

# Winter Field Projects Fair Report - 2019

## M.A. Development



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# Foreword

I am pleased to share the report of the third round of the Winter Field Projects Fair capturing work done by the students of 2017-2019 batch. The winter field project is a critical component of field engagement in the Masters in Development curriculum. It allows students to take the initiative to imagine and engage with a development project of their interest in a rigorous and systematic way over a period of 7 months [September –March]. This entire duration, which is closely guided by faculty mentors, is marked by developing a project proposal, being in the field for a period of eight weeks, followed by analysis, report writing and presentation during the project fair. The project could take the form of a formative study, piloting a small intervention, developing a training manual or even doing a process evaluation. This year too, students were engaged with a range of issues around gender in livelihoods, urban sustainability, access and equity in health, changing farming practices, crafts and artisanal works, technology and development and many other themes across field sites in different parts of India.

The project fair held on February 06-07, 2019 witnessed 162 students presenting across 21 thematic sessions to a wide variety of audience including students across programs in the university, faculty, and representatives from partner organizations. I take this opportunity to acknowledge the efforts of all those who contributed to this collective event.

I thank the team of 50 student volunteers from the 2018-2020 batch who ensured that every single detail of the event is taken care of. Thanks to the faculty panel, partner organisations including FEDINA, SOCHARA, IDR and many others for listening, motivating and sharing their feedback on students' work. Thanks to the field practice team and the communication team of the University for their support.

This report is a compilation of the summary and reflections of each of the sessions by student rapporteurs. I thank all the student rapporteurs who volunteered to engage with the field projects undertaken by their seniors. Special note of thanks to Rachel Varghese, our alumni who took care to compile and edit the report. Thanks to Arima Mishra, Nazrul Haque, Richa Govil and Cheryl Joseph who worked on the design and execution of the winter field project fair.



Ashok Sircar  
Director  
School of Development

SUB - THEME

# Agriculture: Session I

**STUDENT RAPPORTEUR**

Namratha Kolla

**FACULTY TEAM**

Porag Shome and Sheetal Patil

**STUDENT PRESENTERS**

Narayan Hegde, Ramavat Venkatesh  
Sruthee S, Parag Chandu Bisan,  
Asharam Bhawasar



The panel on Agriculture witnessed not just interesting studies but also proposed solutions on diverse issues. These included farmers' perspectives on sustainable agriculture, role of farmer producer organisations (FPOs), crop insurance and agrarian crisis in Telangana, agriculture value chain financing in Tamil Nadu, and also an analysis of the concerns of farmers of Rajore village, in Madhya Pradesh's Dewas district.

The presentation titled Farmers' Perspectives on Sustainable Agriculture showcased perceptions on organic farming and explored the differences between the aspirations of conventional and organic farmers. The student-presenter made the case that organic farming is more sustainable, skilled, and futuristic, and would not require bolstering by the minimum support price.

Two presentations showcased concerns of farmers, one, in Rajore village of Madhya Pradesh about the lack of irrigation support, and the second, in Telangana about the crop insurance scheme. In Rajore, due to lack of finance for an irrigation system, many landholders have either leased or sold their lands and migrated to nearby cities. Since Scheduled Tribes cannot sell their lands, they comprise the majority of the leasers. The Scheduled Castes make up the majority of the sellers, who then migrate to nearby cities to work in the sand mining sector, described as a form of distress migration. Another study on crop

insurance and the agrarian crisis in Telangana highlighted the non-inclusion of tenant farmers in the government's insurance and loan waiver schemes, the lack of awareness about schemes, and dried-up irrigation canals. A study focusing on solutions showcased how FPOs in Jharkhand are mobilising small farmers and helping them maximise profits. Similarly, another study observed the gradual growth of the FPO ecosystem in Tamil Nadu and the challenges they face. The presentations in this panel reinstate the need for a critical lens to understand the agrarian crisis.

As one student-presenter pointed out, absence of insurance schemes, exclusion of tenant's role and lack of awareness among farmers about existing support mechanisms, besides lack of capital investment and government support are exacerbating agrarian distress. The crisis is felt more acutely by small farmers as they are the ones most affected by inefficient market structures, systemic exploitation and also climate change. Today, whether farmers should follow a method that is ecologically sustainable but not highly productive needs serious engagement.

**Farmers' Perspective on Sustainable Agriculture in peri-urban Bengaluru**

**Background**

1. Sustainable agriculture can help meet sustainable development goals.
2. There are different models of 'sustainable agriculture' designed by academicians, policy makers and non-profit organizations, but farmers are excluded from this process.
3. Organic farming appears as a major approach towards sustainable agriculture.

**Objective of study**

1. To understand what farmers think on sustainable agriculture.
2. To compare the perspectives of Organic farmers and Conventional farmers.
3. To know factors influencing such viewpoints from a farmer.

**Research Question**

What are farmers' perspective on sustainable agriculture?

**Method of Study**

- Convenience sampling
- \*Sample size: 24 ( Represent castes, gender groups, religions, age groups )
- \*Location: Around Ankol, Nalamangala and Kanakapura road
- \*Means: structured personal interviews of farmers with less than 5 hectares
- \*Observations of their fields and practices
- \*Sustainability Dimensions considered: Economic, Ecological and Social

**Key messages from interviews**

**Conventional farmers**

1. Land ownership, best seeds, country cows, manure and family labor will make farming continue for long.
2. Rain, irrigation and labor at right time will keep farming sustainable.
3. Young generation should know food comes from farming and children of farmers should have feeling of belongingness to their farm.
4. Farming depends on lifestyle. Ex: People stopped cattle rearing considering menial job, resulted in shortage of manure, hence used chemicals in farming, that affected soil fertility.
5. Future generation will not come back to agriculture, so there is no need to increase fertility, use chemicals to make farming easy.
6. Financial support and use of chemicals prescribed by agronomists, unavoidable. We should 'modernize' farming scientifically to remain in farming.
7. Sustainability keeps changing. Farmers should adopt as different methods come. Once use of chemicals sustained, no more organic farming is said to be sustainable.

**Organic farmers**

1. Farming is not just cultivation but also livestock rearing, wage labor, marketing, management. Requires all skills.
2. We just need some water to keep moisture in soil. Flooding the field in the name of irrigation is unnecessary.
3. Groups of farmers - sharing knowledge, skill, seeds, and risk, together competing with large industrial farming will save us.
4. Ethics - Farmer should feed the society, not just himself, not with poison.
5. Agriculture itself is a sustainable support only if farming has to be more than normal capacity of soil.

**Key learning**

1. Comparatively organic farmers are more skilled and show more concern towards society.
2. Organic farmers deliberately started rearing native cattle.
3. Economic sustainability and stability is crucial for all farmers because of new lifestyles.
4. Organic farmers are futuristic - soil fertility, nutrition and health of family - while most conventional farmers are ready to leave agriculture.
5. Only organic farmers are confident that they can continue farming without outside financial support.
6. Most respondents found it difficult to prioritize any one dimension of sustainability.
7. Young people who come back to farming from non farm jobs do only organic farming.

**Conventional farmers do not hope agriculture can continue as a livelihood option. Organic farmers believe**

**FARMING THE CITIES: BRIDGING URBAN-RURAL NUTRIENT CYCLE RIFT**

Project by Shruthi Suripeddi  
Mentor : Prof Seema Purushothaman

The divide between rural and urban has led to a 'rift' which has manifested in the form of using chemical fertilizers and pollution of water bodies. The 'urban-rural rift' is also a consequence of the structure of industrial production which views food as a commodity and not as a right, a thinking which has contributed to social issues such as widespread inequality, poverty and hunger.

In this context -

1. Can urban farming in Indian cities help in bridging the Rural-Urban nutrient cycle rift?
2. Can urban farming bring the individual closer to nature and resolve social and ecological issues (such as those stated above)?

A study has been done on Hyderabad to explore the two questions

**597.2 MLD** sewage generated in Musi\*

**Approx 38.7%^** used for irrigating paddy, paragrass, leafy greens

**10-13%!** of the vegetable demand by Hyderabad population grown by terrace gardeners

**How is the rift seemingly being healed ?**

**METHODOLOGY:**

Primary data collection: Interviews with terrace gardeners in Hyderabad for -

1. Understanding ecological, social aspects of rift being bridged, such as what kind of practice (composting etc) used to grow their plants, whether they engage in growing food with others from local community etc.
2. A rough idea of quantity of vegetables grown and consumed by the terrace gardeners.

Secondary data collection :

**ECOLOGICAL RIFT**

- o Minimal inputs put into growing vegetables and chemical inputs avoided.
- o Attempt made to utilize bio-fertilisers and bio-pest control.

**SOCIAL RIFT**

- o Though main reason to start gardening is health, other gardening there is a greater feeling of solidarity.

**INDIVIDUAL RIFT**

- o Understanding that individuals are simply

**CONCLUSION:**

1. Urban farming has a huge potential in 'healing' the rift and not 'bridging' it. Apart from adopting certain practices,

SUB - THEME

# Agriculture: Session II

**STUDENT RAPPORTEUR**

Ankita Jain

**FACULTY TEAM**

Seema Purushothaman  
and John Kurien

**STUDENT PRESENTERS**

Ansumai Basumatary, Anusha Hegde  
Badal Budhe, Dharmendra Deep,  
Kalyani Gandhi



This panel showcased trends and changes in agricultural practices across Assam, Maharashtra, Kerala and Odisha. The panel began with the presentation on a study that sought to understand why organic farming is not widespread in Assam’s hilly regions. The proposed answer came from the economics of organic farming; there isn’t much demand for these products as they are comparatively expensive. Another study showcased the successful adoption of organic farming in Maharashtra’s eastern districts, as due to the proximity to Nagpur, there exists a sound consumer base for organic products. The rich and middle urban classes are more aware and have higher consumption power for organic produce—factors missing in Assam. However, despite the demand for organic produce, there seemed to be no certification mechanism for the same in Maharashtra.



SUB - THEME

# Changing Farming Practices

**STUDENT RAPPORTEUR**

Priyalakshmi G

**FACULTY TEAM**

Seema Purushothaman  
and Nilotpal Kumar

**STUDENT PRESENTERS**

Sahith Acharya, Roopal Jena  
Vedika Thimmaiah, Shruthi Striped  
Souvik Chatterjee, Tanmay Bhojar



This panel observed transformations in Indian agriculture over the past 50 years through a range of topics including contract farming, crop diversification, urban terrace farming, and transition to organic farming, inter-generational farming practices, and a study on supply chain of potatoes.

The small paddy farmers of Venkatapuram in Siddipet district of Telengana cultivate gherkin (a variety of cucumber) for a US-based company during low rainfall. The informal contracts issued by the company for payments based on the quantity procured and set quality parameters are an indicator of changing transactions in contract farming. Similarly, cultivation practices in Kodagu, renowned for its coffee plantations, are changing. The shift in choice of trees, to exotic fast-growing silver-oak from evergreen native species, is a consequence of the forest department's prohibition on harvesting trees of value. Depletion in soil fertility due to the continued cultivation of coffea robusta has necessitated crop diversity, with the cultivation of bamboo, avocado, passion fruit, vanilla and cinnamon as border crops, and oranges and strawberries as inter-crops. Farming on terraces or plots in cities to bridge the urban-rural nutrient cycle rift was studied using literature on the Musi river sewage in Hyderabad. It failed to explain the nutrient cycle, sample

size, or farming locations. However, it did raise awareness that cities could responsibly contribute green compost to villages in return for the nutrients they receive from vegetables.

The transition to organic farming of onions has received a mixed response from small farmers in Maharashtra's Vidarbha region. The study found that female participation in the initial stages and agriculturist Subash Palekar's ideology of natural farming drove the transition. Handipuhan and Chandipahadi villages of Odisha have now embraced chemical and bio-fertilizers, mechanization, and crop diversity in their farming practices

through the intervention of a local NGO. Crop diversification is believed to boost nutrition in the tribal diet. However, the study neither explained the gender component in harvesting nor the factors that influenced the change. The study on the supply chain of potato seeds and produce in Burwan block of Murshidabad district, West Bengal, showcased the importance of climate and geography in the success of the crop, which is cultivated by 90 per cent of farmers there. Other influential factors included constant market demand, better road connectivity enabling transport to Bihar, Jharkhand and Odisha, the cold storage facility, policy of the West Bengal government as well as efficient supply chain management.

**A study on the current cultivation practices of Kodagu with a focus on crop diversification and shade grown trees**

**LOCATION**  
KARNATAKA  
KODAGU  
Kodagu is a hillstation situated in the Western Ghats | Home to river Cauvery | Area: 4102 km<sup>2</sup> | Population: 5.55 lakhs

**METHODOLOGY**  
Twenty-five semi-structured interviews  
2 - 10 ha: 8 small holders  
10 - 25 ha: 10 medium holders  
>25 ha: 7 large holders

**RESEARCH QUESTIONS**  
What are the...  
Why...  
What...  
Why...

**RESULTS**  
Coffee is considered as a traditional crop in Kodagu - "I am growing coffee because my ancestors grew coffee, I will continue to grow coffee so my sons can grow coffee"  
Robusta is the preferred species of coffee due to the ease of cultivation  
Animal conflict plays a major role in the crops grown - Elephants, wild boars and monkeys often destroy crops like paddy, cardamom and jackfruit  
Labour and market influence - Planters are less likely to grow crops that are labour intensive, however vanilla was an exception because of its commercial viability  
The future of mechanization in coffee plantations - Mechanization strategies can have both negative impacts- drip irrigation positive impacts-paddy transplanting machine  
Choice of trees influenced by: lack of permission to harvest coffee compatibility and lack of space

**BACKGROUND**  
1. Change in coffee plantation management  
2. Change in crop diversity  
Crops grown amongst interviewees  
Cinnamon, Vanilla, Sesamum, Cardamom, Pepper, Paddy, Orange, etc.  
3. Non-native trees preferred over native shade trees

**CHANGES IN THE AGRICULTURAL PRACTICES OVER 2 GENERATIONS DOING FARMING FOR OVER 40 YEARS**

**Methodology:**  
1. Sample selection of farmers (Kodagu hill station...)  
2. Data collection...  
3. Data analysis...

**Findings:**  
1. Crop Diversification  
2. Farming Practices  
3. Farming Mechanization  
4. Farming Inputs  
5. Farming Outputs  
6. Farming Challenges  
7. Farming Opportunities

**Conclusion:**  
The study highlights the significant changes in agricultural practices over two generations, driven by factors such as market demand, government policies, and technological advancements. The findings suggest a shift towards more diversified and mechanized farming practices, which may impact the traditional way of life and the environment in the region.

**MENTOR: RISHA GOEL**

SUB - THEME

# Gender and Livelihoods

**STUDENT RAPPORTEUR**

Sreeja Dutta

**FACULTY TEAM**

Gayatri Menon and  
Rajesh Joseph

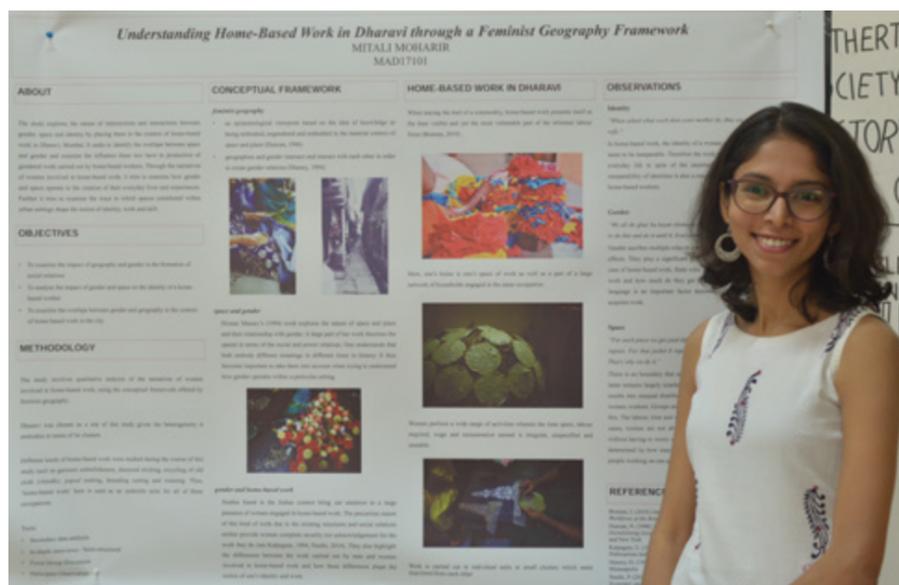
**STUDENT PRESENTERS**

Deepmala Tiwari, Hansika Kumari  
Mitali Moharir, P Sai Sindhu  
Disha Gupta, Sistla Amukta



This panel's presentations covered a wide range of topics related to the bias faced by women in securing a stable income for themselves and maintaining a basic livelihood. The studies covered female business agents and security guards, self-help groups comprising only women, and female home-based workers in specific states across India.

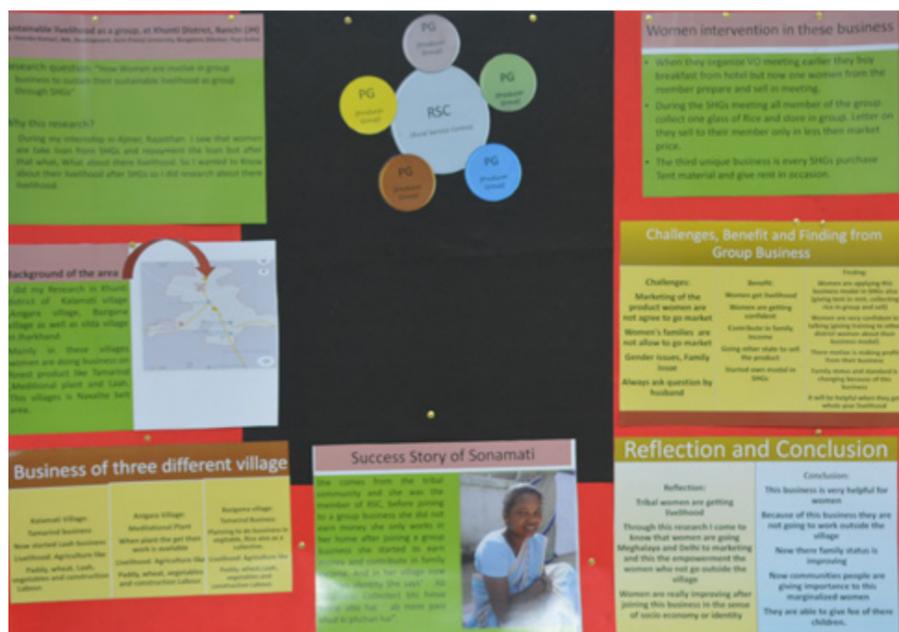
The study on female security guards had an interesting conceptualization of feminisation of work. It was believed women are hired because they are naturally better in communication, which helps them deal with aggressive customers calmly. However, there is no proper system for their promotion, which would lead to a better salary. Also, the tasks assigned to women guards are not related to their chosen career. Though women are seeking employment to be financially self-sufficient, stereotyping women to certain



characteristics has restricted their upward mobility. Also, there is no real empowerment and the work is also not sustainable. Most of the studies revealed the numerous challenges women face at the workspace because of social stigma. One study focused on female business agents, which differentiated the challenges faced by working women in households and their workspace. There is stagnant growth and no exploration. They are expected to do household chores and smartly deal with inappropriate behaviour by male customers; safety always remains a concern. People prefer to go to business agents as it would save time in getting loans; however, this also increases subcontracting. A feminist geographic framework helped encapsulate the idea of gender, space and identity in a study on home-based work in Dharavi, Mumbai. It revealed that though there are a number of female home-based workers, they are unable to organise themselves to counter inappropriate demands by their contractors as there is no acknowledgement of the workspace for these women and also because they are not united. The workers are under the threat of losing their jobs if they want to negotiate their working

hours. A cohort of women in a study on Kantha-stitch artisans around Sriniketan showed they did not engage in any financial transactions. The marketing is done by men, while women do the primary work of Kantha stitching. Though the products are in demand, women do not encourage the younger generations to continue this occupation as it affects their education, does not lead to empowerment, and creates more competition as there is an abundance of labour. Here too, instead of the contractors, it is the entrepreneurs who exploit artisans. Even when women have some agency in the financial sector as highlighted in the presentation on sustainable livelihood, they are restricted from travelling, which restricts their business too.

The student-presenters presented an in-depth analysis of the conditions in which women work, its causes and effects. In many cases, livelihood opportunities for women are not leading to their empowerment and are instead creating circumstances that might lead women to lose their jobs, resulting in a loss of recognition and identity.



SUB - THEME

# Livelihood Challenges

**STUDENT RAPPORTEUR**

Harihar Pattnaik

**FACULTY TEAM**

Richa Govil and Ashok Kumar Sircar

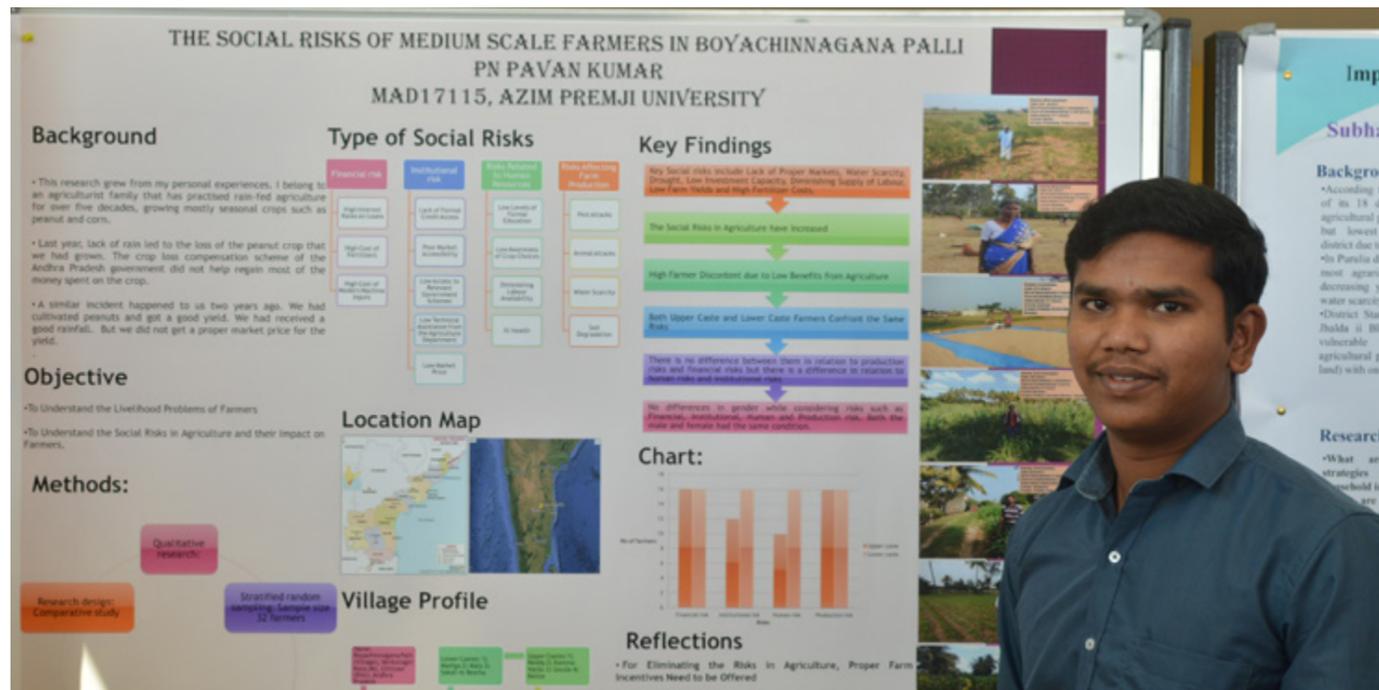
**STUDENT PRESENTERS**

Kurella Sree, Subhadip Mondal  
P N Pavan Kumar, Pallavi Rao  
Bipinkumar Gajbhiye, Tarun V,  
Shaswat



This panel dealt with some insightful research themed around livelihood challenges. One study focused on understanding the role of the panchayat in facilitating livelihoods in villages in Daru block, Hazaribag, Jharkhand. Some studies show that panchayats that are closer to the block office, are active in participation in MGNREGA as against those panchayats that are far from the block office. However, it was observed that the villagers of the panchayat nearer to Hazaribag preferred to migrate as they earned Rs.450 a day elsewhere. The panel pointed out different factors that contributed to successful implementation of MGNREGA in panchayats closer to the block office compared with those that are far. It also highlighted that the functioning of MGNREGA depends on the efficiency of the gram panchayat, which plans and implements it.

Another livelihood challenge studied was the financial security of female sex workers as they grow older, carried out in Kolhapur and Pune, Maharashtra. India has 6 million female sex workers; of this, 62 per cent have entered the sector voluntarily because of financial vulnerability, and this livelihood option gives them quick money. Interestingly, some women have acquired and registered immovable assets, e.g. flats, in their name, which provides them some security. Some of them intend to go back to their villages with their savings and engage in agriculture or other activities, but they lead a life



of insecurity with social exclusion. They face violence from local residents and street goons. The student-presenter proposed the legitimisation of sex work as a livelihood option so that sex workers can get social and financial security and lead a dignified life.

Another presentation attempted to study how project-based displacement causes considerable social, economic and cultural disruption to individuals and communities in Andhra Pradesh. The displacement took place in 2010 in five villages located on the banks of the Godavari where this qualitative research was conducted. The men feel they have lost their dignity as they are working on other people's land, while women see this as an empowering opportunity, as they now have concrete houses, LPG, health and transport facilities, besides the fact that the government has placed them near a town.

A study on the livelihood challenges of youth among sanitation worker families in Lucknow, Uttar Pradesh, showed that apart from traditional

socio-economic conditions, illiteracy, high dropout rate, inefficient financial support for education by government, and lack of political voice have kept the youth embroiled in a vicious cycle. Girls suffer more under these circumstances as it affects their mobility, right to education and makes them sub-contractual or domestic workers.

The study on Maker Village, an electronic incubation centre, in Kochi, Kerala, attempted to understand the rationale behind setting it up and its location in Kochi. The study shows that Kerala is known for migration and unionization of factories and these incubation centres could create an economic ecosystem.

The study on medium-scale farmers in Chittoor district of Andhra Pradesh found high farmer discontent due to low benefits from agriculture, and that though caste doesn't play any role in minimising the risk associated in production, it plays a role in obtaining finance, handling social risk and accessing institutions that support agriculture. These risks can only be minimised if the institutions, which give access to credit, the market, government schemes and technical support, work as per the requirements of farmers.

Another research focused on the livelihood-coping strategies adopted by farming households in distress in Jhalda II, in Purulia, West Bengal. In this area, crop damage and yield loss occur due to irregular rainfall during the crop maturity period. Because of this, many marginal farmers have started migration and state government also doesn't have many support projects to minimise migration. In this situation, beedi made from tendu leaves has become a livelihood option, which is widely accepted by many women in the block.

SUB - THEME

# Livelihood Interventions

**STUDENT RAPPORTEUR**

Iyer Vijayalakshmi S

**FACULTY TEAM**

Porag Shome and  
Annapurna Neti

**STUDENT PRESENTERS**

Alok Singh Chauhan, Aparna Krishnan  
Ananya Rawat, Jagadish  
Aditi Sunil Joshi, Lijimol



This panel explored the struggle of women workers in the beedi industry, the intervention of a Rajasthan royal family in the empowerment of women, the skill gap between government policies and their implementation among the Musahar community, among other studies.

The study on beedi workers highlighted the financial exploitation of female workers by contractors. The study emphasised the inaccessibility of government welfare schemes for these women, as they are not issued ID cards, and hence, have to go through tedious procedures for the same. Furthermore, this industry is run by women who have been working from the ages of 10-12 years, resulting in most of them suffering from tuberculosis and asthma. It also brought forth the difference between the beedi-making business (which is mostly home-based work) and other home-based businesses, such as chikankari embroidery.



Upadhyaya Grameen Kaushal Yojana that saw low participation of women, observed that since it was a residential programme, parents of young women were reluctant to send their daughters away as they also manage household responsibilities. The panel raised insightful questions such as whether the implementation of such a programme is creating modern slaves. In a predominantly tribal state such as Jharkhand, do such schemes provide skills to the people or deskill them? Consequently, does it displace them? Another study on financial autonomy, emphasised how women belonging to the same SHG understood it differently. The panel suggested that the response could have been studied as that of women alone. It wasn't imperative for the study to add the extra identity of an SHG, considering financial autonomy is subjective, irrespective of the women's association with an SHG.

Another study explored the impact of market linkages on the socio-economic conditions of handloom weavers in Maharashtra's Vidarbha region. One of the major concerns that came up was the visibly vast disparity in the average household income between Wardha and Bhandara districts due to the non-involvement of women of Bhandara district in the handloom industry. It was interesting to see the inter-linkages between gender inequities and income disparity.

The disconnect between the planning and implementation of government schemes was highlighted by the study on the Kushal Yuva Program's impact on the Musahar community in Bihar. Another study on the Deen Dayal

A study on the Princess Diya Kumari Foundation, located in Jaipur, Rajasthan, focused on the intervention of royal families for the cause of women empowerment through traditional skills and handicrafts. The research questioned the effectiveness of traditional skills and handicrafts in an era of machinery; how differently does a

royal family function from the government; and although this foundation focuses on providing women with agency, whether it really empowers them. The panel discussed whether the naming of the foundation after Princess Diya Kumari indicates a political motto to showcase specific culture, and also whether women participate because they feel obliged to the royals or because they consider it an honour to be associated with the royal family.



SUB - THEME

# Ecology and Development

**STUDENT RAPPORTEUR**

Gauri Arora

**FACULTY TEAM**

Shreelata Rao Seshadri  
and Purnendu Kavoori

**STUDENT PRESENTERS**

Hamna A H, Shubhangi Sharma  
Vimal Mishra, Jayasankar Bag  
Nivedita Ravindranath  
Vavilala Laxmi Narayana Durga Prasad



In our development-driven world, climate change is showing its effects, sustainability has been given the backseat, and economic development for short-term gains, the priority. The ecological impact resulting from this development model was seen in the six presentations made by students in this panel. The studies looked at the politics of mining land and human rights, decline in the number of ponds, impact of the Forest Rights Act in Odisha, ways in which development tourism can go wrong, and the politics of restoring the Pallikaranai wetland in Chennai.

While analysing the impact of climate change on farmers in Himachal Pradesh, it was stated that at a time when everything wrong is attributed to climate change, one must be conscious that changes in lifestyles and weather aren't that evident at a micro level. The study on mining in Singareni highlighted the absence of policy

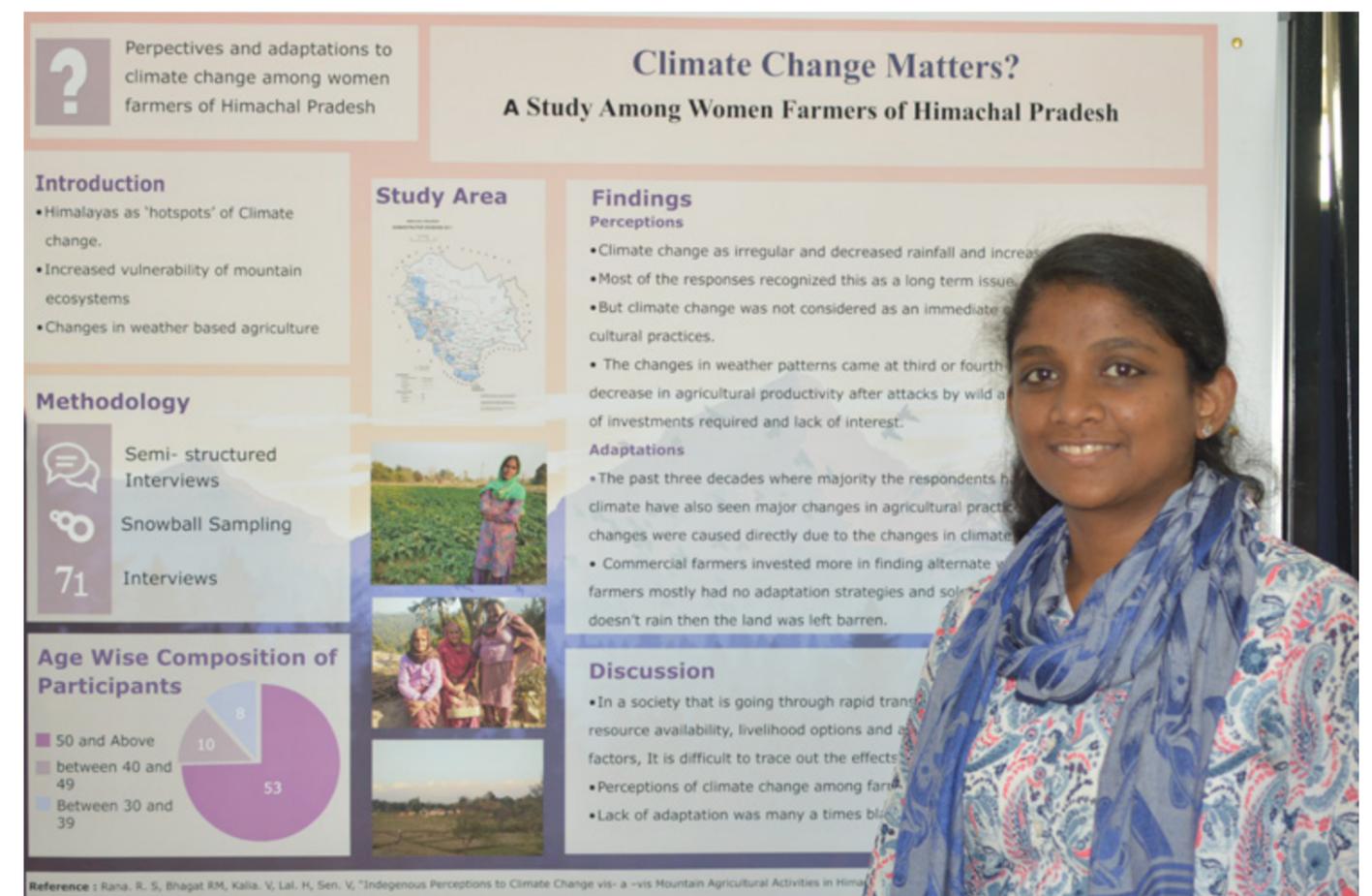
implementation. Mining was scheduled to stop in 2006 but that deadline has been pushed to 2020. The macro issues are the neglect of discourses on government policies on groundwater depletion, loss of biodiversity, and air pollution that are tied to important sociological concerns.

In Shadoh, Madhya Pradesh, only 50 ponds remain of the legendary 365 ponds. Consequently, people have started using dried-up ponds as graveyards. The study also highlighted the need to be alert to the politics of water, and how certain communities were allowed to use only one part of the pond. With increasing urbanisation, such differences have begun to fade and a new form of economic hierarchy has replaced caste-based social hierarchies.



When one talks about tribal rights, the Forest Rights Act (FRA) comes to mind first, followed by its limitations. However, a point to ponder is whether the FRA offers people anything more than economic advantages. At Chilika Lake, which is one of India's six wetlands, Irrawaddy dolphins and sea turtles have become endangered because of tourism. The panel considered ways on how to ensure ecological preservation and also improve the economic status of the location.

The relationship between the environment and people is also changing. We humans aren't overtly attached to our lands or environment anymore. Poverty has forced the ones who used to care into dismantling their relationship with the environment and pushed them into pursuing economic growth.



SUB - THEME

# Urban Sustainability: Session I

**STUDENT RAPPOREUR**

Ashna Abi

**FACULTY TEAM**

Harini Nagendra and Sharada Prasad Chitradurga Srinivasa Murthy

**STUDENT PRESENTERS**

Aritra Bose, Ayesha Mehrotra  
Kiran Bhagavatula, Ekta Sawant  
Himanshi Narula, K Sai Sameera



The various studies in this panel tried to address multiple intersections of resource use, livelihoods, sustainability, energy and technology. One study probed the gradual change in perception of the Northern Ridge over generations across different sections of society. The observations indicated that ecological importance of the ridge has long been forgotten and people see it as a horticultural park, a common place for people to come together or enjoy solitude. The study observed that according to the respondents, the major changes that occurred over time were the infrastructural additions and the beautification of the park.

The discussions also gave insights to the roles played by different stakeholders in urban sustainability, including various citizen groups, rag pickers, government, and private players. For instance, the ethnographic study on the rag-picking communities in Dhapa, Kolkata, and the one about

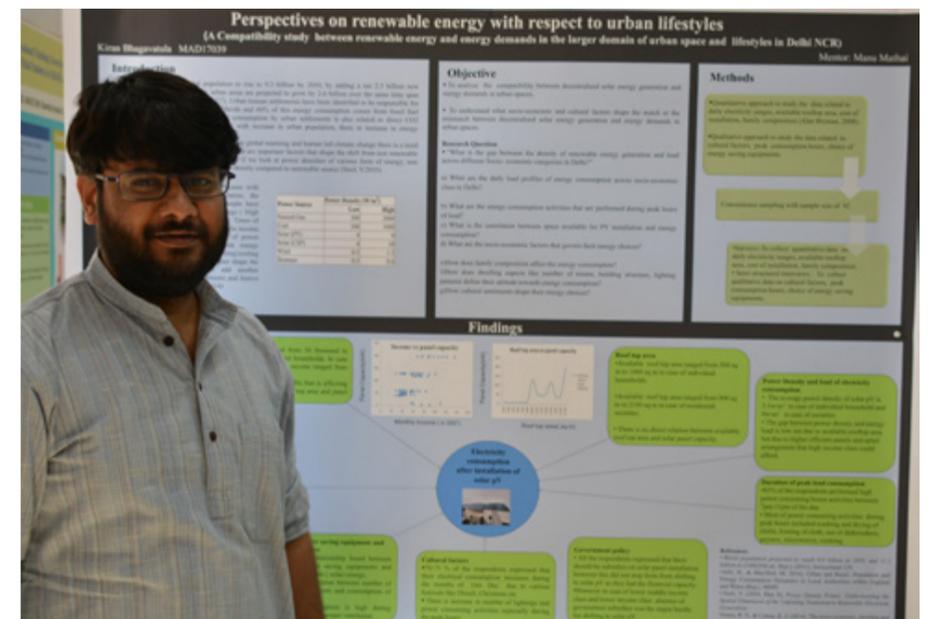
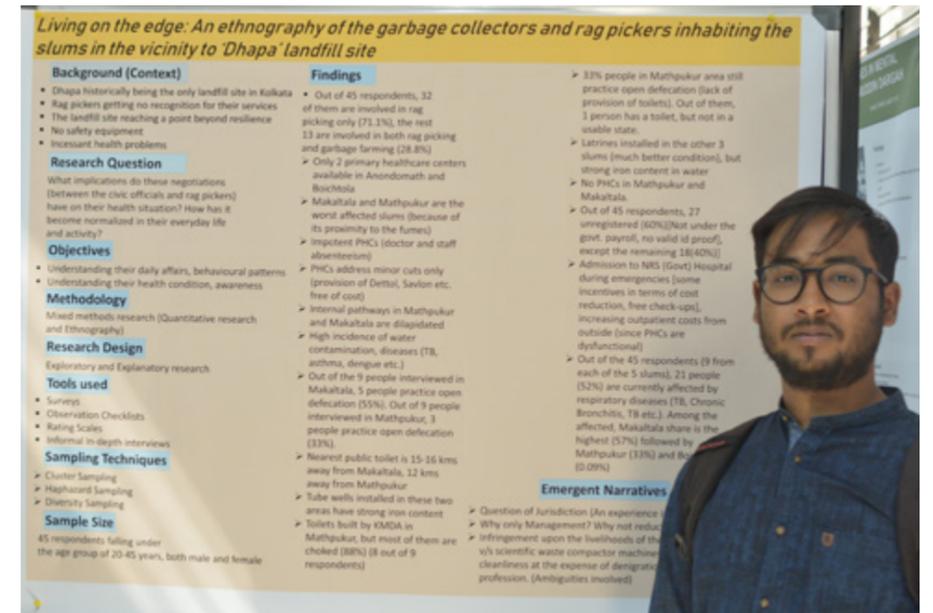
solid waste management in Mumbai slums brought to light the intersections between livelihoods and urban sustainability. With private players being stakeholders in the waste disposal process, which employs people from underprivileged backgrounds, the study highlighted a clear prioritisation of waste management over reduction, and the difference in perception of waste among different classes. Communities that work with waste consider it a source of easy money and “do not feel the stink,” unlike their upper-class counterparts who generate most of the waste and struggle to manage it.

The study on voluntary citizen groups in Bangalore discussed an emerging powerful upper-middle class, primarily non-Dalit, who come together to advocate for systemic changes on general or specific everyday issues. The renewable energy study in Delhi, through the installation of solar panels, attempted to prove that economically strong households contribute to the net national grid due to various government schemes or subsidies.

The study on Amravati’s smart city project talks about the role of an interventionist state in urban governance that perceives economic growth as development. This central notion of development has led to displacement of local farming

communities and affected the lives and livelihoods of peri-urban farmers in the river belts of Amravati. It was interesting to understand how intrinsic caste prejudices and vote bank politics shape the opinions of villagers on both sides.

Overall, the panel offered various narratives on urban sustainability through the lived experiences of different stakeholders and probed the internal, at times invisible, power dynamics, which frame these narratives.



SUB - THEME

# Urban Sustainability: Session II

**STUDENT RAPPORTEUR**

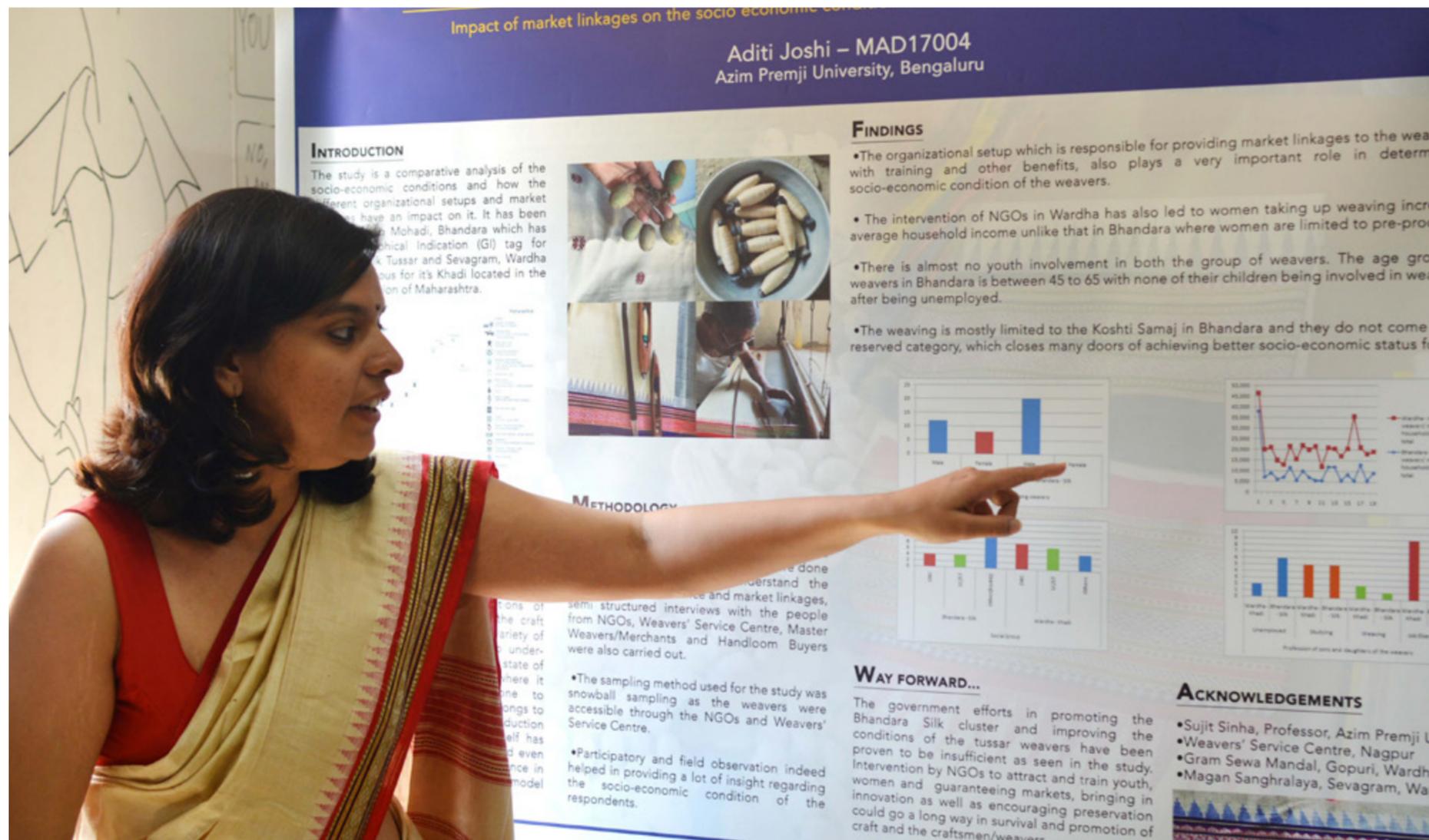
Vinayasree Vinod

**FACULTY TEAM**

Sushmita Pati and  
Dhanya Bhaskar

**STUDENT PRESENTERS**

Nabanita Das, Nelda Tomy  
Srijib Das, Tara Braganza  
Aditi Joshi, Madhureema Buddy



This panel studied various aspects of urban sustainability, including change in land use with increasing urbanisation and the community's response to such change, socio-ecological impact of transformation of lakes and wetlands, waste management in tourist places through a sustainability lens, socio-ecological impact of the restoration and closure of a landfill, sustainability and inclusiveness of public transport systems for disabled persons, and impact of proposed highway on rural landowners. Most of the research presented followed a qualitative research design with one using a mixed research design and another being a case study.

All the presentations attempted to answer similar basic questions: Who is defining urban sustainability in each of the specific contexts studied? Is it government officials, industrialists or local communities? How are the elements crucial to this

definition selected? Do economic benefits of a few outweigh the harm done to a larger but weaker section of society? What or who is taken into consideration while producing this definition?

The presentations also made us reconsider what it means to be urban. Is it the infrastructure, dense population, faster and larger economic activities, the impersonal interaction among members of the community, fast-paced lifestyle, or an easier way of life? In the contexts studied, it encompassed a varied combination of these and other aspects as well. For example, in one of the presentations examining the rapid urbanisation of a small town into a large city, it was seen that a lot of the members of the local community to a large extent idealised the idea of a city, and in fact, looked forward to the change because of the economic returns it would bring. The presentation on the impact of a proposed highway on rural landowners showed that with change in the total area of land owned by people, the response to be for or against the project also changed.

This variation could be seen in the way the different presentations understood sustainability. For instance, in the presentation studying the closure and restoration of a landfill, sustainability went beyond ecological sustainability and discussed livelihood sustenance of people dependent on this landfill. It examined whether this restoration project would be able to sustain and not destroy the only means of income for the community. Similarly, in the study based on public transport for persons with disability, sustainability dealt mainly with the long-term efficiency and functionality of the public transport system in serving those who are disabled. A common thread among these presentations was the fact that all of them in their different contexts were trying to bring to light the perspectives of those stakeholders who are often neglected in the decision-making process. That is ultimately the end of all research: to uncover and strengthen varied perspectives that do not fit into the popular and dominant narrative.

Interestingly, since most of the studies on this panel revolved around a government project or policy, the student-presenters highlighted the difficulties faced in working with government institutions or even finding information that is supposed to be publicly available about these projects.



SUB - THEME

# Water

**STUDENT RAPPORTEUR**

Sharat M S

**STUDENT PRESENTERS**

Akhil Badwaik, Deepshikha Sharma

Harsha Vardhan K B, Keshav Viswanath

Peruri Srikanth

**FACULTY TEAM**

Himanshu Upadhyaya

and Harini Nagendra



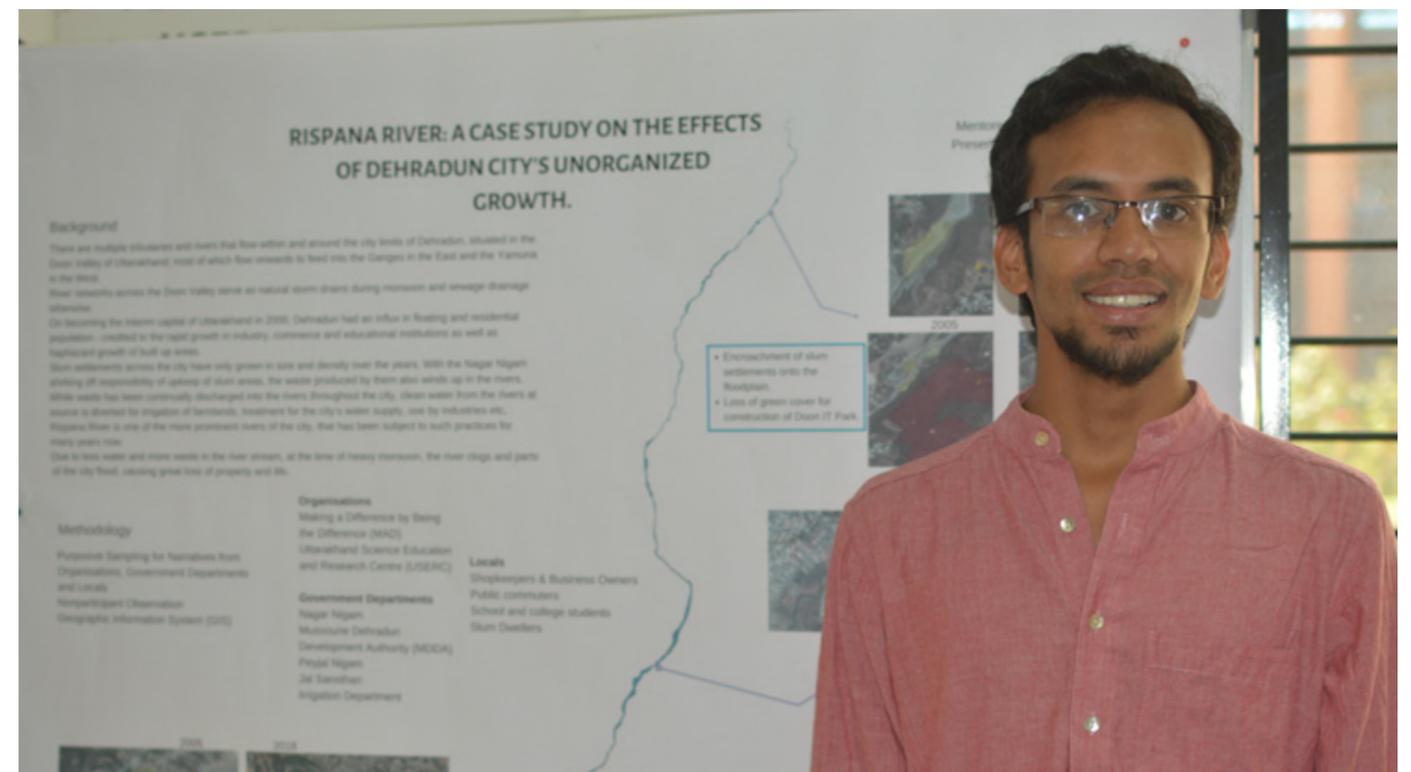
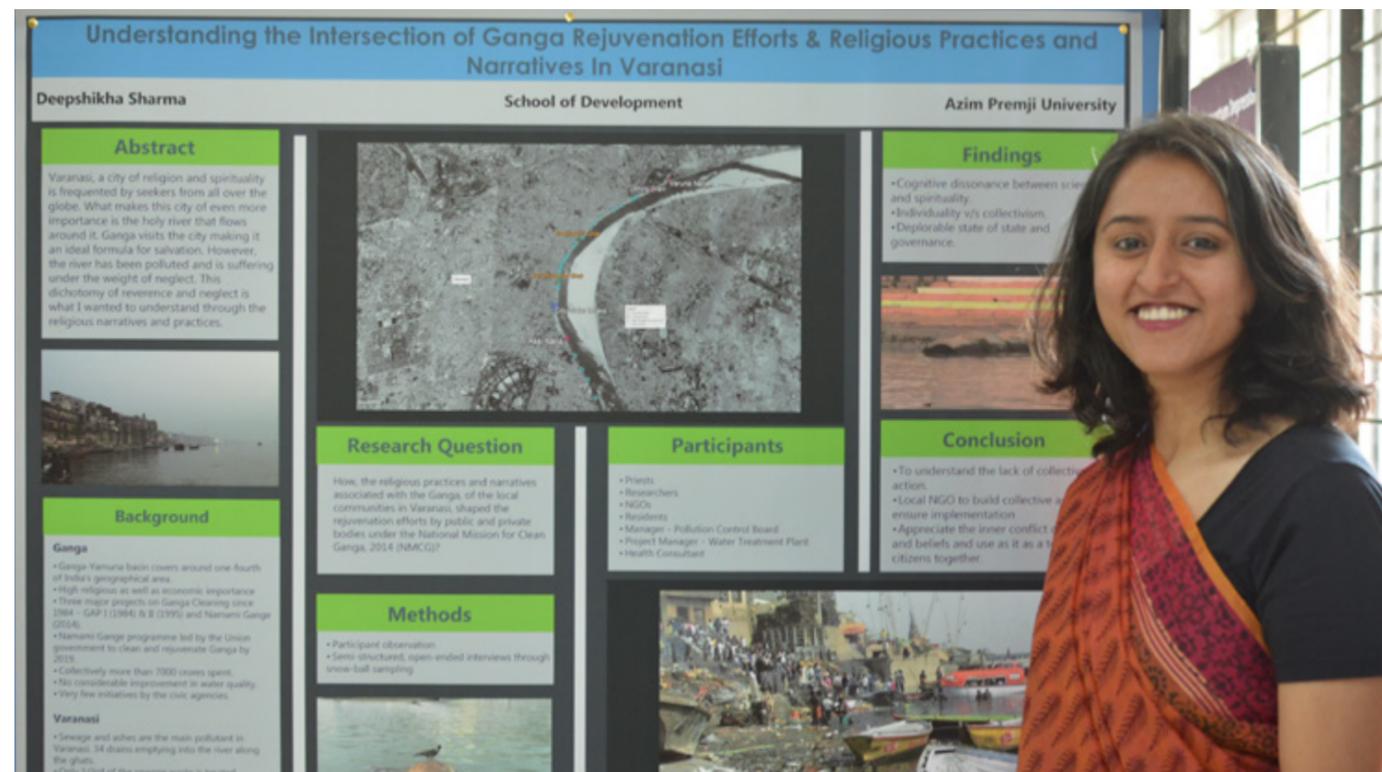
The studies in this panel, in exploring various issues related to water, including management, impact of development projects, role of various agencies, and citizen participation, highlighted the criticality of water.

One of the key issues discussed was water pollution. Rapid unplanned urban growth has led to pollution of rivers such as Rispana in Dehradun, Uttarakhand, through dumping of sewage, and in the case of the Ganges, through ashes and dead bodies. These rivers serve as major sources of water. Absence of strong initiatives for their maintenance remain a major concern. In the case of the Ganges, the government and agencies have failed to understand and engage with social mindsets and cultural attitudes and incorporate them in revival strategies. The key question that remains is how to tackle the social and cultural practices of throwing ashes and dead bodies, which cause ecological damage.

A crucial element in the success of all water management and conservation projects is the participation, or lack thereof, of various community members who use the water resource. NGOs and related projects use different strategies to mobilise and motivate people. One uses competition between various villages as a means of improving performance of participants, while another charges a fixed amount from all villagers for the maintenance of the water structures. Is competition the best way

to motivate and engage people or does a sense of ownership make people manage the resource better? Community participation in water management also has the element of inclusion of gender and caste in accessing and managing the water resource. While one project has had some success in the inclusion of women, overall watershed management programmes involve few women and exclude select social groups. The implementation of the watershed programme at Thamballapalle has shown multi-fold benefits, including improvement in vegetation cover, generation of employment, and improvement in socio-economic conditions.

The success of some water management projects shows how government programmes like Swachh Bharat can strategise for community participation through creating a sense of cooperation and ownership. Successful community participation, addressing inclusivity, and robust project design will lead to larger impact and wider reach.



SUB - THEME

# Floods in Kerala

STUDENT RAPPORTEUR

Ann Mary Biju

FACULTY TEAM

Nazrul Haque and Manu V Mathai

STUDENT PRESENTERS

Gloria Benny, Jaison Jose Thomas  
Deepankar Reddy, Swapna Vincent  
Aravind A R



The five presentations under the theme of the devastating 2018 Kerala floods were uniquely compelling. They discussed factors arising before and after the floods, the present situation, and discussed a future perspective too. While one presentation was about creative solutions arising during calamities that can be transformed into viable livelihood options, two of them focused on community-based organisations working in Kerala during and post the flood. Yet another presentation was about the deterioration in water quality in the Aluva, Kottayam, and Kuttanad regions post the floods. One study discussed the controversial land acquisition that took place in Thiruvananthapuram immediately after the floods, resulting in the destruction of a 10-acre pond.

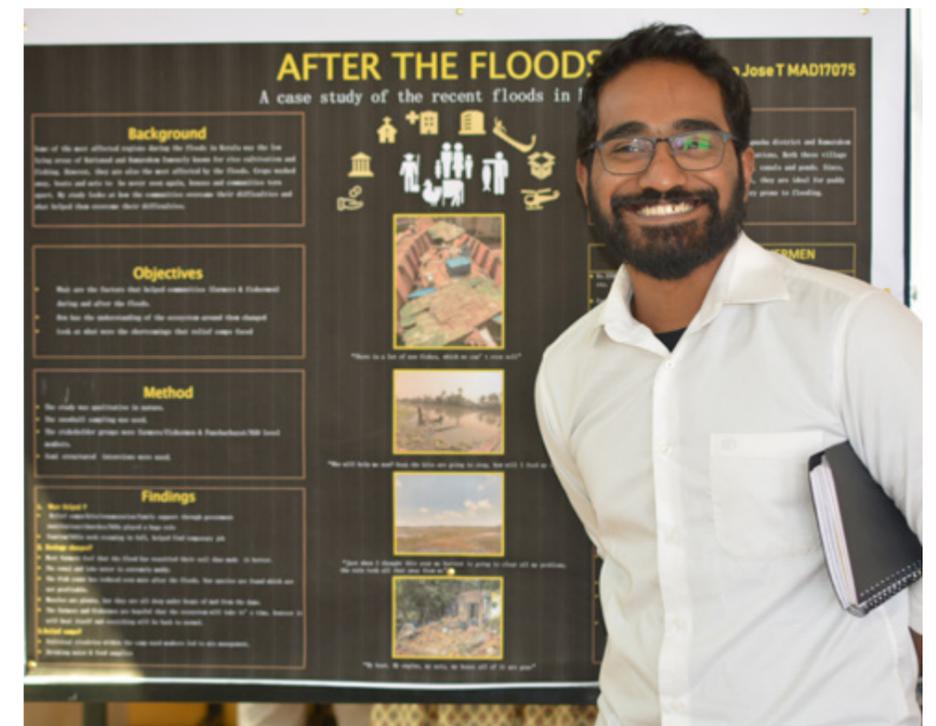
The concept of art as therapy and the revival of livelihoods of handloom weavers post the floods gave an interesting start to the presentations. Help from community- and faith-based organisations in

providing material resources and coping with public health challenges was well-channelised, and the collaborative and integrated efforts of the Malayalee community was highlighted.

Humaneness and fraternity, and not expertise, seem to be the criteria to productively engage in times of need. The collaborative fabric of community leadership was showcased in the role played by religious institutions such as the Church in distributing flood relief across the flood-affected Alappuzha district. Here too, an empathetic eye towards one's own community and adherence to general procedural discipline was enough to serve a large section of people. Even during public health challenges, such communitarian ethics had a strong hold. How Malayalee society came up with such strong communitarian ethics and collective efforts when it came to relief was a moot point. Small factors such as knowing your neighbour's phone number and the systematic approach of community-based organisations became useful. It was also a time when the value of individuals who are stereotyped or disregarded was recognised by each contributing in their own capacities towards flood relief. It can be said that even with the penetration of technology, nuclear families and increasing solitude of the elderly, Kerala still holds onto its collaborative fabric. In the study on the impact of floods on drinking water quality in Aluva, Kottayam and Kuttanad, it was pointed out

that particular regions of Kerala have been facing a pressing water crisis, which escalated after the floods due to the hike in water prices. A need for a better managed water system, especially in flood-prone regions such as Kuttanad, seems critical.

The presentations on depleting water quality and the controversial land acquisition for a techno park in the state capital questioned the depreciating ecological sensitivity of the larger public. The people opposing ecologically disruptive projects face staunch public backlash, and are accused of being anti-development or opposing job creation. The panel suggested to think through such insensitivity that applauds many projects under the guise of development.



SUB - THEME

# Gender and Health

**STUDENT RAPPORTEUR**

Neelima Karanath Menon

**FACULTY TEAM**

Sheetal Patil and  
Shreelata Rao Seshadri

**STUDENT PRESENTERS**

Anjani Grover, Bikram Kumar,  
Parvathi Krishnan, Rhea Kaikobad,  
Snehal Sinha, Hano



The panel on Gender and Health presented various health concerns influenced by gender identity. Mental health, a rights-based political approach to health, and economic considerations of health issues were the themes of most studies, which covered important but less-researched subjects.

Three studies explored the sphere of mental health: questioning the notions of masculinity and self-care among upper middle-class men, understanding psycho-social rehabilitation of women survivors of sexual violence through dance movement therapy, and an inquiry into the experiences of survivors of post-partum depression. Student-presenters observed a lack of self-reflection on the part of men to better understand the roots of their gender expression. This absence of space or motivation to explore emotions was seen to be largely due to the pressure on the man to perform his gender within regulated and rigid frameworks. The interviews shed light on the respondents' complex relationships with their parents,

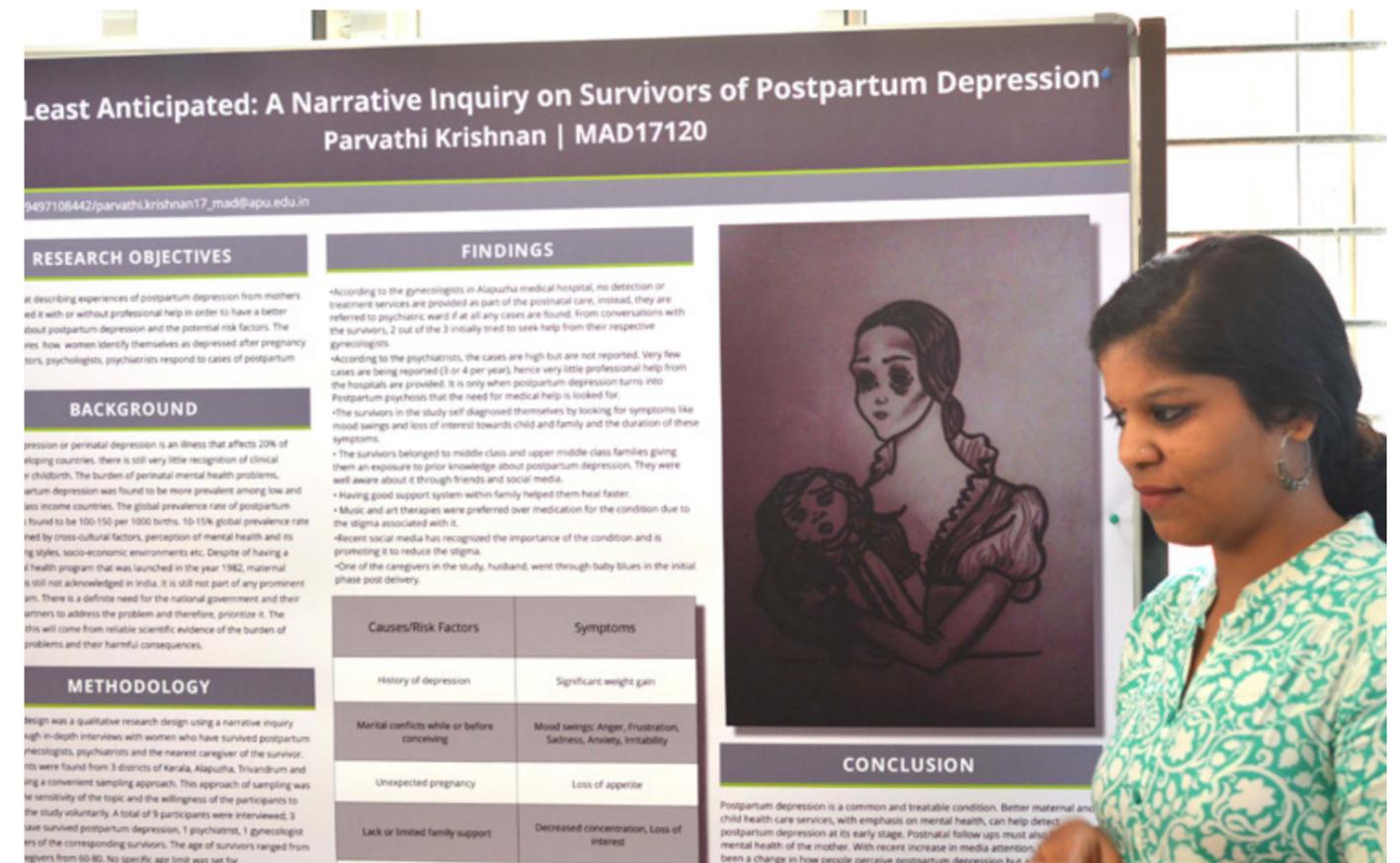
suggesting the influence of socialisation on personal development since childhood. The panel discussed whether contemporary feminist movement lacked or ought to have the space for reflection on notions of masculinity. Another study also observed the lack of competence and sensitivity among gynaecologists towards the mental health of new mothers; it was found that treatment was not provided as part of post-natal care but patients were referred to psychiatrists instead, if at all detected. Through interviews with doctors and survivors, the student-presenter concluded that post-partum depression, though frequently occurring, was under-reported. However, increase in advocacy and awareness through social media to reduce stigma was noted. A key concern was whether the occurrence or diagnosis of post-partum depression had increased over generations.

Another project studied the approaches found in dance movement therapy (DMT) to rehabilitate survivors of sexual violence – the various steps in DMT attempt to emote experiences and enhance women’s agency in decision-making in order to enable her to negotiate social structures or realities. An interesting note was that survivors themselves become practitioners in the same institute years after their recovery.

The study of an urban NGO that advocates women’s reproductive health and rights covered the politics of gender and health. The NGO team attempts to demystify various aspects of sexual and reproductive health, personal safety, and rights of women through focus group discussions. Another study was on linkages between menstrual hygiene and mental health among women living in slums. The findings convey that hygiene was not a particular concern amongst these women, while symptoms of pre-menstrual mood swings, fatigue and difficulties were acknowledged and expressed. The panel weighed in on the student-presenter’s ideas on possible urban development interventions to engage and assist slum dwellers with both awareness and adoption of hygienic menstrual practices.

A comparison between gender experiences with regard to diagnosis and treatment of tuberculosis was also presented. The study findings suggest a difference in diagnosis, particularly a delay in diagnosing the condition in women, compared with that of men. Furthermore, the explicit stigma on TB-afflicted women affected their marriage prospects and social relations.

The studies presented to the panel provided evidence that the various roles attached to gender as a product of social constructs have deep and significant control over health outcomes. The gravity of gender-specific issues seems to be buried under prescribed social roles.



SUB - THEME

# Health Vulnerabilities

**STUDENT RAPPORTEUR**

Aditi Prashanth Jadhav

**FACULTY TEAM**

Prasanna Saligram and  
Arima Mishra

**STUDENT PRESENTERS**

Amit, Arif Akhtar  
Haritha P, Shalini Das  
Shyna Mariya Chandy,  
Sneha Mariam Thomas



This panel dealt with a wide range of health vulnerabilities. Children, pregnant women, elderly, the malnourished, and people who are ill or immuno-compromised are particularly vulnerable during disasters and bear a relatively high share of the disease burden in an emergency. Poverty and destitution are major contributors to vulnerability.

A study on menstrual hygiene management among urban poor and homeless women covered a range of socio-cultural, infrastructural, and economic perspectives. The study included many shelter homes where structured interviews were used to collect data, leading to a heightened understanding of women and family dynamics. Migration, which led to homelessness, was not for work but other reasons. The panel asserted access to a safe zone, which homeless women are deprived of, as the most critical need in menstrual hygiene.

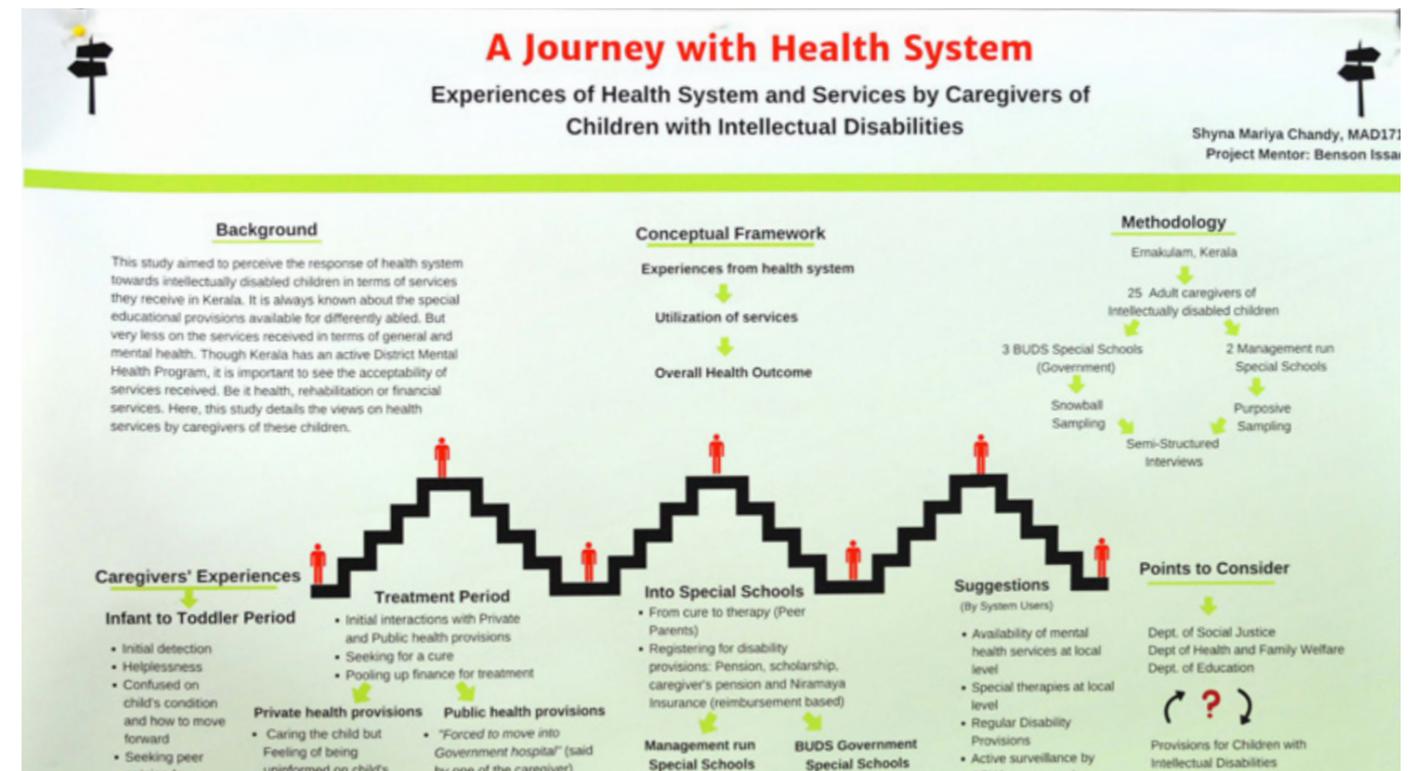
The study on HIV-afflicted youth focused on how HIV affects their career, relationships, and social acceptance. The fact that they could not choose a career where they had to disclose their medical condition highlights the deep social malaise that still surrounds this curable illness.

The presentation highlighting challenges faced by caregivers of children with intellectual disabilities in Kerala, brought to light the absence of trust in the public health system and dissatisfaction with the non-transparency in private healthcare. That parents and caregivers stop availing the services after the child is about 10 to 12 years old, reinstates the need for enhanced and constant community support. As it is now, the role of the panchayat is limited to funding and conducting checks.

One study looked at accessibility of healthcare facilities to workers affected by silicosis in Karauli district, Rajasthan. Silicosis is not listed under any national health system policy, and is incurable. Hence, researching it is difficult as proper healthcare is not in place. The focus has consequently shifted to compensation. The disease is seen more in men than women, as men are more exposed to the working conditions, which cause the disease. Children also tend to take up the same work after migrating to cities. Alternative livelihood options are a possible solution.

The Bangalore-based study on the health problems faced by daily wage migrant female labourers used in-depth interviews for methodology. Most diseases are caused by unhealthy living and working environments. There were other nuances too including men not sending their wives for healthcare, and a lack of awareness though the women expressed a desire to learn about healthy living practices. A comparative study on occupational health concerns among tea plantation workers in Kerala highlighted the dismal health facilities, and how illiteracy adds to their vulnerability. Workers are not given even basic toilet facilities and have to travel as much as 25 kms to urban areas to avail of healthcare facilities.

The studies covered a wide range of vulnerable groups and looked at how they have been deprived of their right to basic healthcare either because of inaccuracies in the system, marginalisation, or neglect by employers. Only creating healthcare facilities is not enough, it should be ensured that the needy have easy access to it too.



### Menstrual Hygiene Management among the Urban Poor Homeless Women

Sneha Mariam Thomas, MAD 17162  
Under the guidance of Dr. Anant Kamath and Indo-Global Social Service Society

**INTRODUCTION**  
The research aims to understand the menstruation experiences of one of the categories of the most vulnerable menstruating women, the homeless. The study, situated in shelter homes of Delhi, builds on the underlying fundamental issues of gender, discriminatory social norms and poverty.  
Menstrual Hygiene Management (MHM) is defined as 'Women and adolescent girls using a clean menstrual management material to absorb or collect blood that can be changed in privacy as often as necessary for the duration of the menstruation period, using soap and water for washing the body as required, and having access to facilities to dispose of used menstrual management materials' (Budhatoki, et al. 2018).

**OBJECTIVES**  
1) What are the Menstrual Hygiene Management practices among the urban poor homeless women?  
2) How does institutional support, here Urban Shelter Homes under the Urban Livelihoods Mission, alter the experience of menstruation?

**METHODOLOGY**  
Data Collection: Structured Personal Interviews

**FINDINGS**  
**Socio-Cultural**  
• Awareness and Practices that constitute 'good' menstrual practices have improved  
• Introduction to Menstruation: Informal(Spatial Constraints) Vs Formal(Schooling) Sources  
• Urban Spaces acting both as a deterrent and an enabler of practicing restrictions  
• Media: Enabling Aspirations and Breeding Disappointment  
• Undergarments: A Burden  
**Infrastructural**  
• A charity perspective  
• Sources of sanitary products: Cloth(garbage, industry and tearing one's own clothes) and Pads (out of pocket expenditure)  
• Lack of sanitation facilities at work and gender specific washrooms at living spaces  
• Filling up of toilets  
• Geyser: A governance issue  
• Lack of representation of both women and their issues at Shelter Management Committee  
**Economic/Livelihood**  
• Absence from School and Work but women who are the breadwinners have no option but to go for work  
• Increasing out of pocket expenditure  
**Health**  
• Self Medication to reduce pain and flow of blood  
• Reuse of clothes: Drying it inside the room and hiding it

**SAMPLE PROFILE**  
1. Shelter Homes  

S. No.	Type	No. of Shelter Homes Visited
1.	Family Shelter Homes	2
2.	Women Shelter Homes	3

  
2. Respondents Profile  

S. No.	Details	No. of Interviews	Migrant Status
1.	School going Girls	2	2 <sup>nd</sup> Generation
2.	Unemployed Women	3	2- 1 <sup>st</sup> Generation 1- 1 <sup>st</sup> Generation
3.	Working Women	5	4- 1 <sup>st</sup> Generation 1- 2 <sup>nd</sup> Generation

**DISCUSSIONS**  
• The National Idea of Women Empowerment  
• State's Attitude towards Menstruation is a

SUB - THEME

# Health Alternatives

**STUDENT RAPPORTEUR**

Aditi Prashanth Jadhav

**STUDENT PRESENTERS**

Nethra Lakshmi C, Priya Kumar

Sana Thapa, Dola Sai Rupa

Srabanti Kayal, Sukrutha R

**FACULTY TEAM**

Benson Issac and

Shreelata Rao Seshadri



There has been an explosion of interest in alternative medicine in recent years. Though each of the individual presentations on this panel were not evidently connected, the ensuing discussions brought forth different perspectives on health.

A study on the role of yoga in maternal health considered yoga from a mental preparedness perspective to deal not only with the birthing process but also restoring health post delivery. The study also showed how yoga is increasingly acknowledged as a complementary therapy by the women as well as healthcare providers including gynaecologists. Another study on yoga in schools looked into whether it was linked to Hinduism or was it just a neutral fitness activity. The student-presenter spoke of saffronisation of yoga as one of the schools was a Hindu school with a cosmopolitan environment, wherein yoga was undertaken not for the sake of exercise but under compulsion of implementing a fitness activity.

A presentation on understanding Gandhian pedagogy on health and nutrition was an action-research study where the schools under the survey were introduced to the idea of nutritious food, and nutritional values were learnt by students by growing plants in kitchen gardens. The study looked at



SUB - THEME

# Access and Equity in Health

**STUDENT RAPPORTEUR**

Joshua Lobo

**FACULTY TEAM**

Chiranjib Sen and Arima Mishra

**STUDENT PRESENTERS**

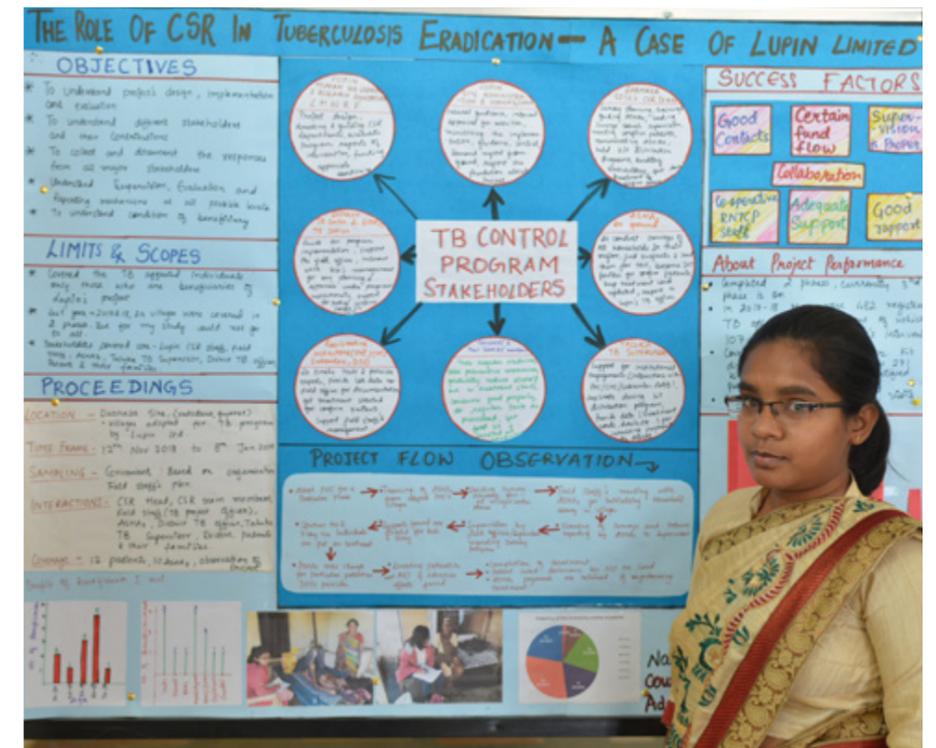
H Kidyeb Chakma, Raushan Kumar  
Dharmistha Bamania,  
Vikash Prakash, Gulla Sunny



Most of the presentations in this panel were analyses of the effectiveness of government programmes in delivering healthcare to its target population. One study focused on shift in preference from traditional to modern healthcare institutions. Another structurally analysed a private-public partnership programme in treating tuberculosis. The key issues highlighted were accessibility, awareness of health programmes, corruption, structural inefficiencies and ineffective targeting. The programmes discussed were conditional cash transfers of the Janani Suraksha Yojana in Jharkhand, Nutritional Rehabilitation Centres in Bihar, and the Mizoram State Health Care (MSHC) scheme. Four of the projects were conducted in multiple villages in a particular district. Some were across multiple districts. Others, like the studies on MSHC scheme were concentrated in one particular area.

In the studies on programme analysis, particular reasons were responsible for the reported ineffectiveness of the programme. In Jharkhand, problems in the conditional cash transfer scheme for beneficiaries suffering from acute malnutrition were attributed to corruption by NGOs entrusted to deliver the plan. The Janani Suraksha Yojana was a safe motherhood intervention under the National Rural Health Mission. Factors such as lack of access to bank accounts, education, the reluctance of the panchayat in disseminating information, and remoteness of villages revealed a nuanced picture as to why the scheme wasn't working as intended. The study on Lupin Ltd had, by far, the most optimistic results that were attributed to the company's leadership role in procedure and its close collaboration with its government partners. They did, however, face challenges in co-ordination because of the multiple organisations that were involved in

decision making at different levels. This posed the question of whether the success of Lupin in achieving its objectives could be replicated in different states focusing on different healthcare aspects. The MSHC was criticised for its ineffective targeting system as interestingly the beneficiaries did not require a scheme as such. Families were reported to have at least one relative working as a government employee and hence, health benefits were taken from there. In Polavaram, Andhra Pradesh, however, a transition in health-seeking behaviour from traditional medical practitioners to public and private hospitals was noted among the tribal population, especially the displaced populations of the national irrigation project. The ones not displaced, however, continued with traditional healing methods. It was concluded that the shift was primarily due to the complete shift in lifestyle to a more urban setting, dietary changes and lack of access to medicinal plants by the displaced.



SUB - THEME

# Technology in Health and Development

**STUDENT RAPPORTEUR**

Ramasubramaniam G

**FACULTY TEAM**

Anant Kamath and  
Geetisha Dasgupta

**STUDENT PRESENTERS**

Ankita Mathews, Anuj Awasthi  
Soumyadev Banerjee,  
Varun Sai, Anil Misquith



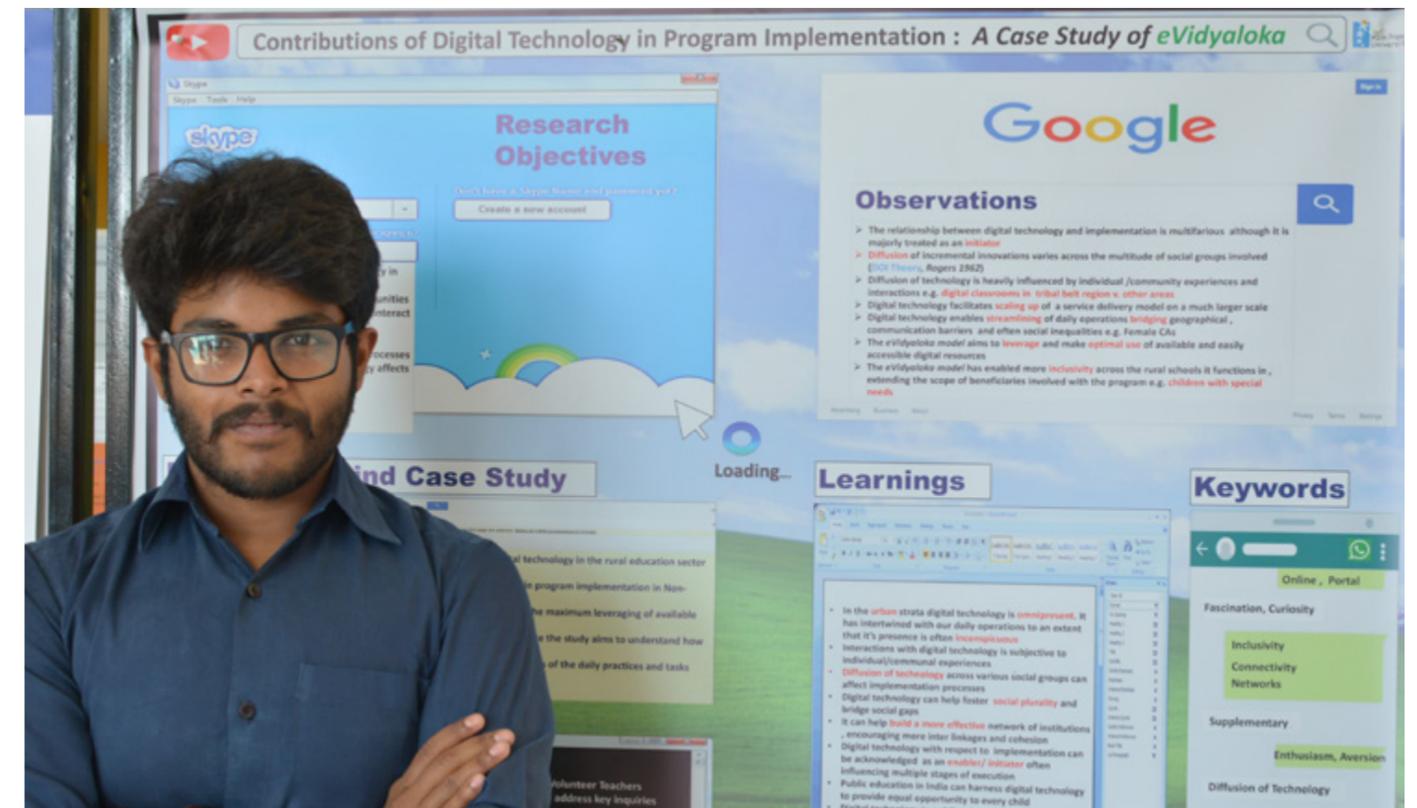
The Technology in Development panel showcased five projects, three of which focused on technology intervention in healthcare, one on the impact of social media on youth, and another on the use of technology in programme implementation in an NGO.

In the study on impact of social media on youth, the questionnaire methodology failed as the student-presenter didn't get honest and frank answers; however, personal in-depth interviews delivered intriguing answers. Fear of missing out, social media as a status quotient, restlessness and anxiety for getting likes and approvals are the major findings of the study. The panel members commented that the study lacked depth and suggested a comparative study to include students of different strata from different colleges so as to gain more clarity on the problem. The study on technology in program implementation of eVidyaloka Trust showed the potential of technology in dealing with teacher absenteeism. A positive highlight was that the diffusion and penetration of technology can bring many stakeholders together and not just quicken the decision-making process but also its scalability. An interesting gender angle was cited wherein women from the local community take the initiative and become class assistants to set up digital classrooms.

A study on technology intervention in primary health services pointed out the importance of community intervention in healthcare ecosystem of the community. The student-presenter stated the need for greater decentralisation of local health systems. The study on role of technology-enabled maternal healthcare through ASHA workers raised the issue of accessibility of data and data protection. Pregnant women and ASHA workers, who form a critical component of the information cluster, are not connected with each other efficiently through technology. This technology focuses on surveillance rather than healthcare and clearly introduces a digital divide among people.

The study on technological innovation in healthcare by three social enterprises demonstrated that technological innovation can be used to solve problems at the doorstep. The scalability of these innovations and the role of government was debated; it seems that the government is supporting these innovations monetarily through various schemes but is holding back from a systemic solution. Policy intervention by the government is much needed to take these innovations to the masses.

Technology has a huge potential to solve developmental problems across sectors but focusing only on technological advancement of a system without understanding the root cause of the problem may not be ideal.



SUB - THEME

# Education and Development Session I

**STUDENT RAPPORTEUR**

Thomas Sunil

**FACULTY TEAM**

Nazrul Haque and  
Indira Vijayasimha

**STUDENT PRESENTERS**

Rubi Thakuria, Sabitha Sabu  
Saidul Shankar Tekam  
Shaik Shakeel, Shrishty Ale,  
Y V Pratap



The Education and Development panel discussed skill development, vocational goals, and social participation of youth. The study in Telangana showed that educated men tend to avoid participating in local governance, while another study on absenteeism in schools highlighted that dropping out from school creates social gaps and alienates individuals. The studies on skill development and vocational training raised questions about its purpose and functions.

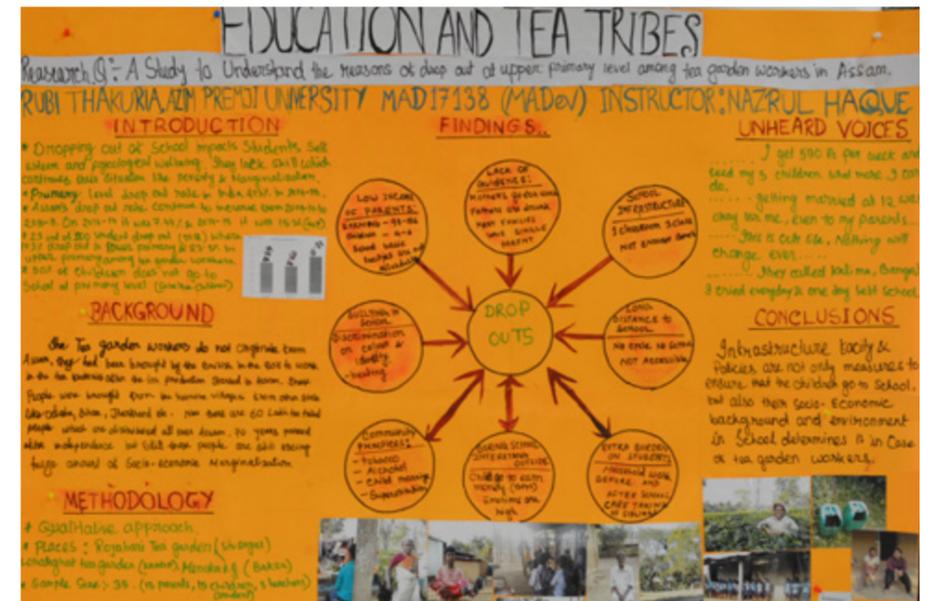
Skill development policy is in focus, mostly without a comprehension of its reason for existence. The two studies on skill development probed the nature of skills, who decides what skills are required, and youth response to opportunities, and tried to answer these questions. The panel highlighted that though skill development and vocational training result in a working class, the latter continue to languish in the informal sector, due to the lack

of choice in skilling programmes for youth and absence of opportunities. Furthermore, the policy has resulted in skill development across India being restricted to a few options in the electronics industry and house-management services. A study on how Gandhian principles inculcate environmental values contributed to the discussions. It was clear that in the Gandhian idea of compulsory vocational training alongside mainstream education, vocational training serves a different purpose.

The discussions on social participation of youth also addressed gender issues. The study on school dropouts among the tea tribes of Assam and absenteeism in schools discussed the importance of educating girls to ensure that the next generation attends school. There was an observation that uneducated mothers tend to promote social taboos and conventions among the next generation. One study observed that participation of educated youth in different levels of governance is lower than that of uneducated youth, with only a few educated youth active in constituency-level political activities. The study stated that educational reforms are posing a threat to traditional power polity, but the argument lacked strong evidence. This observation is similar to the ones made about a shift in youth association to tribal social structure after receiving formal education, among North-

Eastern communities. A tribal child through formal schooling receives an alien concept of standard of life. Consequently, he learns to earn more to consume more, alienating him from the earth and his cultural upbringing. Our education policy lacks the openness to include cultural diversity.

The studies on this panel asserted that brute capitalistic force uses education as a tool to create aspirations that serve the purposes of a capitalist economy, focused on wants not needs. These aspirations give a convoluted sense of freedom, limited by the boundaries of market. Art is reduced to a livelihood, mechanical genius to skill. The social hierarchy that arises from occupational differences is a construct of the education system.



SUB - THEME

# Education and Development : Session II

**STUDENT RAPPORTEUR**

Priyalakshmi G

**STUDENT PRESENTERS**

Anas Ahamad, Apurva Asast  
Kranthi B, O Aishwarya  
Pranjali Tripathi, Rohit Bisht

**FACULTY TEAM**

Anant Gangola and V  
Santhakumar



The study, on impact of uncertain or irregular income of parents on the education of children, conducted in Dhurwa, Ranchi, Jharkhand, found that the number of earning members in a family, income levels and cultural attitudes varied among OBCs (Other Backward Classes), SCs (Scheduled Castes) and STs (Scheduled Tribes). Males were preferably sent to private schools but caste and class discrimination in school led to both genders of the lower castes being treated alike. School dropout ratio was more for girls since they were married away during Diwali by middle-class OBCs, whereas children from SC and ST castes become child labour. Lack of awareness of the benefits of the government-issued Yellow and Pink cards for STs and SCs below the poverty line compounds the situation. The panel suggested that rephrasing the study as impact of low parental incomes on education of children could have justified these findings.

Organisational research on Vasantha centres run by Agasthya International Foundation in Kuppam, Bangalore, and Gujarat led the NGO to tweak its managerial style. These centres provide after-school education for students from government schools, including homework and extra-curricular activities for up to five hours a day. The absence of volunteer motivation, training, infrastructure and evaluation became a hurdle to achieve its goals. After informed and uninformed visits to these centres, recommendations

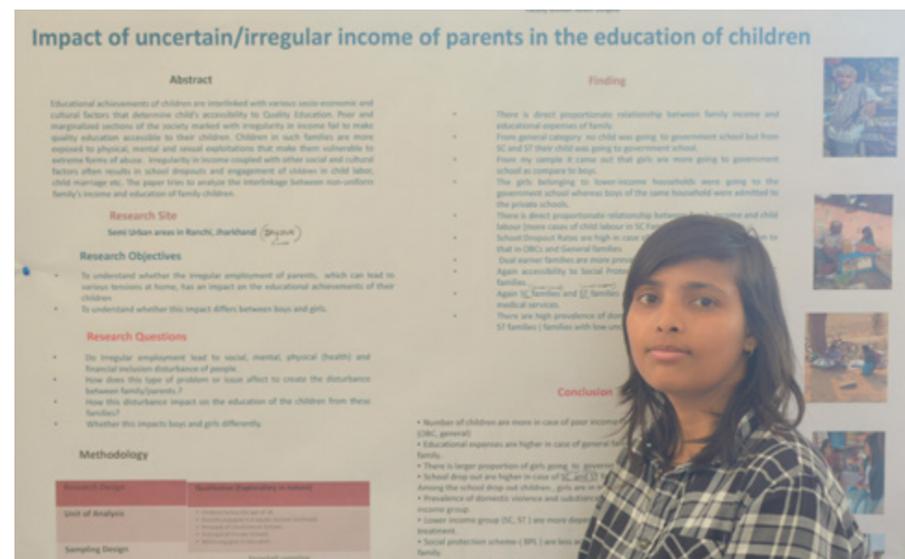
regarding pedagogy, infrastructure and program design were made by the student-presenter that were accepted by the NGO. The panel observed that establishing a causal relationship between doing regular homework and motivation of students to attend school requires further investigation.

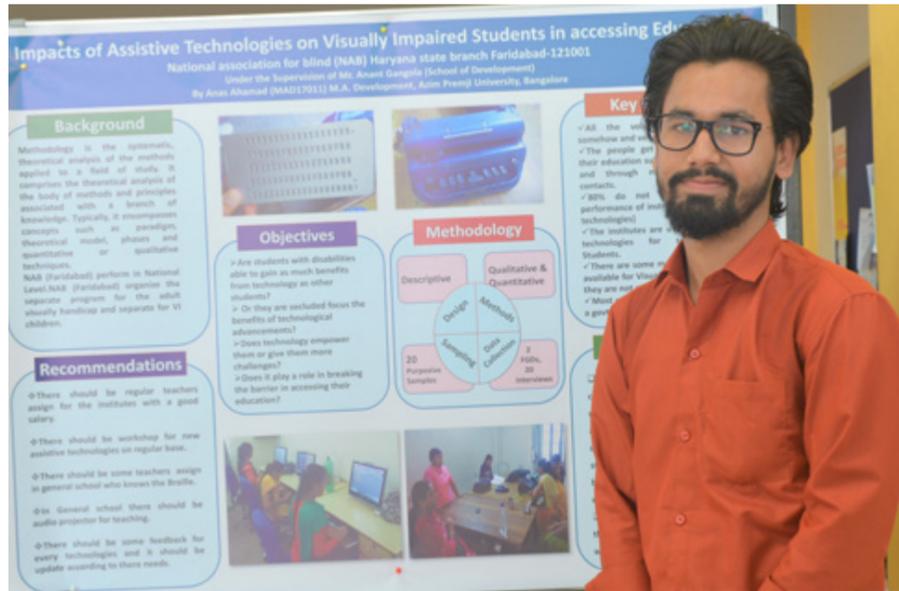
The Bhim Patshalas set up by the Bhim Army to empower Dalit students in Maharashtra to counter the oppression of upper-caste teachers and pupils at school, has tasted limited success since its inception in 2015. It is predominantly males of the Chamar caste who teach in these Bhim Patshalas. The Dalit students receive lessons on the Indian Constitution and Dalit ideologies alongside their school curriculum. The gender disparity in choosing volunteer-teachers, the non-interaction

with other castes, and the Jai Bhim greeting culture, which repels others, contests its social inclusiveness.

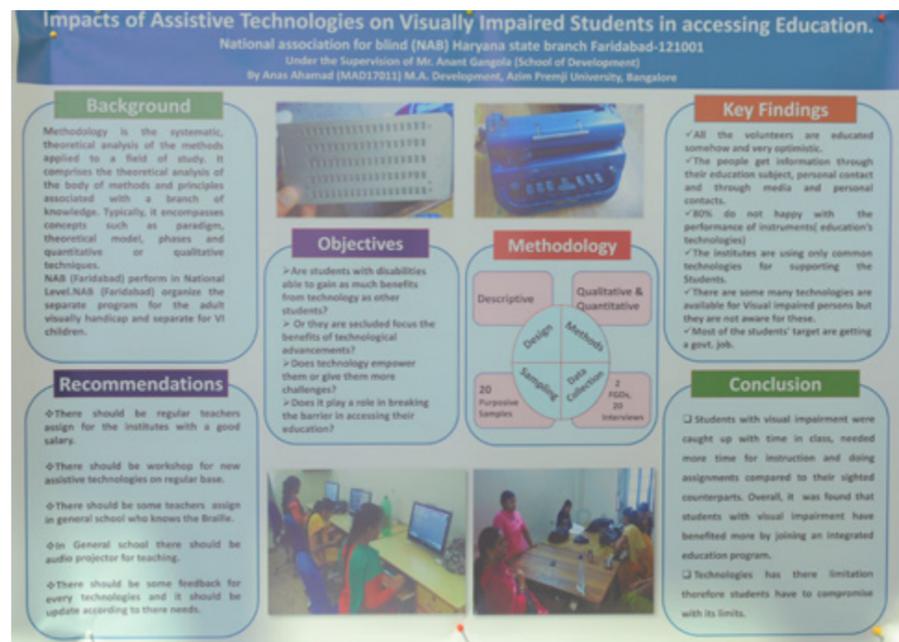
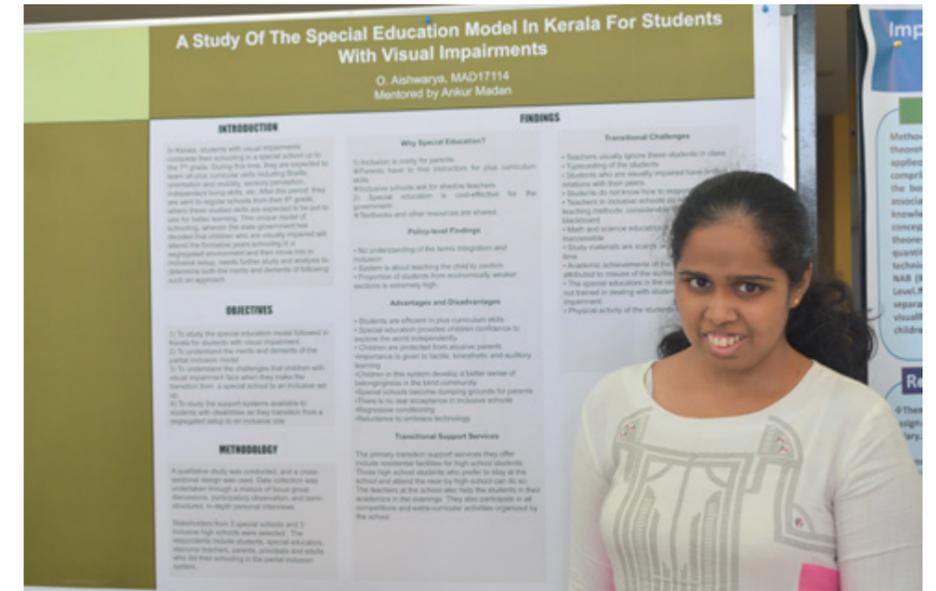
The study on the impact of assistive technologies on visually impaired students in accessing education at National Association for the Blind, Faridabad, showed that skills such as stenography, computer basics, reading and writing Braille were imparted to both partially and completely blind students. However, dated technology and inadequate knowledge and salaries of teachers lowered the efficacy of the programme. The panel suggested that the research question could be rephrased as gap between technology benchmarks and reality constraints.

Kerala's Special Education Policy till Class 7 and inclusion of special children into regular schools were implemented with good intent. Special Education schools help cultivate a sense of belonging among special children, who are neglected even by their own parents, but the high costs make them affordable only for the rich. The inclusion of these children into regular schools makes them subject to typecasting, bullying, and their success in exams is attributed to scribe's prowess and restricted physical mobility. The way forward is to be sensitive to their special needs and focus on social integration rather than social inclusion, with equitable facilities and opportunities.





An interesting study on the rationalisation of schools focused on Lakkavarappukota mandal of Vizianagaram district, Telangana—an area marked by illiteracy, population density and poor livelihoods. It revealed low change in enrolment in the merged-model government schools as compared with private schools. These model schools, with more teachers for an appropriate number of students, improved pupils’ reading, writing and Math abilities. The perceptions about such schools vary across society. Both the rich and poor aspire to send their children to school, preferably boys to private schools and girls to government ones. The panel pointed out that more concrete data is required to establish causality between infrastructure and quality of education in schools; provision of using schools for communitarian purposes also needs to be looked into by policy makers.



The common understanding from the above studies is that both the state and civil society have to coordinate to improve education for one and all, by making prudent policies and ensuring their efficient implementation.



SUB - THEME

# Youth and Development

**STUDENT RAPPORTEUR**

Gauri Arora

**FACULTY TEAM**

Sujit Sinha and Subrat Kumar Mishra

**STUDENT PRESENTERS**

Deepak Dhaka, Mohammed Asaf P  
Tresa George Karimpanal,  
Shan Mohammad,  
Suvarna Neherkar



With the average age of an Indian expected to be 29 years by 2020, the role of youth in nation building can't be ignored. The five presentations in this panel examined the changing occupational pattern of youth, role of youth-based organisations, voting behaviour, recruitment to terrorist organisations, and the struggles faced by orphans.

A noteworthy factor was the difference in the perceived age group of youth. The student-presenters cited varying age groups of youth for their research. UNESCO defines the age of youth between 15 to 24 years. In India, while the National Youth Policy (2014) categorises youth at 15 to 29 years, the Census considers people aged 10 to 35 years as youth.

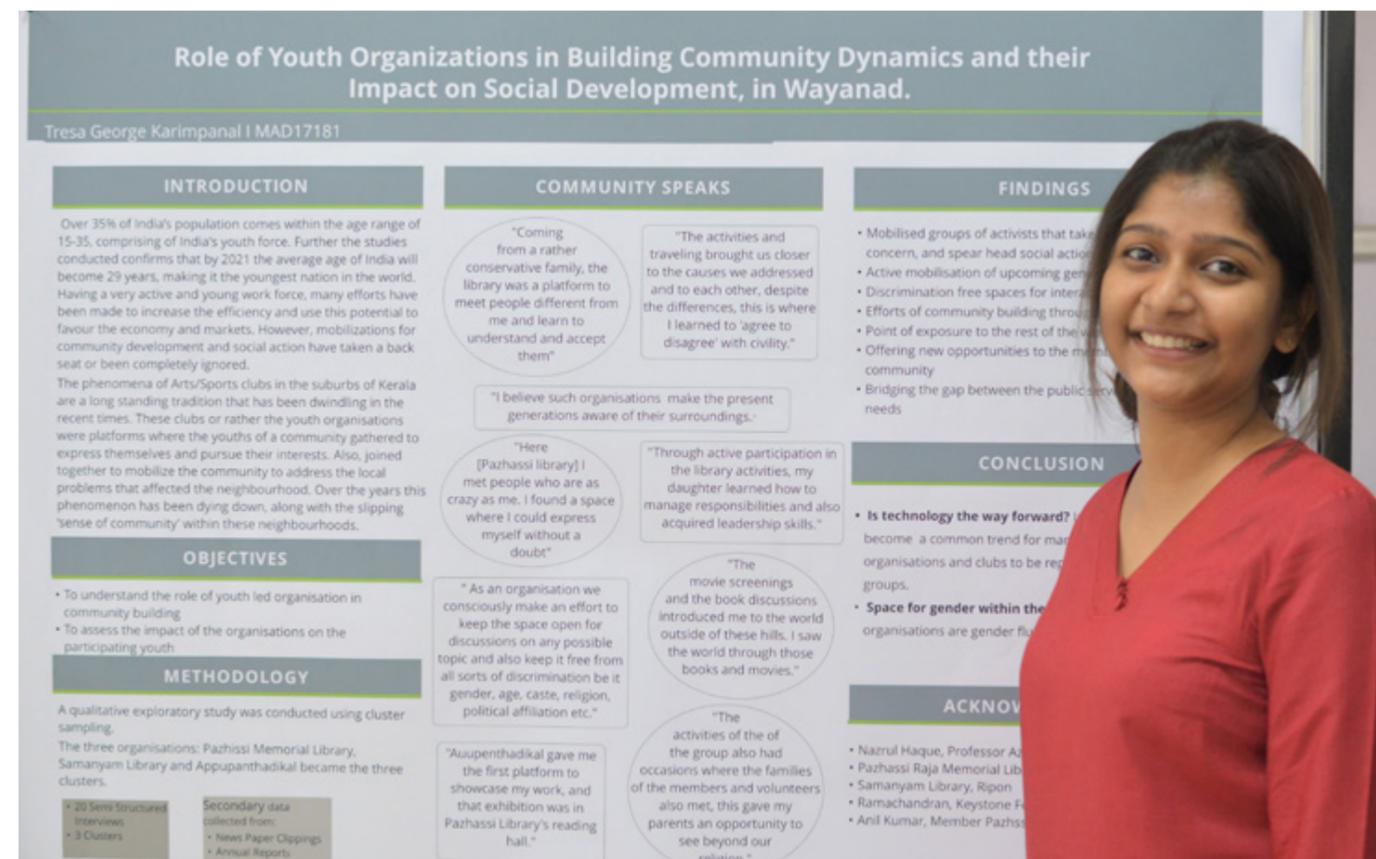
One presentation pointed out that the shift in interest of young people from agriculture to other professions was not necessarily stemming from a change in their aspirations. The youth in the village of Khetgaon, Dewas, Madhya Pradesh, were shifting to the informal labour sector as agriculture was becoming less lucrative. This is also linked to changes in the annual rainfall pattern, making irrigation difficult. The ensuing discussion pointed out other facets such as the land distribution pattern, the effectiveness of Minimum Support Price (MSP) and the type of migration taking place.

Another presentation traced the role of youth in community building in Wayanad, Kerala. The role of larger organisations like the Nehru Yuva Kendra, which financially supports some organisations to carry out stipulated activities, came to light. The discussion was a reflection on the role of language and shared culture. Perhaps if we were to approach people or spread education in the local language and not force a foreign language onto children, we may be able to better educate people.

The study of voting behaviour in Jhunjhunu district, Rajasthan, brought out an interesting case study, wherein people don't vote for the political party but for the candidate. With this prevalent discourse, BJP could only win once, which in retrospect, should make us more conscious of situations at the micro level. It also showed that majoritarian politics does not solely govern the political-social ethos of a place. What is also worth noting is how youth indoctrination takes place. This was shown through the missing people from villages in northern Kerala and their recruitment to ISIS. Another key facet is how this recruitment led to more differences between the Sunnis and Salafi Muslims.

India is home to about 20 million orphan children while only having about 394 orphanages. The study pointed out that orphanages ask youth to vacate the shelter when they turn 18. Many of them end up doing daily wage jobs or get involved in prostitution.

The youth may voice their opinion on Facebook and Twitter, but they do not mobilise and fight for their rights collectively, as seen in their political engagement. This calls for youth to engage in communities and think about service before self. Unfortunately, we choose to join the rat race and social welfare takes a backseat. Women's voices were absent in the surveys and interviews conducted for most of the studies presented. The reasons cited were the difficulties in getting access to women participants and also the absence of women's autonomy.



SUB - THEME

# Politics and Governance

**STUDENT RAPPORTEUR**

Iyer Vijayalakshmi S

**FACULTY TEAM**

Himanshu Upadhyaya  
and Vikas Kumar

**STUDENT PRESENTERS**

Gauri Bansal, S Nandita  
Usaidali, Anushri Israni,  
Mesang Sherpa



Democracy in practice is quite different from theory. Politics within governance was showcased through the five presentations on this panel, including the politics behind an assembly election, political dynamics of popular pilgrimage sites in Kerala, and sustenance of a community-owned and managed tea estate in Assam, among others.

The critical role of religion in Indian politics was showcased in two Kerala-based studies. One spoke of the role of faith-based organisations in social transformation of the Mappila Muslim community in the Malabar region. This ignited a discussion on the ideas of traditionalism versus religiousness of a community. The second presenter showcased the rise of Nalambalam Darshanam as a pilgrimage site as a manifestation of rising Hindu religiosity. It was revealing to see the progressive increase in the popularity of Nalambalam Darshanam, as analysed by the student, from 1600-2014. The findings pointed out that MPs and MLAs improved the roads and infrastructure of the ancient pilgrimage site as public relation strategies to encourage pilgrim visits, and consequently, cause an increase in the funds for the temples too. The panel pointed out how temples have become a site of contestation for political parties, and are no more serving the cultural purpose they once were constructed for. Insightful discussions on what does religion mean in India and the understanding of religiosity ensued.

Two other presentations focused on the political dynamics at play in the practice of governance in a village in Jharkhand, as well as what happens to the labourers once a tea-estate shuts down. The former study showed that, due to lack of transparency and accountability by contractors, most citizens were unaware of the assets constructed through the Fourteenth Finance Commission funds. On the other hand, the second research pointed out that although the labourers

at tea-estates are skilled in their work, they are rarely exposed to any other skills. Hence, it would be difficult for them to search for alternative livelihoods when a tea-estate is shut down.

The research findings emphasised the need for policy making that is contextualised around issues and their geographies. Such policy implementation could enhance governance and democracy effectively. The common thread

binding the presentations seemed to be the study and analyses of political institutions at the grassroots. Though the conceptualisation of research topics came from personal experiences and interests, it evolved through the intense field engagement resulting in unexpected findings.



### Nalambalam Darshan - A Manifestation of Rising Hindu Religiosity?

**S. Nandita (MAD17141), MA Development**  
**Azim Premji University**

#### Background

Kerala, which has oscillated between the Centre-Left politics of the Congress and the Left politics of the Communist parties, has witnessed a significant rise in religious fervour among Hindus over the last few years, which has coincided with the rise in popularity of BJP in the State (Memon, 2016).

In this context, it is important to understand the dynamics of local Hindu right wing emergence, and how villages are slowly becoming fertile ground for the increasing religiosity and mainstreaming of radical Hinduism in Kerala.

A case in point is the 'Nalambalam Darshan', a religious pilgrimage that has gained popularity since 2008. It involves a visit to the Ramapuram Sree Ramaswamy Temple, Koodappalam Sree Lakshmanaswamy Temple, Anasakara Sree Bharathaswamy Temple and Methiri Sree Sathrugnaswamy Temple, dedicated to Rama, Bharatha, Lakshmana and Sathrugnan, respectively, during the month of Karthikakam (July-August), to ensure the prosperity and well-being of one's family. These temples are located in the agrarian village of Ramapuram (Area: 3,328 hectares, Population: 16,928, Census 2011) in Kottayam district of Kerala.

Three years after the rise of 'Nalambalam Darshan', 'Balagokulam', the children's wing and subsidiary of Rashtriya Swayamsevak Sangh (RSS), has become active in this area, conducting classes on bhajans, mantras, shlokas and stories from Hindu texts and carrying out rallies to promote Hindu interests.

Although there might not be a causal relation between the two phenomena, the locals aver that Hindu religious festivals and temple events are celebrated with greater verve, there are increased instances of temple renovations in these villages and there is increased religiosity among residents after 'Nalambalam Darshan' started.

#### Objectives

The study broadly examined:

- the factors that led to the emergence of Nalambalam Darshan, and
- the nature of the relationship, if any, between Nalambalam Darshan

#### Research Design and Methodology

Research Design	Case Study
Sampling of Participants	Purposive Sampling
Methods of data collection	
<b>Primary Sources:</b> Semi-structured Interviews & Focus Group Discussions	<b>Secondary sources:</b> Newsletters of temple festivals, magazines, newspaper reports, archives of the temples
(Organisers and proponents of Nalambalam Darshan Members/supporters of RSS/BJP, CPI(M), Kerala Congress Parents of children in Nalambalam Darshan/devotees of Nalambalam Darshan Owners of local businesses close to the temple Non-participants of Nalambalam Darshan in this village)	
Recording of observations	Field notes. No audio or video recordings
Data Analysis	Narrative Analysis

#### Findings

Chronology of events relevant to the emergence of Nalambalam Darshan

Year	Events
1600-90	Establishment of Sree Ramaswamy Temple, Sree Lakshmanaswamy Temple, Sree Bharathaswamy Temple and Sree Sathrugnaswamy Temple by Namboodiri illam
1600-1890	Expansion of brahminic and devaswam lands in Ramapuram
1940	Communist party emerges in Ramapuram
1969	Kerala Land Reforms Act
1970-90	Namboothiris relegate administration of temples to village level committee consisting of upper-caste Hindus (except in Sree Sathrugnaswamy Temple)
	Financial and infrastructural conditions of temples decline
	Land reforms change local power relations in favor of non-Namboothiri upper castes and Christians
	RSS becomes established in Ramapuram
1992-94	Jeep rides organized for Nalambalam Darshan for devotees in Ramapuram
2005	Namboothiris retake the administration of the Ramapuram Ramaswamy Temple
2008	First Nalambalam Darshan that attracts large number of devotees from outside Ramapuram
2010-14	Local MLA and MP reconstruct the roads connecting the 4 temples. RSS organizes a strike protesting charges for use of public restrooms in the Ramaswamy Temple
	Corruption allegations surface against Namboothiri families managing the Ramaswamy Temple in the village

#### Other relevant findings

- The alleged financial irregularities and atheistic/agnostic attitude of the Namboothiris who organize Nalambalam Darshan and are members/supporters of CPI(M) might have drawn sympathy in favor of RSS/BJP.
- CPI(M) ensures that the large returns to the Ramaswamy Temple do not fall into the hands of the RSS/BJP, although they are unable to win popular support in the village since many believe that the temple should be managed by believers/worshippers rather than the state due to their caste status.

#### Conclusions

- Nalambalam Darshan is a manifestation of the rise of non-Namboothiri upper castes, the rise of the BJP and the rise of the RSS in the village. This indicates the pragmatism of the political parties to its anti-religion and anti-caste ideology.
- Nalambalam Darshan is a political underpinning of the cultural politics of the village.

#### Acknowledgements

I profusely thank Ramapuram village for its support to the use of the temple premises.

#### References

Memon, S. (2016). Retrieved from <http://www.azimpreji.edu>

SUB - THEME

# Gender: Session I

**STUDENT RAPPORTEUR**

Anjali Rao Koppala

**FACULTY TEAM**

Chandan Gowda and  
Vandana Swami

**STUDENT PRESENTERS**

Pakhi Sinha, Abel Thomas Paul  
Amla Pisharody, Vipul  
Rashmi Verma, Sapana Shende



This panel covered an impressive range of gender-based topics, including widows of farmers who committed suicide, issue of public safety for cis and trans-women, study of Khasi men under matrilineal system, rape culture in millennial community, feminism and internet activism, and empowerment of women among the Bhil tribes. The emerging narrative showcased how the student-presenters' interactions with their respondents had challenged their notions about gender.

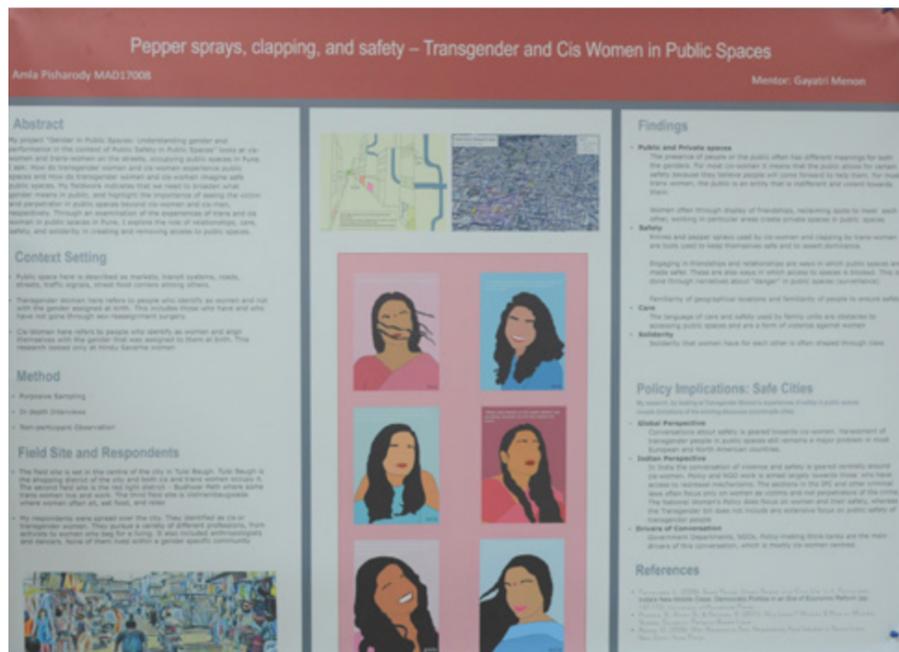
In the study on farmer widows, a pressing concern was the lack of adequate government intervention to rehabilitate these women who were also battling patriarchy and casteism. The presentation stressed the importance of social capital to ensure these women continued to live with dignity, and the need for government to come up with alternative modes of relief apart from cash doles. Another presentation focused on the challenges faced by trans- and cis-women in accessing public spaces, which are highly hetero-normative and patriarchal in design. An interesting finding was how the language of care and safety often deployed by family members actually becomes an obstacle for women in their attempt to be at par with men while accessing public spaces. For trans-women, the hurdles are amplified by the social stigma attached to their identity.



Drawing from the global #MeToo and #TimesUp movements, one presentation explored how the millennial understanding of masculinity, modern women and their subsequent appropriation created a culture of rape through physical, sexual and psychological violence. Constructive conversations, without the stigma on victims, must be had before arriving at meaningful interventions. Another research topic studied how feminism and activism have evolved through digital empowerment. Using the example of Khabar Lahariya, India's only digital rural newspaper, the presentation raised a crucial point of whether empowerment through the internet was enough to attain gender equality.

community, by transferring power to men and restricting the role of women to homes. The empowered state of women among the Bhil tribes was presented by one of the students, challenging notions about tribals and their backwardness. The findings showed that women from this community enjoyed equal status socially, economically and culturally as their male counterparts.

The student-presenters were able to display substantial empirical evidence that they had collected from the sites of research, as most of them brought back stories of socio-cultural and political significance. A takeaway from the presentations was being mindful of personal biases that could colour inferences and shape outlook.



The presentation on Khasi men highlighted how people often mistake the matrilineal system to be matriarchal. Under the matrilineal system, the men have greater overall political and economic power than women outside their homes. Women under the matriarchal system enjoy better social mobility, access to resources, and have a voice as opposed to women in other parts of the country. An interesting observation made by the student was how despite being a matrilineal system, the women in the Khasi community are not allowed to participate in a local governing institution. It shows how the influence of tourism, Christianity and migration altered the social structure of the



SUB - THEME

# Gender: Session II

**STUDENT RAPPORTEUR**

Vinayasree Vinod

**FACULTY TEAM**

Puja Guha and Gayatri Menon

**STUDENT PRESENTERS**

Shameem Hameed, Tanushree Das  
Vasundhra Singh, Prerna Ketwas  
Jahanvi, Susmita Chatterjee,  
Sakamuri Sukanya



This panel explored gender through a diverse set of questions and contexts. Presentations were made on coping mechanisms adopted by women caregivers, the role of caste, education and class on power within self-help groups; the relationship between legal ownership of land and decision-making power of women, the matrilineal system among Muslims of north Kerala, understanding sanitation from a social lens, exploring widowhood through theatre, and examining and comparing the holistic growth of child brides in a rural village and urban slum.

Questions pertaining to the unequal treatment of and unfair expectations from women were addressed through specific contexts in which these are perpetuated and the instruments used for perpetuating this inequality. The presentations did not attempt to address gender issues in an aggressive fashion but rather went on to look into the nuanced and intricate dynamics in which these systems operate.

This was seen in the study on how the matrilineal system in a community has changed gradually and has been influenced by the dominant patrilineal systems around it. Similarly, presentations about the health of women caregivers, and of widows in Vrindavan highlighted the roles expected of

## Examining Matrilocal System Among North Kerala Muslims

Study done by Shameem Hameed (MAD17151) Mentor - Prof Vandana Swarn

OBJECTIVE	FINDINGS	CONCLUSION
Objective of the study is to examine whether women have better status, decision making roles and are they really empowered within the matrilineal system.	<ul style="list-style-type: none"> <li>Both women and men support this practice.</li> <li>Women do have better status within their household as well as in their husband's household.</li> <li>Due to tendency for smaller or nuclear family system becoming more prevalent, the practice might fade away in the future.</li> <li>Women have certain decision making roles but it is not exclusive, as most of the decisions are still made by men.</li> <li>The core is the inheritance that women get traditionally since they follow marumakkathayam as far as family properties or succession is concerned.</li> <li>Matrilocal system is the basis or central to the family system within the community and only few deviate from this practice.</li> <li>Around 1960's the marumakkathayam as a practice started to shift or change. In the last 3-4 decades there is no more marumakkathayam system practiced. The matrilineal system practiced due to marumakkathayam should be credited for the high social position that women supposedly enjoy in the community.</li> <li>Even though matrilineal joint family system is getting disintegrated and women's right to property reduced considerably still the community follow matrilineal lineage (descent and family name from mother's side)</li> <li>Women are not the real decision makers, out of the ten households only in two women makes the major decisions, in five they are consulted on important matters and in the remaining three men takes the decisions and infers them the same.</li> <li>Education is considered very important, getting a job is not. Career choices of most women are determined by the situations of her marriage.</li> </ul>	<p>Overall, it seems that women are relatively better placed. But, even though it looks like the community has a matriarchal culture by following matrilineal structure, matrilineal residence and show some aspects of women emancipation, in the larger sense, it is very much patriarchal and conservative like any other community within Kerala.</p> <p>This is indeed a great paradox seen not just within this community but through out the state among most communities i.e., liberal outside but deeply orthodox inside.</p> <p>We are failing to see this contradiction reason from outside get a feeling women are more empowered which is not the case in reality. In this system, a full and thorough empowerment does not exist, but only a few entitlements are there for women, which generates a misleading picture on gender questions.</p>
BACKGROUND	<p>Matrilocal and matrilineal systems are anthropologically and sociologically quite distinctive and rare social formations in otherwise dominant patriarchal/patrilocal systems in India and elsewhere.</p> <p>A Muslim community following a matrilineal practice with matrilineal descent is especially exceptional, since descent or lineage is otherwise always patrilineal in Islam. Unfortunately, such systems are reducing in number, significance and scope. This study tries to document one such vanishing social practice.</p>	<p>This is indeed a great paradox seen not just within this community but through out the state among most communities i.e., liberal outside but deeply orthodox inside.</p> <p>We are failing to see this contradiction reason from outside get a feeling women are more empowered which is not the case in reality. In this system, a full and thorough empowerment does not exist, but only a few entitlements are there for women, which generates a misleading picture on gender questions.</p>
METHODOLOGY	Ethnographic approach involving conversation, in-depth and detailed examination of the system and its related conditions, through observation and qualitative form of semi-structured, informal interview.	REFLECTION
CONTEXT	<p>Kannur district in North Kerala was chosen as the study site, it being the only place where this system is practiced through out the district. And households are selected from Kannur town and Thalassery.</p> <p>My study tried to gather and reflect upon views of both women and men from different age groups in ten different households that follow a matrilineal and matrilineal family set up. I looked at its changing social dynamics and explored the status of women empowerment with respect to roles and positions within the family system.</p>	<p>A change in mind-set is required as both women and men are or in a way conditioned to patriarchal views, thinking and values, without which real women empowerment will be difficult to achieve.</p> <p>For gender equality and women empowerment it is important that the structural and cultural barriers that prevent this are removed.</p> <p>Since economic and social empowerment are complementary to each other, for gender development to be effective women from the community should be empowered economically which can be attained only when they become an integral part of the work force.</p> <p>Finally, and more importantly a cultural and attitudinal change among the men is required as women still have a long way to go to achieve equal status in the minds of men.</p>
GLOSSARY	<p><b>Matrilocal</b> - Descent traced through female line or an individual's identity is from mother's side.</p> <p><b>Matrilocal Residence</b> - Societal system in which married couple resides with or near to wife's parents. So male offspring after their marriage will be living with his wife's large clan-family.</p> <p><b>Marumakkathayam</b> - The kinship system unique to Kerala, in which descent and inheritance of family property is traced through daughters, rather than sons. Thus the eldest son is responsible for his sisters' children and particularly their daughters. This was one of the few traditional systems which gave women liberty and right to property and allowed women to enjoy more status within households.</p>	<p><b>Snippet - Kerala's only Muslim Kingdom</b> (Source - Arakkal Museum)</p> <p><b>ARAKKAL DYNASTY</b></p> <p>Arakkal was a unique Muslim kingdom in Kerala. It was founded by a group of Arab traders who came to Kerala in the 15th century. The kingdom was ruled by a dynasty of Arab rulers who were known for their justice and fairness. The kingdom was a significant part of Kerala's history and culture.</p>

women, and how social norms govern how women appropriate the socially-desirable response in a given situation, say when a family member is diagnosed with mental illness or when her husband has died.

A study on the relationship between legal ownership and decision-making power also explains how legal ownership is helpful to a small extent for women to make decisions about their land, but this is a result of multiple factors, including the intensity of participation by their partners. A discussion during the presentations was on how their point of view, biases, value judgements, assumptions and experiences play a role in how researchers frame and present their study. A lot of times, these factors influence how researchers have conceptualised, constructed and operationalised their study. Also, the potential of the research questions is so vast that eight weeks of field work would only reveal the tip of the iceberg. All the research presented can be further pursued over a longer period for a deeper engagement with gender.

## THEATRE WITH WIDOWS OF VRINDAVAN

TANUSHREE DAG  
MAZITHA  
AZIM PREMJI UNIVERSITY,  
BENGALURU

INTRODUCTION

BACKGROUND

OBJECTIVES

METHODS

FINDINGS & REFLECTIONS

## How power works within a self-help group?

A study exploring the role of caste, education, the class on power within SHG's.

Prerna ketwas, MA Development  
Faculty Mentor : Ashok Sircar

LOCATION

Background Of Study

OBJECTIVE

METHODOLOGY

FINDINGS

CHALLENGES

QUESTIONS

SAMPLE PLAN

DESCRIPTION OF PROCESS

CONCLUSION

## HOLISTIC G... WITH IN EARLY MARRIAGE?

GIRLS NOT BRIDE!

DISCOVERIES OF THE STUDY

CONCLUSION

SUB - THEME

# Labour

**STUDENT RAPPORTEUR**

Aishwarya Durgia

**FACULTY TEAM**

Rajesh Joseph and Puja Guha

**STUDENT PRESENTERS**

Arif Hussain, Divya Kushwaha  
Kaustubh Jagtap, Shozab Abbaz  
Varun Singh, Vindhya Jyoti,  
Manish Kumar



The presentations in this panel studied the changing role of trade unions, Bangalore's gig economy, finding work in Mumbai's informal economy, status of rehabilitated child labour, and exploring child labour in Bihar's Musahar community. The panel also included a case study of Maharashtra Domestic Workers' Welfare Board and a policy analysis of the Street Vendors Act, 2014.

Most of the issues discussed are common to the informal labour scenario: exploitation, short-term livelihood, migration to such jobs as a means to escape caste, and failure of various laws to help safeguard the interests of workers in the informal sector. The presentations on the Street Vendors Act pointed out that several discrepancies exist even five years after this law was passed. Vending zones have not been finalised, leading to encroachment by street vendors. Not only is

the process of implementing the law slow (for instance: survey of vendors, distributions of ID cards), its existence is also not improving the life of street vendors. The study on the gig economy in Bangalore highlighted the quick employment, high attrition, and absence of stability and social security benefit, among others. The presentation on education status of rehabilitated child labour focused on issues such as high dropouts from school due to peer pressure, learning gap, parental pressure and poor health conditions of rescued children. It was also observed that most children drop out between the ages of nine and 14. The panel commented that interventions should take place even before this age as it is easier to push children towards education at a young age rather than when they grow up. The presentation on finding work in the informal economy in Mumbai showed how identity affects mechanisms of inclusion and exclusion in the urban informal economy and in achieving social mobility. Through the case study of two boys, the student-presenter explored how the complex interplay of information, willingness of parents, and skill sets play an important role along with caste in determining social mobility. The study on the functioning of the Domestic Workers' Welfare Board in Maharashtra, showed how the Act failed to provide a safeguard to domestic workers. The reluctance of domestic workers to register due to

requirement of employer's letter, unwillingness of employer to issue letter due to lack of awareness, and threat perceived by employers that money would get deducted if they sign the document were some of the deterrents. Since the occupation is individualistic in nature, domestic workers were indifferent about forming unions to fight for labour rights. It is important to mull other ways in which domestic work can be regarded as an occupation and those involved in it as workers.

**Understanding The Changing Role of Trade Unions : A Case of Comtrust Handloom Mill Workers Strike, Calicut, Kerala.**

ARIF HUSSAIN  
MAD17028  
MENTOR : NEETHILP

**BACKGROUND**

- 1844,Started by German Basil Missionary, for the socio-economical upliftment of newly converted Christians.
- Transfer of ownership to Common wealth trust, after independence in 1947 by the British.
- Production of world class export quality products.
- 1997, Mismanagement and loss followed by land sale .
- 2001, trade union representation in the director board as per workers demand.
- Land sale continues.
- Increased liability.
- 2009, shut down and inception of strike with 107 workers.
- Withdrawal of a mainstream trade union from the strike simultaneously with the inception of strike.
- 2009, ordinance in Legislative assembly, for the government acquisition.
- 2018, president signs the bill for acquisition.
- 2019, Strike continues..

**METHODOLOGY**

- A qualitative, case study approach
- snowball sampling method for finding out the respondents
- Tools such as in depth interviews and focus group discussion were used to collect the information's.
- Total number of 21 respondents.

**OBJECTIVES**

- Understanding the role of trade unions in articulating the struggles and mobilization of the workers in contrast mill.



Mill workers at contrast mill in 19<sup>th</sup> century. (source: Google images)



**WHAT THEY SAID..**

The workers :

“They (T.U leaders) are the agents for land mafia, why should they bother about us, when lacks of rupees are coming into their pocket?”

“We are going to stand by our selves, since we don't trust them any more!”

“I lost everything”

The leader :

“We are doing as much as we can, but they (workers) are not believing us”.

“It will be a history if we won the strike without them (A mainstream T.U)”.

Leader of union X on union Y :

“They are not letting us in, they alone want to enjoy the credit”.

**FINDINGS**

- Change in attitude of the Trade unions.
- Lack of hope and trust on trade unions among the v
- Intra union conflicts.
- Leaders' personal interest over workers' com
- Centralized hierarchy with in the unions.
- Increased politicization of trade unions.
- Negative impact on the economic dev

**CONC**

- Plight of the workers.
- Lack in essence of Trade unions.
- Emergence of an alternative form

“As unions grow strong and becom  
influences and tendencies

SUB - THEME

# Migration

STUDENT RAPPORTEUR

Sreeja Dutta

FACULTY TEAM

Neethi P and Vandana Swami

STUDENT PRESENTERS

Adhyatam Bharat, Caroline Wilson  
Iqra Khan, Micky Singh,  
Trishala



The panel on Migration discussed different forms of migration, their causes and consequences in areas where migration has taken place. The presentations discussed the similarities in social hierarchies that come into play even when a worker is far away from her native place.

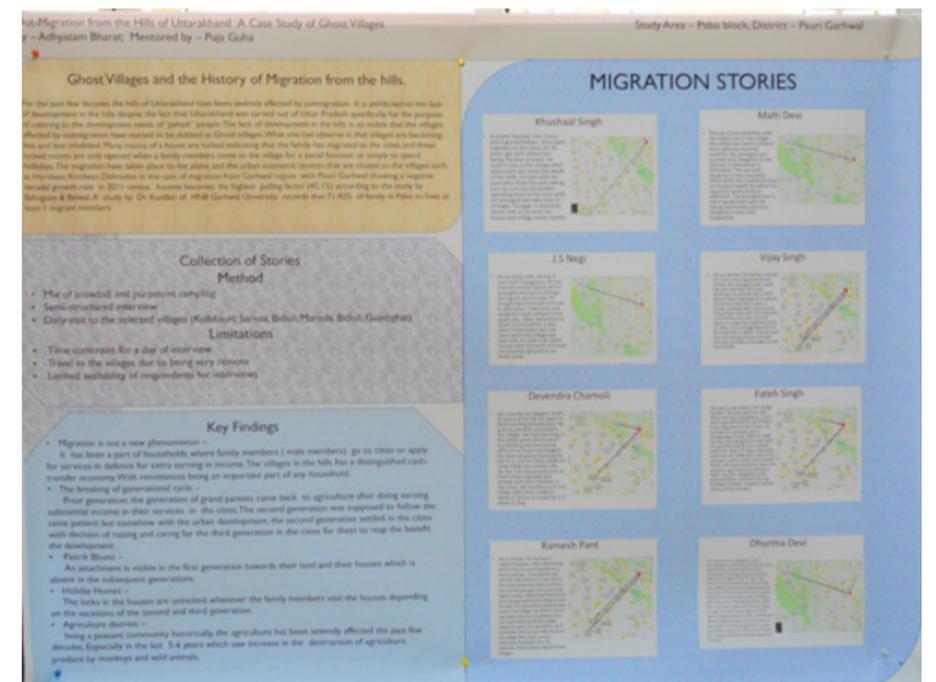
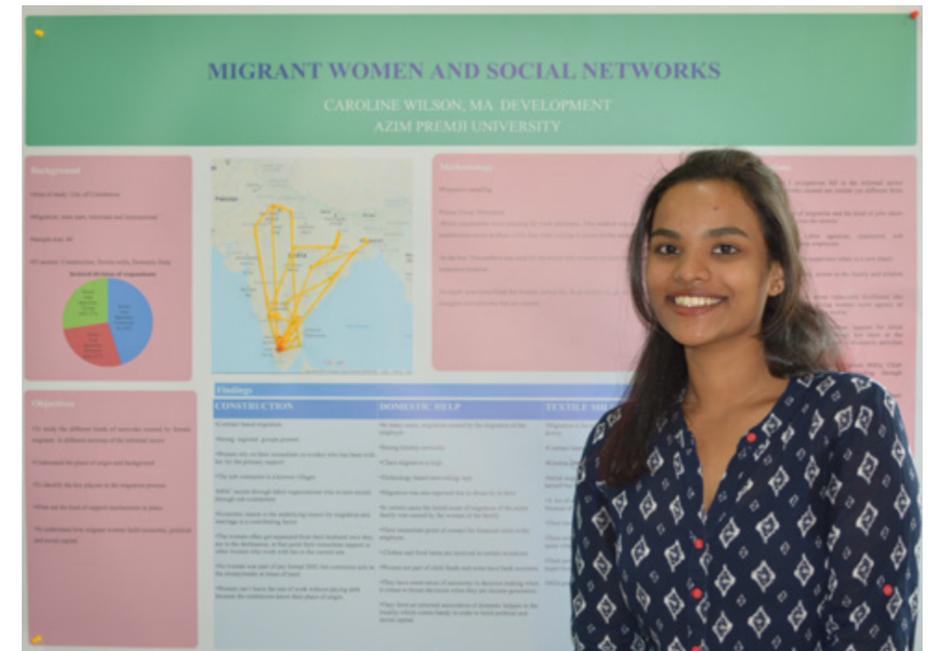
Two presentations discussed the role and importance of social networks in migration with a special emphasis on familial ties. The existence of sub-networks and technology enhanced the creation of social groups, wherein a worker fell into the drudgery of hierarchies, which she wanted to escape in the first place. New aspirations led to first-time migration from villages. The irony, the panel highlighted, was how people tend to think that with aspirations, agency is granted, which is not the case in most situations. Instead of starting anything in their own village via collectivisation, most men tend

to move out for training in the hospitality or service industries, wherein workers have no form of agency. One presentation pointed out how social networks become lifelines for women migrants working in construction, textile mills or as domestic help. It was observed that the agency for workers is highest among domestic help and lowest among textile mill workers. Mill workers are mostly single women who have chosen a specific skill-based job, and are the most vulnerable and most exploited in the three sectors. Domestic help are most likely to form support mechanisms. It was also observed that employer behaviour shifts with a change in agency among workers.

A study on the female migrants of Nizamuddin Basti in New Delhi focused on the gendered nature of migration and the double migration that women go through, firstly through marriage and then work. One interesting insight to this

presentation was the disconnect within the migrant community itself according to state and the gendered nature of living. There also existed a lot of anxiety among migrants to prove their citizenship back home in Assam, which made them return to Assam to register themselves in the National Register of Citizens. A study on the socio-economic conditions of migrants from Bihar in Bangalore highlighted that some of them stay in deplorable conditions and some others in colonies given by the government such as the Raigudda slum colony that witnesses absence of basic amenities including water.

The research methodologies were also quite interesting as collecting data often began by forming a rapport with the communities and then the information was interpreted to answer the research question. The insights given by the faculty panel also proved helpful for students.



SUB - THEME

# Crafts and Artisans

STUDENT RAPPORTEUR

Kamala Sveka

STUDENT PRESENTERS

Himpriya Ojha, Shovan Patua  
Sruthi Venugopal, Yashika,  
Dharmraj Joshi, Ayan Kundu

FACULTY TEAM

Benson Issac and  
Annapurna Neti

**Challenges faced by traditional artisans engaged in Dabu Block Printing: A case study of Akola village in Rajasthan**

**Dharmraj Joshi MAD17049**      **Mentor- Sujit Sinha**

**Introduction**

Assuming that there are challenges which are faced by artisans involved in block printing work. Now each artisan could have different challenges and there could be various layers among the challenges. The study was conducted to understand these challenges through understanding the nature of work that they are involved in, the process of production to distribution of the same. What is the value chain of the product, what kind of challenges in linking to the market? A case study of Akola Village could give an understanding of risk, vulnerability, and layers of informality in the livelihood of block printing.

**Objectives**

In order to understand the challenges, following are the objectives of the study:

- To understand the nature of work
- Whether they have proper access to financial services
- To understand the nature of informality
- To understand the challenges within the community and linkage to formal market linkage

**Area of Study**

**Methods**

Boundary - spatial or geographical, group and community perspective on time and process.

Qualitative case study method

Interviews and focus group discussions

Secondary data analysis

Case studies

Open-ended interviews with open-ended and close-ended questions.

**Settings:**

**Village Profile:**

Particulars	Total	Male	Female
Total no. of houses	2073	4925	4884
Population	9879	5075	4804
Schedule Caste	2220	3086	1334
Schedule Tribe	675	308	367
Literacy	64.89%	78.99%	49.80%
Total Workers	4617	2775	1842
Main Workers	3304	1951	1353
Marginal Workers	1313	824	489

Source: Census 2011

**Structure:**

```

graph TD
    A[Main Artisan/Owner] --> B[Master Artisan of Block Printing]
    A --> C[Artisans who are members in Dabu]
    A --> D[Outsourced Work for designing/Block Printing]
    B --> E[Worker/assistant]
    C --> F[People involved in finishing]
    
```

**Nature of Work**

There are two kinds of work, one is traditional Felra (AKA) Printing work which involves lot process, takes much time and energy, had a high risk of health. It's also a seasonal work which has a boom in marriage season time which is November, December, January, May, and June. The community uses this product in Kesorwar, Chauthary, Gadar. It has local market to consume.

Another one is Indigo Natural Dye, is a cold process. It takes less time than natural raw material to become the final product, it needs less energy compared to the Felra process. It has less risk of health and it's not seasonal work. It keeps running. It has an Indian huge market, but the only thing is it needs strong networking to link market, good social capital. Through the flow of money in this keeps rotating, it takes a longer time to get money in hand.

Within this, most of the artisans do job work and few people do production work.

**Findings**

**Nature of informality:**

- It was observed that they had regular work as of now but the themselves can't say how big it would be regular. There are some contract or social security benefits.
- People work as a labour are in more vulnerable situation.
- They all have a artisan cards but they are not aware about them and what are the great schemes available for them.
- They are not aware about the AICCA (artisans Association) technology upgradation, enterprise development, skill improvement.

**Market Linkage:**

- Through the village has good road network but still in search for market linkage and it's identity.
- Some of them have a good network and they are coming good but a many of their work needs to be recognized at a higher level.
- Some of them are connected to the big order like FabIndia but sometimes they demand high production which these artisans are not able to supply.

**Financial Access:**

- Artisans need initial amount to produce in a bulk, but they are not getting.

**Pro-implementation of policy:**

- They are given a common facility center by MSME but the lack of proper designing of the place, they don't have enough space to work regular.
- MSME has done the cluster development work and most of these in cluster were women but not women found working there as a woman artisan.
- MSME has done registration of cluster as Member Hand Print Vikas Sansthan, Akola, but no one knows its legal identity and what to do with this.

**Implications**

Based on above data we can say that there are different layers of challenges and informality. Govt. still has to work on the following areas:

- Proper access to financial services.
- Linking to the market, by promoting their work through social and linking MSME.
- Providing assistance in enterprise development.

Crafts and artisans of India play a huge role in contributing to its rich heritage. There were six presentations by this panel, focusing on artisans engaged in various livelihood activities across India. There were several commonalities in the presentations, in terms of the challenges faced, future of the art/craft, and living conditions of the artisans.

One major issue for artisans and communities was the identity crisis—they felt that their existence and identity were neither acknowledged nor respected. The government doesn't acknowledge their livelihood or lend a helping hand, which in turn has affected their sense of identity. Retaining the art forms has been a struggle for these rural entrepreneurs. With modernisation, people prefer modern art to handicrafts, and this has also led to handicrafts being replaced by machine-made goods. New-age brands have hijacked the market and this has a severe impact on their livelihood. This has also led to a decreasing number of people supporting the livelihood. Inadequate market linkage is another key issue, as the market plays an essential role in maintaining a stable source of income. Unfortunately, most crafts are produced in rural areas and the linkage to markets and online platforms is weak. In this era, people easily access anything from any part of the country, thanks to the internet; however, this artisan sector does not

receive support and thus, is neglected. Despite scarce income from their livelihood, they are bound to continue in their occupation as they are highly dependent on the form, since it is the only livelihood they know.

The representation of women in most craft-based livelihoods is low, and they act as helpers rather than being involved directly. A clear gender gap came across in all the studies presented. Presence of women was only seen in the Rabari community. Furthermore, the youth are seemingly not interested in taking forward the craft. A large population of the youth seem to be involved in labour work that fetches daily income rather than depending on an uncertain art. In four of six cases, there was NGO intervention, which has helped them in several ways; in case of the Rabari community, they have started providing wool to weave and the Urmul Trust has helped form co-operatives. Absence of governmental and non-governmental intervention or support for puppetry and pata-chitra has led to problems for their artisans in earning their livelihood. The panel suggested that these livelihoods don't have a promising future unless there are some government interventions and the right intentions.



SUB - THEME

# Marginalisation and Recognition, Session I

**STUDENT RAPPORTEUR**

Aishwarya Agarwal

**FACULTY TEAM**

Chandan Gowda and  
Malini Bhattacharjee

**STUDENT PRESENTERS**

Krupa Sriram, Ajinkya Mhalsane  
Rucha Satoor, Smriti Sharma,  
Anushree Mukerjee,  
Varun Namineni



Marginalisation was examined in this panel through an understanding of communities living on the margins, such as the Hijra community in West Bengal, Muslims in Delhi, pourakarmikas in Bangalore and Tibetan communities across the country. Examining what recognition means for parents looking to adopt Indian children, the Maratha community after the 2016 Kopardi incident, and the formation of Maratha Kranti Morcha, were the other topics. The panel helped develop a deeper perspective of what recognition means to the marginalised fighting for their rights.

The study titled Transgender by Law explored how laws work against this group, who are often assumed to be homogenous and victimised without recognising them as citizens. The presentation raised an important concern as to how using transgender as an umbrella term has facilitated state and non-state interventions, leading to tensions within its sub-communities. Another presentation explored the caste and class dynamics of Muslim localities with respect to their security arrangements in Okhla, South East Delhi. Narratives of fear, employment opportunities, belongingness and power were examined with respect to the marginalised among already marginalised communities. A critical question by the panel was, what are the contradictions in the existing literature on such marginalised communities?

The presentation on the life and livelihood of pourakarmikas in Bangalore examined the caste identity attached to the work of sweepers in Bangalore. There was acknowledgement of how though the city needs them, they continue to be marginalised. Whether modernisation in Bangalore and semi-urban areas is helping them exit these jobs was also discussed.

The study on the pathways for successful adoption of Indian children highlighted the struggle by adoptive parents for recognition by the state. The low adoption rates were also examined in light of the fact that the Indian system assumes hetero-normativity as the only condition for people to adopt. Also, the number of children legally free for adoption is exaggerated even as the in-country adoption number is falling. This dilemma was explained by the absence of the humane touch in the bureaucratic process and the general attitude towards adoption in India. The Tibetan community's struggle for Indian citizenship and the aspirations of Tibetan youth were examined through their cultural attitudes to the new legislation offering Indian citizenship to Tibetan exiles in the country. Important concerns were raised with regards to Tibetan Rehabilitation Policy, 2014. The study on the Maratha community focused on reservations and its demand for backward status, while analysing class, caste and

gender. The discussion on who is Maratha, and how the answer varies for different communities who pride in the same, led to examining how the marginalised feel threatened by the politics of representation and power structures.



SUB - THEME

# Marginalisation and Recognition: Session II

## STUDENT RAPPORTEUR

Shramana Roy

## FACULTY TEAM

Manu V Mathai and  
Pallavi Varma Patil

## STUDENT PRESENTERS

Amrutha S Nair, Ankita Sen  
Divyanshu Chaturvedi,  
Shruti Kathane, Konica Udhani,  
Kalpita Wadher

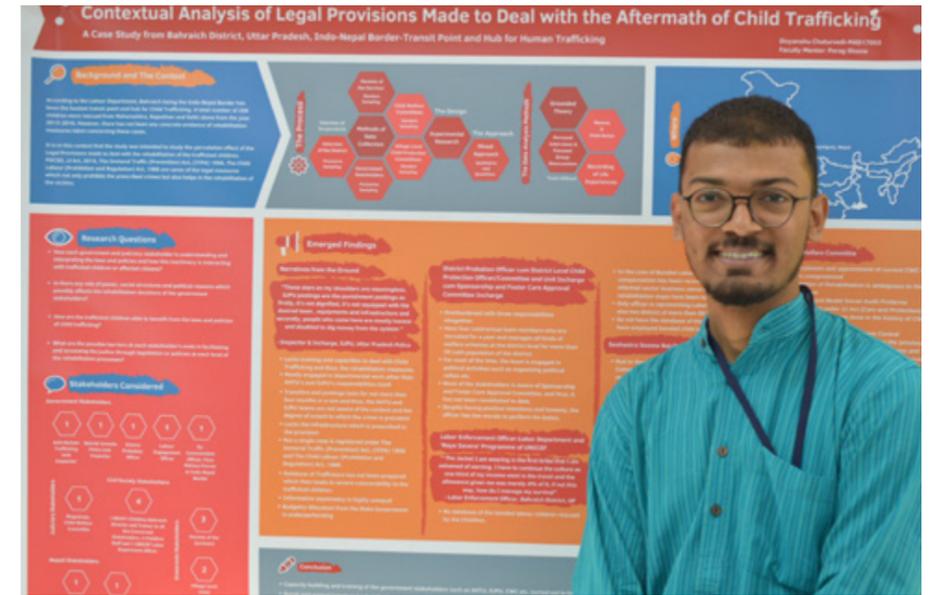


The topics studied by this panel were diverse and included the socio-religious status of Theyyam performers and the legal provisions offered to victims of trafficking. It was also informative to hear student-presenters describe their approach to build rapport, gain trust and elicit information. The discussions in this panel helped the presenters connect the dots and go beyond the obvious.

The presentation titled Half Deity-Half Dalit: The Socio-Religious Lives of the Theyyam Performers in Northern Malabar probed the status of Theyyam performers who primarily belong to the Scheduled Castes and Tribes. However, the Theyyam performance includes several Brahmanical practices, such as when the local deity possesses the performer, putting him on a higher social pedestal. There is a contradiction between categorising it as a performing art



or religious custom as the Theyyams despise commercialisation of this sacred practice. The paper concludes that despite their otherwise marginalised identity, because of their practice of this custom, the social standing of Theyyams has improved as they are seen in a better light due to their supposed close proximity to God.



A study on the differently-abled revealed that they face discrimination amongst themselves, adding yet another layer of marginalisation to their lives. The study analysing the legal provisions for child trafficking used official narratives (largely offered by police officials), prompting the faculty panel to urge the student-presenters to look beyond and dig deeper into the strong political agenda in the background. Marginalisation happens at various levels, and it is essential to be inclusive towards all vulnerable people. Vulnerable social sections, who also lack representation, demand to know who development projects are meant for. The research topics on this panel attempted to link their analysis with the development discourse.



SUB - THEME

# Tribal Communities

**STUDENT RAPPORTEUR**

Harikant Gupta

**FACULTY TEAM**

Sujit Sinha and Nilotpall Kumar

**STUDENT PRESENTERS**

Kailas N Shirgaonkar, Pravin Subhash Ruchi Bhatt, M Laluprasad, Moolinti Mallikharjuna



The studies in this panel were primarily focused on the tribal communities of Maharashtra, Andhra Pradesh and Sikkim, and covered the impact of developmental projects and wildlife preservation policies on communities, and their encounters with modernity.

One study on the life journey of displaced tribal communities due to Andhra Pradesh's Polavaram project highlighted how the utilitarian notion of development has displaced these tribals from their homes amid the forests and rivers where they were living since generations. The study showed how shortage of water, dependency on modern institutions, changes in diet, and various health issues add to the distress of tribals even as they come to terms with their displacement.

Tribal communities are also influenced by mainstream lifestyle trends as highlighted by two studies that engaged with the Korcu and Gond

communities in Amravati and Melghat districts of Maharashtra. Modernity has changed their lifestyle and made them dependent on the market and production systems for food and work to fulfil daily needs.

Lepcha and Chenchu tribal communities of Andhra Pradesh were dependent on hunting and cultivating millets for daily consumption. However, now they grow paddy, wheat and other cash crops, creating a dependency on the market. As they don't have access to formal credit institutions, they are bound to get dependent on the informal credit system. Furthermore, their traditional food system was rich in nutrition and also served medicinal purposes. The food they are growing and getting from the public distribution system is low in nutritional value and also ignores their traditional knowledge and practice. Also, hunting and food gathering activities were done in groups, creating a connectedness within the community that is eroding.

From all the presentations, it was evident that the life of tribal communities was good, whether related to living in the forest in the self-sustaining way of production system and food practices. The thought to consider is what else would these changes lead to?

## THE TRADITIONAL FOOD OF THE LEPCHAS OF NORTH SIKKIM: A CULTURE IN TRANSITION

### INTRODUCTION

Food plays a very important role in Lepchas emotional lives. Love whether between spouses, friends or parents and children is considered to be the result of mutual benefits associated with gathering and preparation of food.

My field study focused on the food culture of the Lepcha tribe as these indigenous tribes are rich in traditional knowledge. The purpose is to compare traditional food choices with the current pattern of food and find out the changes and reasons behind it.

### METHODOLOGY QUALITATIVE

- 1) Semi-structured interviews
- 2) Recorded and written narratives
- 3) Case studies
- 4) Food Diaries
- 5) Personal observation

### Objectives of the study

- 1) To examine the traditional food culture and beliefs of the tribe
- 2) To understand the social and cultural importance of food
- 3) To explore what were the earlier practices and what are the current practices relating to food choice
- 4) To analyse what are the factors affecting the change and its impact



**Gundruk:** A soup made out of fermented mustard leaves. Soak Gundruk in water for 10 min. Heat oil and fry chopped onions, tomatoes, chilies. Drain up soaked Gundruk and fry, add turmeric powder and salt, and put 2 cups of water. Boil for 10 min, and serve hot with cooked rice. Light and delicious.

**Phapar** – Buckwheat rolls filled with seasoned mustard leaves. Not necessary that the be stuffed with mustard leaves, any other seasonal vegetable can be used as well. The rolls were served with a spicy green chili and garlic chutney.

**Iskus Munta** – A dry vegetarian dish made with season squash leaves. Tasted good and seemed perfectly healthy.



**The medicine for merrymaking and excitement (Kumya Mon)**



Once upon a time, a boy fell in love with a girl. His elder brother explained to him that in order to bring home the girl he had to please the parents and seek their approval. He arranged presents for all the family. When everything was ready somebody suggested that since the wedding was a happy occasion they should all make merry. Kungchik (Lepchas) are by nature shy, quiet and somewhat subdued therefore they need to procure the medicine for rousing up the spirit of gaiety, humor, and excitement. They all knew that this medicine was in the custody of anyu mati mu in tongdek mandek our underworld and hence the task for procuring was not an easy one. Volunteers were called for and many creatures came and tried but failed till at last the bumble bee came forward and said he could do it. The bumblebee after many adventures succeeded in reaching the abode of anyu mati mu. He succeeded in bringing up the tonic of excitement and merrymaking. But they found out that it was a fake drink. Later the cockroach came forward. He approached diplomatically and forging a good relationship, it now started staying with her. Every day he watched and tried to find out the boiled millets seeds were made into chee by anyu mati mu. One day mati mu said now watch how I prepare the chee. He saw that she mixed thambo, the yeast in the container. He kept thinking and planning how to take this medicine.

One day cockroach got an idea and he said to mati mu " Anyu I can see a lot of lice in your hair, you must be feeling itchy and uncomfortable. If you like I will take it to them out for you. After hearing the word lice, was psychologically affected and really started to feel uncomfortable. Mati Mu looked for a sunny spot and got the cockroach to ruffle up the hair to look for lice. The gentle touch of her sent her dozing off. Seeing its chance he took the container and leave the old lady. She later curse on it saying " You have tricked me. This merrymaking will make the ones who drink it long for once more and more and cause quarrels and fights and the cause of innumerable unpleasantness. Those in the wedding party who had been waiting eagerly and expectantly now prepared the chee from millet seeds. They started singing, joking and dancing.

### Findings

**Structural**

- Earlier they used to cultivate their food but now the state is providing free food to them, so they prefer to not grow their food.
- Due to state policies and programmes the traditional nutritious food of the tribes has been replaced by food given the PDS, largely wheat and rice.

**Cultural**

- Cross-cultural marriages of Lepchas with other communities also had an impact on their food and lifestyle.
- In addition, modern education also had a great impact on their culture and lifestyle as the young generation is going away from their roots, culture and language.

**Economic**

- Migration
- Moving towards cash crops, away from food crops

### Reflections

Food is a very important aspect of our lives as body nourishes and grows by absorbing the energies from food. These traditional food systems has been changed drastically in our society because of our so-called modern lifestyle. Traditional food system plays a significant role in maintaining the well being and health of the indigenous people. But as per my field experience, these traditional systems and knowledge of the indigenous people are being eroded. Such changes in our food pattern are damaging the health of society. This has also impacted the traditional healing system, which is being replaced by the state provided health centre and trained health workers who consider themselves to more the part of these health programs and less as a community member



I like that  
different  
kinds of  
social problem  
covered very  
well!

Nice &  
informative  
research..  
Keep it up!

Lots of  
love & Power  
to II<sup>nd</sup> year  
Students! :)

Scholarship  
Bearing  
FEDINVA.  
The seriousness with  
which students have  
explored the issues is  
very impressive.  
They did bring out  
new insights &  
learnings for me.  
Thank you  
6/17/19

Thank you for  
letting us explore  
and present! :o)

Interesting work.  
adequate presentation  
- Nandakishore

Nice atmosphere in  
here. Plenty of  
interesting discussion &  
learning! :)

- Anonymous

Congratulations!!  
v. informative  
good work done in  
diverse areas  
Keep it up! :)

Amazing work,  
great efforts  
& wonderful  
presentations  
:)

INDEPTH,  
ENGAGING,  
&  
INSPIRING  
- Saahil, IDR

INNOVATIVE  
THEMES,  
THOUGHTFULLY  
INVESTIGATED  
CREATIVELY  
COMMUNICATED  
PURNENDU

lot of  
hard work was  
put in ~~for~~ everyone  
:)

This is a very  
enlightening learning  
experience for the  
students and faculty  
John Kurian

Some  
fantastic  
papers  
organized &  
informative

# Links and Resources

## Overview film:

[www.youtube.com/watch?v=iIBhBuTdrU](http://www.youtube.com/watch?v=iIBhBuTdrU)

## Student film:

Abel Thomas - [www.youtube.com/watch?v=SDrYo2nrEXQ](http://www.youtube.com/watch?v=SDrYo2nrEXQ)

Aishwarya - [www.youtube.com/watch?v=Xh9cqVpHmso](http://www.youtube.com/watch?v=Xh9cqVpHmso)

Akhil Badwaik - [www.youtube.com/watch?v=hKhGCLI6pbs](http://www.youtube.com/watch?v=hKhGCLI6pbs)

Kaustubh - [www.youtube.com/watch?v=xgEqr8KrFLM](http://www.youtube.com/watch?v=xgEqr8KrFLM)

Kiran - [www.youtube.com/watch?v=qla0Aexruys](http://www.youtube.com/watch?v=qla0Aexruys)

Rhea Kaikobad - [www.youtube.com/watch?v=2z8wi8zk\\_BA](http://www.youtube.com/watch?v=2z8wi8zk_BA)

Sana Thapa - [www.youtube.com/watch?v=CMAUur5d7Y8](http://www.youtube.com/watch?v=CMAUur5d7Y8)

Sneha Thomas - [www.youtube.com/watch?v=e74yMSk8Xr0](http://www.youtube.com/watch?v=e74yMSk8Xr0)

Swapna - [www.youtube.com/watch?v=qbdXFocySil](http://www.youtube.com/watch?v=qbdXFocySil)

Tanushree - [www.youtube.com/watch?v=X96ammHXShU](http://www.youtube.com/watch?v=X96ammHXShU)

Tresa George - [www.youtube.com/watch?v=OYJhEXMsKJM](http://www.youtube.com/watch?v=OYJhEXMsKJM)

Vikas Prakash - [www.youtube.com/watch?v=NdTS5MZ8KJk](http://www.youtube.com/watch?v=NdTS5MZ8KJk)

# Links and Resources

## Relevant links

Admissions to Undergraduate and Post-graduate programs in Development, Education, Public Policy and Governance, Law and Development:

Write to <https://azimpremjiuniversity.edu.in/admissions> for more information

Stay connected: Alumni website that covers alumni articles, faculty writing, opportunities like seminars, job opportunities, interesting events etc. <https://alumni.azimpremjiuniversity.com/>

An interactive Alumni portal with features such as an in-built Alumni Finder and spaces for Special Interest groups to come together for discussion. <http://alumni.azimpremjiuniversity.edu.in>

The university offers short Continuing Education programs for development practitioners. In the coming year, the following programs are scheduled.

- i. Development and Change in India: Critical and Constructive Perspectives
- ii. Ethics in Public Health Practice
- iii. Imagining Development: From Vision to Action
- iv. Rural India and Its Transformations
- v. Exploring Sustainability in the Indian Context (online course)

For more information, please write to [sharat.kumar@apu.edu.in](mailto:sharat.kumar@apu.edu.in)