  
JOHN BRITTON  
CREATED BY THE ENSEMBLE

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MUMBAI- PRITHVI THEATRE 14 APRIL 6 & 9 PM  
DELHI- SHED9 19-20-21 APRIL 7:30 PM

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The Company Theatre Production