



CENTRE FOR
RESEARCH IN
SOCIAL SCIENCES
AND EDUCATION



THE SOCIAL SCIENCE PERSPECTIVE

NEWSLETTER FROM THE CENTRE FOR RESEARCH
IN SOCIAL SCIENCES AND EDUCATION

VOLUME 4, ISSUE 2, April 2024

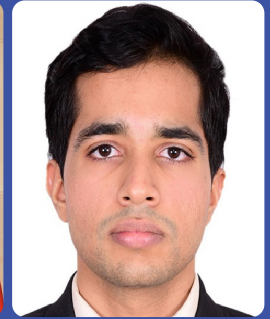
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EDITORS' DESK

"All we can know is that we know nothing. And that's the height of human wisdom."

— Leo Tolstoy, *War and Peace*



As we write this and you read it, the war in Gaza razes on. We have been deluged with the continuous news of senseless killings and loss of innocent lives in that region since October 2023. The international sphere of politics is tainted in red like never before. The moral compass to question conflict and violence seems to have been lost in the bigger picture as the United Nations tries to press for a ceasefire, in vain. Who is right or wrong, which side is saying the truth – none of those matters – when we look at the larger picture of decapitation of human lives, especially children. War and peace, as is the title of Tolstoy's famous book, reveal the true nature of all dealings. Joshua Krook, talking on the Futility of War states that, "The reality is that violence is not some emergent outcropping, that appears out of nothing, spontaneously. Evil is not a birth defect. Evil is made out of complicity, silence, excuses and lies. When Hannah Arendt talked of the banality of evil, she meant those who are too silent to say anything when the time for saying things is most desperate."

Within that sombre background, our newsletter's The World Perspective examines the relevance of human security and the European Union's Traceability Laws. In India Matters we put the spotlight on the Uniform Civil Code passed in the state of Uttarakhand and revisit Gandhi's Hind Swaraj. The Gender Perspective column in this issue focusses on gender inequality amongst tribal women in Jharkhand – the field work of one of our MA students. In Approaching Research, our Ph.D. scholar speaks of her field work woes amongst women migrants in Bengaluru during the pandemic and after. At the end we bring you the review of a book on Fiscal decentralisation, our Centre event reports, and our Students' Corner.

We hope you enjoy reading this issue as much as we have putting it together for you.

- Priyanca, Amrita, Sneha and Gautam
Editors, TSSP

THE WORLD PERSPECTIVE

The Relevance of Human Security in Policy-Making



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The idea that the security of individuals living in a state is more important than national security emerged in the post-cold war era. Scholars began to see emancipation of the individual as real security. In his seminal article "Security and Emancipation" Ken Booth (1991) defines emancipation as the removal of physical and human constraints on people (as individuals and groups) so as to free them to do things that they want to do. Such constraints he further argued arise not from a neighbouring state that showcases military might but more importantly from other challenges, such as economic depression, human rights violations, ethnic tensions, water scarcity, overpopulation, environmental degradation, acts of terrorism as well as disease. Hence, people should be treated as ends and not means as they become the primary referent object of security.

One cannot talk about the concept of Human Security without giving due recognition to the contribution of United Nations (UN). The concept of human security was brought to life in UNDP's landmark 1994 Human Development Report, entitled, "New Dimensions of Human Security". The report introduced a new concept of human security, which equates security with people rather than territories, with development rather than arms. It recognized that measuring income is simply not enough to gauge the wellbeing of people. The 1994 report stressed that human security is people-centered and, "is concerned with how people live and breathe in a society, how freely they exercise their many choices, how much access they have to market and social opportunities – and whether they live in conflict or in peace". The concept, thus, revolves around the importance of affording people "freedom from fear" and "freedom from want".

The 1994 Human Development report identified seven major threats to security which are summarized in the table below:

TYPE OF INSECURITY	ROOT CAUSES
Economic insecurity	Persistent poverty, unemployment, lack of access to credit and other economic opportunities
Food insecurity	Hunger, famine, sudden rise in food prices
Health insecurity	Epidemics, malnutrition, poor sanitation, lack of access to basic health care
Environmental insecurity	Environmental degradation, resource depletion, natural disasters
Personal insecurity	Physical violence in all its forms, human trafficking, child labour
Community insecurity	Inter-ethnic, religious and other identity-based tensions, crime, terrorism
Political insecurity	Political repression, human rights violations, lack of rule of law and justice

(Source: UNDP Human Development Report, 1994)

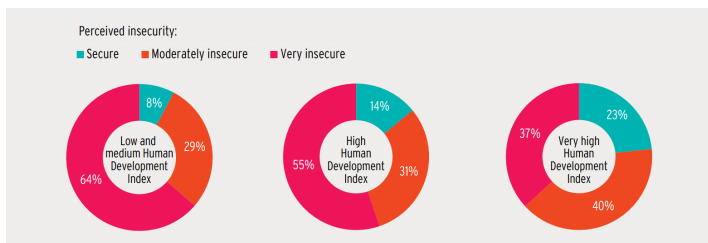
In 1999, another report by UNDP recognised that Globalisation had accentuated the existing patterns of inequality and that there was a need for Globalisation that emphasised on Ethics, Equity, Sustainability and Development. The next major milestone came in 2004 when the Human Security Unit (HSU) was established with the principal objective of placing human security in the mainstream of UN activities and managing the UN Trust Fund for Human Security (UNTFHS). A year later in 2005, in his final proposal for UN reforms, then Secretary-General Kofi Annan introduced the three components of human security – freedom from fear, freedom from want, and freedom to live in dignity – as the main thematic principles of his report in larger freedom: towards development, security and human rights for all. The third component that is freedom from indignity that is people having the freedom to make choices and take advantage of

opportunities available was recognized finally by the UN General Assembly in 2012. Since 2017 the UN has been making efforts such as by releasing a Human Security Handbook prepared as a guide for policymakers to integrate the human security approach to especially advance the 2030 Agenda for Sustainable Development.

Despite gaining traction in international organisations such as the UN, Human Security as a concept has been criticized by both practitioners and academics alike. On one hand, scholars argue that the concept has a vague definition, lacks analytical rigour, and has an ambiguous scope. On the other hand, policymakers argue that the concept is so broad and elusive that it is difficult to measure it with precision. However, Newman (2017) argues that the Covid-19 pandemic has reinforced the message of the human security. By surveying different countries, he contends that countries with lower military expenditure as a proportion of their GDP like some Scandinavian countries, the Netherlands, Japan, South Korea, Singapore, and New Zealand were more resilient than those with higher military expenditure rooted in a conventional national security mindset.

Whether or not human security is taken seriously by policy makers is something that only time will tell. However, the latest report by UN (2022) on “New Threats to Human Security in the Anthropocene” is pertinent here. The report explains how human activities have impacted the earth’s biosphere exacerbating threats from pandemics, digital technology, climate change, and biodiversity loss. The report introduces a new Index of Perceived Human Insecurity and concludes that fewer than 1 in 7 people at the global level feel secure or relatively secure even in countries having a high Human Development Index. Perhaps this paradox of human development with human insecurity is a way of nature getting back at humans.

Figure 1.1 Even in very high Human Development Index countries, less than a quarter of people feel secure



(Source: UNDP 2022 Report: New Threats to Human Security in the Anthropocene)

Another emphasis in the report is also regarding the threats emerging in this digital technology era such as rising digital inequality, cyberattacks, data fraud and theft, and concentrated digital power. Social media platforms can facilitate online child sexual exploitation, cyber-dependent crime and online radicalization. Furthermore, widespread use of facial recognition technology raises privacy questions as it also allows more avenues for political repression. The Anthropocene has, thus,

only put a renewed attention on Human Security. Despite its shortcomings as a concept, human security can no longer be neglected by policy makers across the world.

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Debating the EU's Traceability Laws



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Introduction

"How dare you?" said the irate Swedish climate activist, Greta Thunberg. In 2019, the then-teenaged girl dramatically accused the gathered dignitaries of the United Nations of inaction on climate change. This won her plaudits as many young people at the time identified strongly with her position. (Milman 2019) But flash forward a few years; another irate class of people are saying the same thing. Ironically, they're ostensibly fighting against the very actions championed by climate activists like Thunberg. In Europe, farmers (backed by right-wing activists) are protesting against laws forcing them to give up their livelihoods to bring down global temperatures. Laws such as those setting aside land for biodiversity and re-wilding efforts (reintroducing the European Wolves in Central Europe) had caused significant harm to farmers. (BRZEZIŃSKI 2024) These farmers have blocked roads, piled manure into government property, and marched their tractors through city centres. (Tanno and Chris 2024) Beyond Europe, these laws have also impacted some of the world's poorest people.

Agriculturalists in West Africa, where much of the world's cocoa is grown, are likely to bear the brunt of new rules on the ban of produce grown on land that was formerly forested. (Gitau, et al. 2024) Similar rules have angered palm oil producers in Southeast Asia and cattle ranchers in Brazil. (Strangio 2023) (Schröder 2023) Thanks to these rules, farmers have been up in arms, especially so in Europe. In the fine print, the reasons for these protests may differ, ranging from methane tax in the

Netherlands to attempts to rewilding efforts in Germany. (Tanno and Chris 2024) Other reasons included the War in Ukraine, fear of cheap agricultural imports from developing countries, droughts, and the safety of shipping in the Red Sea (following the War in Gaza).

However, a common factor in several of these protests was against the laws and actions these countries in Europe had implemented. A lot of these rules were aimed at cutting their emissions to keep within the emission norms that were agreed upon in the Paris Accords. But clearly, not everyone was on board. For any set of laws, there are always winners and losers, and here, farmers in the EU and beyond look like the losers. This brings about the question, what are these laws that have upset large parts of the world? This write-up thus looks at the EU's laws, its impact, and what drives its mixed reputation.

The EU's Green Laws: A Background

At the fundamental level, the European Union's approach to traceability laws centers around the aim of ensuring that products entering the EU market do not contribute to deforestation and climate change. (The European Commission 2024) These laws evolved from the EU's broader commitment to environmental protection, sustainability, and human rights. Ideas of human rights have been a core facet of European political culture since the end of World War II (to move away from Nazism), but the commitment to sustainability is more recent. The EU's focus on traceability and environmental sustainability has its roots in several global and regional commitments, including the United Nations Sustainable Development Goals (SDGs) and the EU's own 2019 Green Deal. (HEROLD, et al. 2019) The aim has been to address pressing environmental issues such as deforestation, biodiversity loss, and climate change, ensuring that economic growth within the bloc does not come at the expense of the planet or people.

Several pieces of legislation form the backbone of the EU's traceability laws. A few of the prominent ones are given here, the first being the EU Timber Regulation (EUTR). It prohibits the placing of illegally harvested timber and timber products on the EU market requires due diligence to be applied by those placing timber on the EU market for the first time. (EUR-Lex 2024)

The second is the Regulation on Deforestation-free Products. Proposed in 2021, (and enforced in 2023) this regulation aims to ensure that products sold in the EU market have not contributed to deforestation or forest degradation globally. (The European Commission 2024) It mandates companies to prove their supply chains are deforestation-free. This has been contentious in several developing countries where the EU sources its agricultural produce from. Then there is the Corporate Sustainability Reporting Directive (CSRD). This directive, part of the European Green Deal of 2019, requires large companies to disclose information on the way they operate and manage social and environmental challenges. (The European Commission 2024)

Impact of the Traceability Laws

These laws typically include a number of requirements including due diligence and traceability. Companies must trace the origin of their raw materials and products to ensure they are not linked to environmental harm or human rights abuses. (Gitau, et al. 2024) Another aspect is reporting obligations. Firms are required to publicly disclose information about their supply chains, environmental impact, and compliance with sustainability criteria. Finally, the big stick in what is essentially a bundle of sticks with no carrots, sanctions for non-compliance. The laws include provisions for fines and penalties for companies that fail to comply with the requirements. (Gitau, et al. 2024)

The impact of these laws is significant. It has altered and transformed supply chains, and made them far more complex. Companies are compelled to overhaul their supply chains to ensure compliance, leading to increased transparency and sustainability in global trade. While at the same time, they have sustained increased costs due to obligations on reporting and overseeing the sustainability of their supply chains. On the flip side, there's a growing market for sustainably sourced products as consumers become more aware of environmental issues. This could help the companies, groups, and individuals offset some of their rising costs due to these regulations. There is also the fact that EU's legislation often sets de facto global standards given the size of its market, pushing other countries to adopt similar measures. This makes environmentally friendly laws and regulations the global norm.

Due to this, the reception to the EU's traceability laws has been mixed. Many environmental organizations and NGOs have praised the EU for its leadership in tackling global environmental challenges. While the legislation has been welcomed, some advocates and experts call for even stricter

measures and enforcement to ensure meaningful impact on global sustainability efforts. But on the other hand, industry and agricultural groups have expressed concerns about the feasibility and cost of implementing these requirements, arguing they could lead to increased operational burdens and impact competitiveness. They argue that it would drive up costs for the European consumer and would end up driving them out of business unless the state gives them support.

Conclusion

The EU's traceability laws showcase the EU's commitment towards integrating sustainability into the heart of economic activities. By setting stringent requirements for due diligence, reporting, and accountability, the EU aims to mitigate the environmental impact of its consumption patterns and lead the way in global efforts to promote sustainable development. These laws illustrate the complex balance between regulatory intervention, market forces, and environmental stewardship in the quest for a sustainable future. But their often tough and uncompromising nature has caused a lot of difficulty for a number of stakeholders. This is an area that has caused unrest and difficulty in and beyond the EU.

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Gender inequality is an issue which is prevalent across all

INDIA MATTERS

Equality Vs Privacy: Women's Rights in Conundrum in the Uniform Civil Code



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Uniformity, while desirable, may turn out to be a bane for individual rights, and women across religions can feel threatened with a uniform civil code. President Droupadi Murmu approved the Uniform Civil Code Uttarakhand Bill, 2024, under Article 201 of the Constitution of India on March 11, 2024, making Uttarakhand the first state in post-independent India to implement the Uniform Civil Code (UCC) Act. Prior to this, only Goa had UCC, implemented by the Portuguese in 1867. Officially it has been stated that when this UCC will play an important role in promoting harmony by proving the importance of social equality, as with it "alongside providing equal rights to all citizens, the oppression of women will also be curbed." However, when equality between communities takes precedence over equality amongst, individual women's rights often fall within the gap.

Uttarakhand, the 27th state of India, carved out of northern Uttar Pradesh in 2000, famous for its pilgrimage sites, has 82.97 per cent Hindus, 13.95 per cent Muslims, and 2.34 per cent Sikhs. Today it has a common law on marriage, divorce, land property and inheritance for all its citizens, irrespective of their religion, as promised by the Bhartiya Janta Party (BJP) ahead of the 2022 state assembly polls. An action of the State government ostensibly to protect the interests of the citizens and maintain the essential character of Uttarakhand, in accordance with the vision of the Prime Minister, Narendra Modi.

Mentioned in the Article 44 of the Directive Principles of State Policy, UCC resonates with 'one country one rule' and implies that all sections of the society irrespective of their religion shall be treated equally according to a uniformly applicable national civil code. Part 4, Article 44 of the Indian Constitution says, "The State shall endeavour to secure for the citizens a uniform civil code throughout the territory of India." This 750 page-draft Bill, with 7 schedules and 392 sections, had been reviewed by a five-member panel under Justice Ranjana Prakash Desai, former Supreme Court Judge before being passed by the Uttarakhand State Assembly on February 7, 2024.

The Bill awards equal rights in property to sons and daughters for all classes and adds that after the death of a person, his wife and children be given equal rights in his property along with the deceased's parents. It allows marriages to be solemnised only between a man and a woman, sets the age for the same at 21 years for boys and 18 years for girls, and makes it mandatory to register marriage and divorce, failing which the couple concerned will be deprived of the benefits of all government facilities. In case of divorce or domestic dispute between husband and wife, the custody of the child up to 5 years of age will remain with the mother. Besides, it makes no distinction between legitimate and illegitimate children, adopted children, children born through surrogacy and children born through assisted reproductive technology. It prescribes three years' imprisonment or a fine of ₹1 lakh if a person is found committing

halala. The problematic feature of this Bill is that it penalises the failure to register live-in relationships with imprisonment up to three months and a fine, not exceeding ₹25,000 or both, which criminalises and attempts to regulate constitutionally acceptable behaviours, like adult consenting cohabitation.

Criticisms

The Uttarakhand UCC has been criticised for being anti-Muslim particularly by Asaduddin Owaisi, president of All India Majlis-E-Ittehadul Muslimeen of being nothing but a "Hindu Code". It has been criticised that this Bill simply targets Muslims who follow customary rules on polygamy and divorce under the Sharia law, which now stands banned. Jamiat Ulema-e-Hind, a leading Muslim body, said: "We cannot accept any law that is against the Sharia because a Muslim can compromise with anything but Sharia and religion." Muslim critics have also questioned the government's imposition of rules on Iddat, the cooling off period after the dissolution of marriage during which women cannot remarry, as required by the Sharia in Islam. The argument being that as Muslim women observe Iddat at home - those who want to do it, those who are religious, will still do it, and they don't need a permit to observe it. So ostensibly, the UCC will not be able to interfere.

Opposing party MLAs have also criticised the fact that this Bill has been passed just a few months before general elections in the country and thereby of being a vote-garnering act, also the manner in which this Bill was apparently passed in the Assembly without a detailed discussion because of the ruling party's majority in the House. It is alleged, as Mohammad Shahzad, BSP MLA from Laksar constituency, said that, "The whole process of bringing this Bill was flawed. They first invited suggestions and then drafted the Bill. However, they should have prepared a draft first and then invited suggestions"

Women's rights activists and groups are of the opinion that instead of safeguarding them and granting them equal rights, this UCC is instead curbing their freedom, criminalising their actions and making them vulnerable to the scrutiny of vigilantes,

blackmail, threat from any state stakeholders. Any man and woman cohabiting together would become suspect of being in a live-in relationship that has not been official registered. It would become nightmarish with any and everybody prying into their private life! Thus, women's rights activists have demanded that the Bill be referred to a Standing Committee or Select Committee for deliberations as when the Supreme Court has validated live-in relationships, how can the state overwrite it. It ends up reducing autonomy and choice for women and makes a hypocritical claim of enhancing their rights and freedoms.

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Revisiting Gandhian Hind Swaraj: A Criticism of Western Civilization



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Gandhi was a political figure as well as a social and political reformer, making him one of the finest leaders the world has ever seen. He was a visionary and spiritual leader who was a humanist and who started the nation on the path to freedom. His nonviolent philosophy has earned him admiration on a global scale. Gandhi picked up his pen and wrote timeless masterpieces like *The Story of My Experiments with Truth* and *Hind Swaraj* to express and disseminate his views and life philosophies.

Between November 13 and 22, 1909, while he was returning from England to South Africa following an unsuccessful mission on behalf of the Indians in South Africa, he wrote 30,000 lines in Gujarati on the ship *Kildonan Castle's* stationery under the title *Hind Swaraj*, or *Indian Home Rule*. When the right hand would tire, 40 of the 275 pages were written using the left hand; just 16 lines were crossed out and a small number of words were altered in the manuscripts. The writing style of it is conversational, with the author acting as both the Editor and the Reader. The reader is a metaphor for any perceptive member of Indian society.

In 1921 Gandhi expressed his happiness at the growing popularity of this text. In the foreword of the new edition of the *Hind Swaraj* Gandhi writes: "It is certainly my good fortune that this booklet of mine is receiving wide attention. The original is in Gujarati. It has a chequered career. It was first published in the columns of the *Indian Opinion* of South Africa. It was written in 1908 during my return voyage from London to South Africa in answer to the Indian school of violence and its prototype in

South Africa. I met every known Indian anarchist in London. Their bravery impressed me, but I felt that their zeal was misguided. I felt that violence was no remedy for India's ills, and that her civilization required the use of a different and higher weapon for self-protection. The *Satyagraha* of South Africa was still an infant, hardly two years old. But it has developed sufficiently to permit me to write of it with some degree of confidence. What I wrote was so much appreciated that it was later published as a booklet (in 1909). It attracted some attention in India. The Bombay Government prohibited its circulation. I replied by publishing its translation. I thought it was due to my English friends that they should know its contents"

The book is intended for a diverse group of readers, including the Indian country, "the English," the radicals and moderates of the Indian National Congress, and expatriate Indians who are drawn to terrorism and political violence. Gandhi refers to the common Indians, regardless of their caste, religion, language, or geographic location, as well as the recently formed middle class. And by "the English," he refers to both British nationals residing in the United Kingdom and the British ruling class residing in India. Gandhi thought that he would be able to provide Indians with a modernised understanding of dharma through *Hind Swaraj*, which would equip them for life in the contemporary world.

At the time he wrote this book, the nation was attempting to rebel against the British who were ruling us. Gandhi developed his own strategy for opposing the British. He made a deliberate attempt to present his views on "Swaraj," or home sovereignty, to the country in *Hind Swaraj*. This book can be viewed as an alternative way of life, even though its anti-British agenda and methods for achieving home rule, or "Swaraj," were its main goals. I want to investigate these "alternate" contemporary interpretations of Gandhi and assess their applicability in the current global context.

Main Issues in Gandhi's Hind Swaraj

It is crucial to remember that Gandhi's criticism of the West stems from his tactics to teach the Indian people about their glorious past, restore their self-esteem, and resist everything that was inherently Western. After escaping the British, he

critiques the current state of Western Civilisation. It should be mentioned that the West is responsible for introducing the idea of "modern" to us. Gandhi discusses an "alternative" modernity that he both invents and incorporates the Western definition of modern.

Gandhi rejects the contemporary Western Civilisation in Hind Swaraj. According to him, Western Civilisation was materialistic and placed greater value on material possessions than on moral principles, the truth, ethics, and so forth. For this reason, he disapproves of contemporary Western Civilisation since it is an alien culture that is inappropriate in the Indian setting. This is since he believes Indian civilization to be far superior to Western Civilisation in terms of spirituality and human values.

Gandhi argues in Hind Swaraj that we cannot entirely reject anything that originates in the West. However, we must reject the unnecessary and accept the finest of the West. In addition, I believe that Gandhi's beliefs were modern since they had a strong futuristic bent. Gandhi, for instance, advocated using traditional lifestyles and rejected excessive industrialization because he believed that if man relied too much on machinery, he might grow disillusioned. According to him, a machine can cause a person to even lose sight of human values.

As a result, he challenges the material foundation of contemporary Western Civilisation. He defines civilisation as something quite different. It is a sense that will guide him down the path of righteousness rather than just material development. He continues by saying that contemporary Western Civilisation is deeply damaged and detached from human values. Thus, he goes after the foundation or essence of Western Civilisation.

He targets several Western establishments, including the Parliament, the Railways, the Educational System, solicitors, physicians, and so on. The English parliamentary system is compared to a "prostitute" by him. He asserts that the parliament is not a smoothly operating institution, despite what the public believes. He claims that this is not actually the case and it operates based on dread. Prime Ministers continuously utilise the parliament as a forum to advance their personal interests at the expense of the wellbeing of others. The so-called educated electors, he claims, are self-serving hypocrites who only look out for themselves.

The author criticizes the railways for increasing life pace and causing corruption, allowing the British to control India and

increase crime. He also criticizes lawyers and doctors for teaching immorality and tightening the British's hold. He believes doctors should focus on health rather than disease cure, as the British use them to hinder India. Gandhi's critique of Western institutions highlights their hollowness and artificiality, raising awareness of their dominion over the east. This critical analysis is crucial for post-colonial writers, educating them on the politics of Western domination and promoting critical thinking.

Gandhi's resistance against modern Western Civilisation was centered on the use of "Swadeshi" or indigenous goods, which he aimed to revive in every aspect of life. He emphasised the importance of human labor and the concept of simple living and high thinking, which can be adopted by anyone to pursue other important things in life. This idea, which could be seen as an "alternative modernity" in pre-independent India, was a powerful critique of the modern Western Civilisation.

Gandhi believed that English education was both a necessity and a bane, as demonstrated by the efforts of English chancellor Lloyd George to revive the Welsh language. He argued that if we could revive our language, we could eventually get rid of the English language and become slaves under the West. Gandhi's understanding of the power of the colonizer's language can be applied to present-day post-colonial studies, where imperialist worldviews persist through language and the imposition of Western cultural hegemony over the colonized subjects. By rejecting Western materialistic culture and machines, Gandhi aimed to create an alternative way of living that was both sustainable and beneficial.

Conclusion

One important literary work that provides a deep grasp of Gandhian thought is Hind Swaraj. It is a foundational work for everyone interested in learning about Gandhian philosophy because of its clear and straightforward tone, concise phrases, and lack of overt synchronisation. The book seeks to awaken Indians from their sleep, since they are constantly being brainwashed into materialism and are intoxicated by modernity and Westernisation. Gandhi saw India as a spiritual and religious civilization and reasoned from a trans-civilizational standpoint. He urges contemporary Indians to abandon colonial mentality and the obsession with machinery in favour of criticising materialistic and immoral Western Civilisation. In his view, the world can only achieve swaraj if people learn to live in harmony with one another while keeping in mind differences in caste, creed, and religion.

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THE GENDER PERSPECTIVE

Gender Inequality among Women of Munda and Santhal Tribes in Forest Governance in Jharkhand



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societies. These are often entrenched in historical, and cultural contexts and also with the social system. The indigenous communities such as the Munda and Santhal tribes can offer an insight through which the complexities of gender inequality within these groups can be determined. Both Munda and Santhal tribes have distant cultures, histories, and identities that often deal with gender inequalities forming the lives of these people. These tribes have rich cultural heritages with meticulous rituals and traditions. However, gender roles often prolong inequalities, putting women in subordinate positions in various factors within these cultural frameworks. Gender roles are entrenched in remote villages, posing a huge obstacle to groundbreaking efforts. These roles' persistent character is mostly determined by longstanding cultural traditions and societal expectations, making them resistant to change. The economic and agricultural institutions of tribal societies reinforce traditional roles, with women mostly engaged in subsistence farming or home activities (Pappal, 2020). This research focuses on indigenous women's lives and the unique difficulties of inequality they encounter. Tribal communities have their customary laws, which distinguishes them from other women.

Customary laws have been an intrinsic part of societies worldwide for centuries, serving as the bedrock of traditions, norms, and practices that govern various aspects of communal

life. These laws, rooted deeply in cultural heritage, have often been upheld with reverence, shaping the social fabric of communities across diverse cultures and regions. However, alongside their significance in preserving cultural identities and fostering social cohesion, customary laws have also been subject to scrutiny, particularly concerning the social stigma that can become attached to them (Singh & Singh, 2021). One of the primary sources of social stigma attached to customary laws is their perceived lack of compatibility with universal human rights standards. In many cases, these laws have been criticized for perpetuating gender inequalities, discrimination against marginalized groups, and limitations on individual freedoms (Williams, 2011).

In an interview with Anna Hans. (2023, November 20). In the Munda culture, if a girl chooses to venture outside her caste for love, she faces the harsh reality of being ostracized from her village. This consequence extends not only to her but also to her family. This isolation is exemplified in the ceremony known as "Haldi katana," which symbolizes the girl's departure from her community. It signifies a clear message: "From today, you are not suitable for this village." The "Haldi katana" ceremony, therefore, becomes a pivotal moment, marking the girl's departure from her home and her village. It serves as a public declaration of her choice to marry outside her caste, which is often considered

a breach of tradition in conservative societies. This ritualistic cutting of ties is a deeply ingrained practice, carrying both emotional weight and societal repercussions.

Moreover, if the girl decides to return to the village and seek readmission into the community, a series of steps must be taken to appease the villagers. The family of the girl must organize a feast, typically involving the sacrifice of chickens and hens. This act of appeasement is aimed at symbolically cleansing the family of the girl's perceived transgressions and seeking forgiveness from the community. The reentry process is not merely about the girl seeking forgiveness but also about her family regaining their standing within the village. By hosting a feast and offering sacrifices, they signal their willingness to adhere to societal norms and seek reconciliation with the community Anna Hans. (2023, November 2023, Personal Interview)

While the division of labor in Munda and Santhal agricultural practices has deep cultural roots, it also raises questions about gender equality within these societies. The exclusion of women from ploughing limits their participation in crucial aspects of agricultural production, denying them opportunities for skill development, economic empowerment, and decision-making. In many cases, women are left with tasks that are equally important but often undervalued in terms of labor and contribution. Weeding, harvesting, and processing crops are vital stages in agricultural production, yet they are often seen as "women's work" and are not given the same recognition or status as ploughing.

This unequal distribution of labor also has economic implications for women in these tribes. Without involvement in ploughing, women may have limited access to land ownership, credit, and other resources essential for agricultural production. This perpetuates a cycle of economic dependency and limits their ability to improve their livelihoods. Furthermore, the exclusion of women from ploughing reinforces gender stereotypes and reinforces the idea that certain tasks are inherently gendered. This can have a lasting impact on the aspirations and self-perception of young girls growing up in these communities, limiting their choices and opportunities for personal and professional growth.

In the interviewee from the women of the Munda and Santhal tribes sheds light on the prevailing belief that women, should

not engage in ploughing activities within the community. This tradition, deeply ingrained in the cultural fabric of the village, is explained through a historical and mythological perspective. A story associated with King Janak, According to the story, King Janak plowed the field himself, leading to the discovery of Sita, his daughter, during this act. The interviewee recalls this tale to illustrate the reasoning behind the prohibition of women from ploughing. The narrative suggests that because Sita was found while King Janak was ploughing, it is believed that women should not engage in this activity. This mythological tale has become interwoven with the cultural beliefs of the village, influencing the social norms surrounding gender roles in farming in conversation with Regina Soreng. (2023, November 2023, Personal Interview).

"There is a belief if women plough the land will never yield and there will be no water". This reference to the myth they have been carrying from generation to generation highlights the social stigma attached to women. The exclusion of women from plowing perpetuates a cycle of limited access to land ownership, credit, and other resources essential for agricultural production. This, in turn, contributes to economic dependency and restricts women's ability to improve their livelihoods. Moreover, the unequal distribution of labor reinforces gender stereotypes and limits opportunities for skill development and decision-making among women.

Conclusion

The path towards gender equality and empowerment of women in the Munda and Santhal tribes necessitates a multifaceted approach that acknowledges and respects their rich cultural heritage while striving for positive change. Policy interventions focusing on land rights, education, and cultural awareness are crucial steps toward dismantling entrenched gender norms and promoting inclusivity within these traditional agricultural communities. Recognizing the rights of women to land ownership, providing education to challenge stereotypes, offering training for enhanced participation in farming activities, and engaging with local leaders to foster equitable practices, can pave the way for a more just, equal, and prosperous future for all members of these vibrant indigenous societies. Empowering women not only benefits individuals and families but also strengthens the fabric of these communities, enriching their traditions with the diverse perspectives and contributions of all its members.

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The American writer Rita Brown once wrote that the recipe for

APPROACHING RESEARCH

When Pandemic Hits Hard: The Field Work Experience



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happiness is very simple: someone to love, something to do, and something to look forward to. Six years ago, I went through this checklist. I have someone to love, I have something to do, but what did I look forward to? What are my dreams? Realised that being an academician for past 12 years, having the Doctorate salutation was always my dream. Thus began my Ph.D. journey towards achieving that coveted degree. As I near its completion here is my journey and the insights I have accumulated along the way.

The very first dilemma that I came across while initiating my Ph.D. journey was “whether I will be able to cope up and continue my research in the field of Public Policy and Administration!!” Since I hold an M.Phil. degree and M.Sc. degree in Economics and also over the past two decades I am teaching Economics only. Here comes Dr. Priyanca Mathur, my Ph.D. guide and mentor, who gave me the confidence through multiple discussion sessions and made me realise that “it’s tempting to ignore what you don’t want to deal with. But ignoring won’t improve things”. So here I am today, almost on the verge of my thesis submission in the field of Public Policy and Administration.

Human migration and migrants have always attracted me as a subject to be studied and researched on. My M.Phil. work was on migrant labourers in Bengaluru and my Ph.D. thesis is also a research on educated women migrants of Bengaluru. To talk about my Ph.D. field work experience, as soon as I joined my

Ph.D. in 2019, I had planned and chalked out what I have to do over the next 4-5 years because I knew that it’s not going to be a cakewalk since I have to balance between my research work, full time job and a full-fledged family with two young kids. But as saying goes “man proposes, and God disposes”- COVID-19 pandemic hit hard in the beginning of 2020 and my all plan of field work was halted for months! That was the first major challenge. During this period of uncertainty, I was trying to progress my review of literature and writing synopsis and preparing for research methodology papers examination. Here I would like to mention that though everything was in standstill mode during pandemic, JAIN (Deemed-to-be University) conducted all the research coursework examinations, synopsis presentation on time, using the facility of newly emerged mode of online platform.

Meanwhile, I was trying to identify and get in touch with my probable respondents over phone calls and had a plan to start field work as soon as first lockdown was withdrawn. Finally, the stringent lock down was ended in May 2020. Although it was still extremely risky to visit different houses, offices etc. with high chance of getting infected from Corona virus, but I had to hit the field for my data collection. However, in the initial couple of months, whom I had identified as probable respondents were just not allowing me to enter their houses or office premises for obvious reason of corona virus risk. Apart from that a large per cent of identified respondents had left Bengaluru and gone back to their hometown as they had the facilities of work from home.

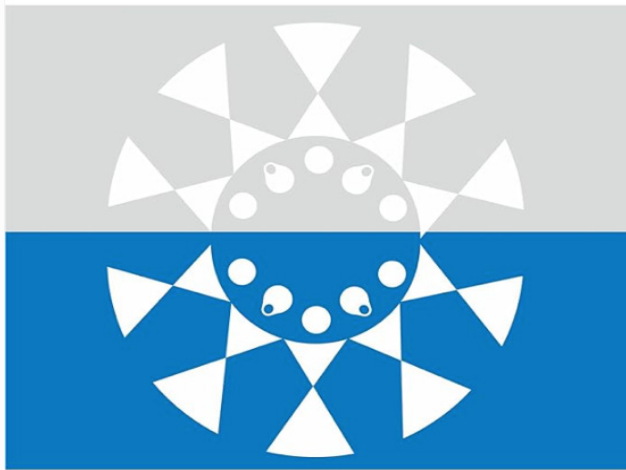
All of which was completely unanticipated! In nutshell, my pace of data collection was extremely slow.

The same situation went on for next 5-6 months and I had stopped my data collection which was quite disheartening as a researcher. Finally, I have revisited the field a fresh in the beginning of 2022 and here also the process was not very smooth as a large section of migrant respondents were still staying at their hometown and not returned to Bengaluru. My entire journey of fieldwork was consisted of identifying the respondents, not able to collect data from a segment of identified ones and again searching for a new set of respondents. This process was extremely time consuming and at time disheartening as well. But once this data collection journey was completed and now when I look back at my journey of visiting field, it gives me a sense of satisfaction that fighting against all odds-mainly COVID-19 pandemic, my journey of Ph.D. will be memorable in its own way. All I can say if a doctorate turns a person into an expert, the journey of Ph.D. is the stage where the expertise begins to be built.

BOOK REVIEW

Social Movements and Systemic Alternatives

Essays on Fiscal Decentralisation to Local Governments in India



Essays on Fiscal Decentralization to Local Governments in India

M.A. Oomen

Concept Publishing Co., New Delhi, 2022

Pp. 250. Price: Rs.1250

Prof. M.A. Oomen is currently Distinguished Fellow, Gulati Institute of Finance and Taxation (GIFT) and Hon. Fellow, Centre for Development Studies, Trivandrum. He has been, and continues to be, India's leading scholar on decentralized local government finance. The book comprises eleven outstanding papers on fiscal decentralization and represent Prof. Oomen's work of nearly four decades on India's experiments with democratic decentralization. His rich experience as a teacher, researcher and advisor comes together in this series of essays focused on the framework and working of fiscal decentralization in India. Deep, thoughtful and practical investigation of decentralization reform is Prof. Oomen's hallmark, which is reflected in this volume.

The first part of the volume is dedicated to the important theoretical considerations for decentralization policy, including



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a summary (in the second chapter) of the principles of local taxation, inter-governmental transfers, and expenditure assignment. Case studies of Brazil, India and Kerala provide rich insight into the impact of socio-economic, demographic, and regional differences on decentralization. The message of this first group of essays is quite clear, as pointed out by Sally Wallace, Dean and Professor of Economics at the Andrew Young School of Policy Studies at Georgia State University, USA in the Foreword: "Decentralization and democracy can improve the lives of individuals, and the architecture for doing so exists. This includes India's framework for decentralization, as well as the potential to collect the data necessary to evaluate and respond to the needs of citizens"

The second part of the volume reveals rich experiences of the practice of fiscal decentralization in India, with a focus on Local Governments (LGs). Prof. Oomen's vast experience allows him to summarize the background and recommendations of five State Commissions in the sixth chapter. The details provided in this, and in the next chapter clearly demonstrate that there is no 'one-size-fits-all' model of decentralization, as local context and institutions are critically important. Additional details and insights are provided in the ninth and tenth chapters. The concluding chapter makes out a case for expanded fiscal space for LGs in India.

Prof. Oomen's major arguments in the book are worth recalling:

1. Given the language of the 73rd and 74th Constitutional Amendments, the success of democratic decentralization in India depends a great deal on the readiness of State Governments to devolve relevant functions, required finance and the needed functionaries to the various LGs at the sub-state levels. In other words, real devolution can happen only when the state parts with power and authority and virtually empowers the sub-state local governments. At best, the two Amendments are only necessary conditions; many more sufficient conditions remain to be realized. (p.226)
2. The readiness to transfer resources by the higher-level governments to implement the expenditure responsibilities assigned to LGs, and the creation of relevant statutory and administrative framework for autonomous decision-making by them is a necessary condition and indeed the first step towards democratic deepening at the local level. (ibid.)
3. The most compelling macro fiscal policy reform, especially with the exit of the Planning Commission, relates to the redesigning of the transfer arrangements. The real macro fiscal policy that needs attention is to rationalize the multiple channels of transfers, keeping a well-designed space for LGs. (p.233)
4. Another assignment that needs reform is the scheme of Union tax sharing. An unambiguous clause to give a specific share to LGs through suitable Constitutional amendments, may be added. (ibid.)
5. No redesigning can afford to ignore the issues related to the fiscal space of LGs. Centrally Sponsored Schemes (CSSs) assume particular significance in this respect. If the various central ministries continue to execute the CSSs, without quantitative and qualitative evaluation of delivery and outcome, the transfer system of the country without the Planning Commission can only worsen the situation. (p.234)
6. A necessary condition of all transfers (grants, tax-sharing, etc.) should be to ensure equalization of fiscal capacity of all LGs. All LGs should have the fiscal capacity to provide comparable levels of public services at reasonably comparable levels of taxation, so that citizens do not suffer deprivation due to their choice of residential location. (p.235)
7. It is very important to take steps to have a working financial reporting system based on proper annual budgets, accounting practices and audit reports. To build a good data base, the practice of budget making and accounting has to be streamlined. (ibid.)
8. The CAG has prescribed the accrual-based double-entry

system for municipalities and the cash-based single-entry system of accounting for panchayats. Kerala can boast that it has fully implemented the accrual-based accounting system for both municipalities and panchayats. Unless this is done in all the States, the case for building more fiscal space will remain weak. (p.236)

9. Without assigning a respectable fiscal space for LGs in India's federal polity, all the grandiose objectives regarding local democracy would be empty rhetoric. (ibid.)
10. The rich body of fiscal federalism literature handed down from the West does not offer the policy-theoretic required for developing local democracy in India. The task of fiscal empowerment depends on equitable assignments and transfers. (ibid)

Prof. Oomen makes out a strong case for a comprehensive, holistic and integrated fiscal transfer system based on territorial equity. The overarching goal should be to equalize the fiscal capacity of LGs, so that all citizens are able to meet their basic needs.

The book has received very good reviews from both national and international experts. Some of their views are also worth revealing:

- ***“The entire volume is peppered with unique data and includes an expansive, well-documented literature. The essays serve as an enduring guide for developing and evaluating decentralization policy in India.”*** (Sally Wallace)
- ***“This compendium is an important contribution to the literature on fiscal decentralization. It provides excellent insight into the decentralization processes covering theory, the 73rd and 74th Constitutional amendments, assignment of revenue and expenditure, and local democracy. The book also brings global experiences in understanding the three-tier functional federal system. The book is a must-read for scholars and policy makers working on decentralization.”*** (Pinaki Chakraborty)

The insights and analysis that the essays in the book provide are compelling and candid; they capture the functioning of the third tier of Federalism in the country and lay out the challenges that India faces in establishing a legitimate place and role for Local Governments in India's federal structure. This is a book that has immense learning for practitioners and for those seeking to gain a comprehensive understanding of what is and what ought to be in the arena of fiscal decentralization.

EVENT REPORTS

CeRSSE CONVERSATIONS 2024-1

The Centre for Research in Social Sciences and Education (CeRSSE) conducted a virtual panel discussion session on the topic of "State of Indian Republic at 74" focusing on how far we have come as a nation after 74 years of being a Republic. The session had three distinguished speakers, namely Dr. Gopa Kumar, former Vice Chancellor of University of Kerala, Dr. Sandeep Shastri, former Pro Vice Chancellor of JAIN University and the founding Director of CeRSSE and currently the director of Academics Nitte Education Trust, along with Dr. Ellora Puri who teaches in the Department of Political Science, University of Jammu.

The webinar had a total of 156 registrations and total participants who attended were around 101. The session began with the introductory note by Dr. Amrita Purkayastha, who began with the topic of discussion along with the formal introduction of the esteemed speakers to the participants before handing it over to the chair, Dr. Priyanca Mathur, Head and Associate Professor, CeRSSE for conducting the session.

The Panel discussion began with a short lecture by Dr. Gopa Kumar who focused on how India is living in a paradoxical situation with unequal division in the country which is further fostered by communalism and casteism. Additionally, he has highlighted how development in trade and navigation has taken place especially in the light of North Eastern states in the last few years but at the same time, citizens need to be empowered politically, socially and economically. He finally ended by stating how self-employment should be generated more and women should participate in politics in greater numbers for the country to prosper.

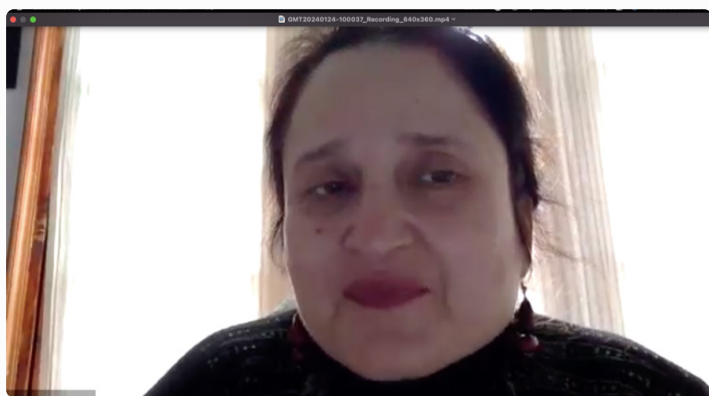


Dr. Gopa Kumar during his session

The second speaker, Dr. Sandeep Shastri divided his lecture highlighting three important perspectives. The first point was how multiple layers of expectations exist towards the government depending upon the personalised experiences of citizens, followed by the three sets of alternatives that define the perspectives- gap between intent and implications, in a nation of diversity, we as a nation are seeking inclusion and the need for integration and the interpretation of integration and the third point highlighting how there is a higher level of public confidence on political institution yet a rise of non-electoral aspects.



The third speaker, Dr. Ellora Puri began highlighting the constitution and how mostly it has been a success in the past 74 years and how the Western prediction of India fragmenting into pieces did not come true. However, she echoed the ideas of the previous speakers by outlining how we as a nation have failed to understand the concept of democracy and election as a mechanism has been divided between intent and implications. Later, she further brought the idea given by Karl Schmidt and related it with the present scenario by outlining how popular will can actually turn into dictatorship and how representation has become privileged at this point when it comes to electoral politics but she ended it with a question if it accompany to the idea of rule of law and how the desire to serve by the people in power happening through majoritarian mandate needs to be pondered upon.



The three lectures were followed by engaging sets of questions and discussions from the audience on different ideas that were relevant to the topic of the webinar. The session was later concluded with a virtual photograph and certificates were distributed to 79 participants who filled in the feedback form.



STUDY TOUR AND FIELD TRIP

Chennai and Pondicherry (19th - 21st February 2024)

A group of 18 students accompanied by 4 faculties from the Centre for Research in Social Sciences and Education, JAIN (Deemed-to-be University) on 19th to 21st February, completed an enriching educational trip to Chennai and Pondicherry. The primary focus of the trip was a Seminar organized by the Department of International Studies, Stella Maris College, Chennai on 'The Age of Artificial Intelligence', held on 20th of February, 2024.



Poster of the Seminar

In a dynamic era driven by technological advancements, the integration of Artificial Intelligence (AI) with various fields has become pivotal for the progress of society. Acknowledging this transformative potential, students at Stella Maris College had organized a ground-breaking initiative to delve into the relevance of AI in social sciences under the supervision of Dr. Aarti S, Head of Department of International Relations, at Stella Maris College, Chennai.



Pictures from the National Seminar at Stella Maris College, Chennai

Stella Maris College, Chennai renowned for fostering academic excellence, has always encouraged its students to think beyond traditional boundaries. The student-led National Seminar on AI and its relevance in social sciences exemplified this commitment to innovation. Spearheaded by a group of dedicated students, it aimed to bridge the gap between the realms of technology and social sciences, shedding light on how AI can contribute to a deeper understanding of human behaviour, societal trends, and complex global challenges.

Masters Students of Political Science and International Relations (MAPSIR), JAIN (Deemed-to-be University) presenting papers in the seminar

The exploration began with an understanding of AI's fundamental principles and capabilities in parallel sessions that took place on the theme. The students actively engaged in discussions and presentations focusing towards the intersection of AI and social sciences. Students delved into case studies, discussing how AI applications can be employed to analyse and interpret social phenomena. By leveraging AI tools for sentiment analysis, pattern recognition, and predictive modelling, the students explored avenues to enhance the understanding of human behaviour, cultural dynamics, and societal trends and also the challenges associated with it.

One of the key aspects explored is the potential of AI in addressing social challenges. The paper presenters at Stella Maris College recognized that AI can play a crucial role in fields such as healthcare, economics, and education. By utilizing data-driven insights and predictive analytics, they explored how AI can contribute to better policy-making, resource allocation, and the development of targeted interventions to address societal issues. Collaboration with experts in both AI and social sciences forms an integral part of the initiative.

Student Seminar on Artificial Intelligence:

The highlight of this educational venture was the participation of students of JAIN (Deemed-to-be) University in the student seminar on Artificial Intelligence, where leading experts and scholars shared insights into the rapidly evolving field. The seminar provided an excellent platform for our students to expand their knowledge and engage with the latest developments in AI. Notably, Suman MP Student of Masters of Arts in Political Science and International Relations (MAPSIR) at CeRSSE, JAIN (Deemed -to-be) University, showcased exemplary skills and dedication by securing the second prize for the best paper presentation. This achievement not only brought recognition to our institution but also underscored the calibre of our students in the realm of AI research.



Student of AIN (Deemed-to-be University) Suman MP received 2nd Prize for Best Paper & Dr. Mathur delivering the Valedictory Address

As a testament to the holistic learning environment, Dr. Priyanca Mathur, Head, CeRSSE, JAIN (Deemed-to-be University), was invited to deliver the Valedictory address at the conclusion of the seminar. Her speech not only highlighted the significance of AI in today's world but also inspired the audience with her insights into the future possibilities of the field.

Furthermore, every participating student and faculty was acknowledged with a well-deserved participation certificate, recognizing their active involvement in the seminar and commitment to advancing their understanding of Artificial Intelligence. The seminar was hosted at Stella Maris campus, which proved to be an excellent venue. The hospitality extended to our group was commendable, with Stella Maris ensuring our comfort and needs were met. The seminar day began with a sumptuous breakfast, giving the participants the energy needed for the intellectually stimulating sessions. A well-organized lunch further enhanced our experience, making our time at Stella Maris not just educational but also enjoyable.

The final day 21st February of the trip was spent exploring the picturesque town of Pondicherry. Immersed in the Indo-French culture, the students took a day off to delve into the historical and cultural richness of the region. The blend of Indian and French influences in the architecture, cuisine, and lifestyle provided a unique learning experience, broadening the students' horizons. Overall, the educational trip to Chennai and Pondicherry was a resounding success, offering a blend of academic enlightenment and cultural exploration. It was a memorable and invaluable learning experience for all participants.



Group Picture

5 DAY ONLINE FACULTY DEVELOPMENT PROGRAMME (FDP)

on

Advancing Ethical Practices in Research and Publication

23rd, 25th, 26th, 27th, and 28th of March, 2024, 15:00 - 17:00,

Every day

Description of the Program

The Centre for Research in Social Sciences and Education (CeRSSE) and the Centre for Researcher Training and Administration (CRTA) at JAIN (Deemed-to-be University), conducted a joint Online Five-Day Faculty Development Program on "Advancing Ethical Practices in Research and Publication." The session had five distinguished speakers over five days, namely Dr. S. Srikanta Swamy, Director, Centre for Researcher Training and Administration (CRTA) at JAIN (Deemed-to-be-University); Prof. Anil Kumar, Professor and Head, Centre for Political Institutions, Governance, and Development (CPIGD), at the Institute for Social and Economic Change (ISEC); Dr. Chetan Singai Dean, School of Law, Governance and Public Policy, Chanakya University; Dr. S. Sivaram, Principal Compliance, BHP; and Dr. Priyanca Mathur, Associate Professor and Head, Centre for Research in Social Sciences and Education (CeSSRE) at JAIN (Deemed-to-be-University).

Day 1



Professor (Dr.) Raj Singh, the Vice Chancellor of JAIN (Deemed-to-be University) during his opening remarks

The session began with an introductory note by Dr. Priyanca Mathur, Head and Associate Professor, CeRSSE, who also introduced the esteemed Vice Chancellor of JAIN (Deemed-to-be University), Professor (Dr.) Raj Singh. The Faculty Development Program commenced with invigorating opening remarks from the Vice Chancellor, Professor (Dr.) Raj Singh. Dr. Singh primed the audience with an engaging overview of ethics, interspersed with intriguing short stories to underscore his points. Following Dr. Singh's opening

remarks, Mr. Gautam K. Rajesh introduced the resource person for the day, Dr. Srikanta Swamy, the Director of the Centre for Researcher Training and Administration (CRTA), at JAIN (Deemed-to-be University).



Dr. Srikanta Swamy during his session on the first day

Dr. Srikanta Swamy took the virtual stage to deliver an enlightening lecture on "Ethical Practices in Research for Sustainable Development." He outlined the fundamental values that should guide research. These range from moral and aesthetic to performance values, and how these underpin the scientific integrity and collaboration between science and society. Dr. Swamy emphasized the necessity of aligning research topics with the Sustainable Development Goals to ensure scientific validity and a favorable risk-benefit ratio. He highlighted the guiding principles of non-maleficence, beneficence, and professional ethics, which include trustworthiness, transparency, and respect, thus providing a comprehensive framework for conducting research with integrity. Following a Question and Answer segment, the session ended with a vote of thanks by Dr. Priyanca Mathur.

Day 2



Prof. Anil Kumar during his session on the Second Day

On the second day of the Faculty Development Program, held on March 25th, 2024, Dr. Priyanca Mathur opened the second session on the Ethical Research and Publication practices by Prof. V. Anil Kumar. Following this, Dr. Amrita introduced the esteemed speaker of the day. Delving into the intricate relationship between funding sources and research autonomy, Prof. Anil navigated through the complexities of ethical considerations in academic research, including

the essentials of informed consent and confidentiality. After a Question and Answer segment, the session was wrapped up with a vote of thanks by Mr. Gautam K. Rajesh, who commended Prof. Anil Kumar's insightful contributions.

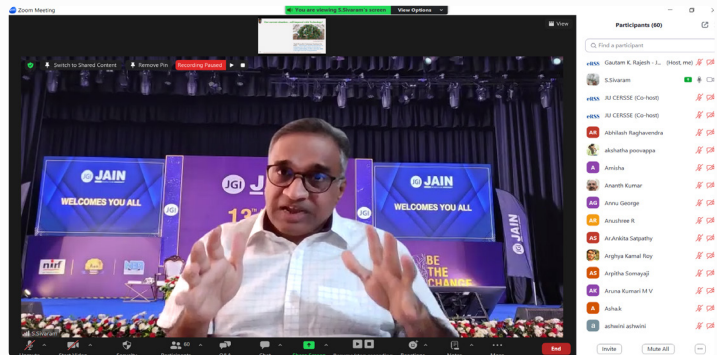
Day 3



Dr. Chetan Singai during his session on the third day

On the 26th of March, 2024, the third day of the Faculty Development Program began with Ms. Sneha Yadav introducing the speaker of the day, Dr. Chetan Singai, Dean of the School of Law, Governance, and Public Policy, at Chanakya University. He delivered a lecture on "Intellectual Honesty and Ethics in Research: Understanding Data and Plagiarism." Dr. Singai highlighted the perils of accidental plagiarism in an era of information abundance and the pitfalls of "publish or perish," stressing the importance of intellectual honesty. Engaging the attendees further, Dr. Singai explored the nuances of plagiarism in the digital age, the ethical use of plagiarism detection tools, and the UGC's regulations to curb plagiarism, contributing substantially to the ethical fabric of research. Following a Question and Answer session, the day concluded with Mr. Gautam K. Rajesh expressing heartfelt thanks to Dr. Singai for his guidance.

Day 4



Dr. S. Sivaram during his session on the 4th day

On March 27th, 2024, the fourth day of the Faculty Development Program was marked by a thought-provoking session on "Art and Science of Ethical Decisioning" by Dr. S. Sivaram, who works as the Principle Compliance at BHP. Dr. Priyanka Mathur's introduction paved the way for Dr. Sivaram's lecture, which skillfully combined neuroscience, visual arts, and ethics, underscoring their collective importance in fostering inclusivity and diversity within the realm of ethical research. The engaging discourse culminated with Dr. Sivaram's insights on leveraging institutional strengths against unethical practices. Following a Question and Answer Session, Mr. Gautam K. Rajesh delivered the vote of thanks to the resource person, closing the session.

Day 5



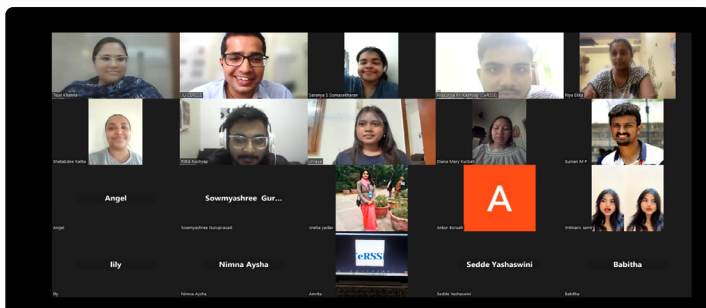
Dr. Priyanka Mathur during her session on the fifth day

On the concluding day of the Faculty Development Program, the 28th of March, 2024, Dr. Priyanka Mathur led a session on "Understanding Publication Misconduct in Research Ethics," unraveling the intricacies of ethical publication. Dr. Mathur, the session's resource person, underscored the gravity of publication misconduct, from the nuanced forms of plagiarism to the malpractices of data fabrication and falsification, which not only challenge the research's credibility but also its integrity. Participants were guided through a practical understanding of the ethical and moral responsibilities that come with academic publishing, highlighting the necessity of transparency alongside confidentiality.

The latter part of the Session was an Open Session (from 4:30 to 5 PM), and here, Dr. Priyanka was joined by Dr. Srikanta Swamy. Dr. Swamy said a few words about the program. In this Open Session, the audience gave a lot of suggestions and feedback for the program and future areas to cover. The Faculty Development Program was concluded with a resonating vote of thanks from Dr. Sneha Yadav. The discourse left participants equipped with the knowledge to navigate the complex landscape of research publication with ethical fortitude. On all five days, each session was concluded with a group photo.

GUEST LECTURE BY DR. TEJAL KHANNA

The Centre for Research in Social Sciences and Education (CeRSSE) conducted a virtual online guest lecture on the topic of “The Changing Dynamics of Human Security in Policy-Making” focusing on the role and importance of considering Human Security in policy-making. The resource person for the session was Dr. Tejal Khanna, Assistant Professor, Political Science, at GITAM University, Bangalore, who has a specialisation in International Organisations and Human Rights. The session was started by Mr. Gautam K. Rajesh by introducing the resource person to the participants. After this, the session was handed over to the resource person. Dr. Khanna began her session from the basic level by introducing the concept of Ken Booth's Idea of Security and Emancipation. She covered a variety of issues ranging from poverty, inequality, and the COVID-19 pandemic to highlight her points. She then went on to talk about different topics ranging from the contributions of the UN to human security to recent developments in human security like the Anthropocene. She followed up the lecture with a Question-and-Answer session. The participants found the session very fruitful and they had only positive comments about it. The session ended with a vote of thanks by the session moderator, Mr. Gautam K. Rajesh, and with a virtual photograph of everyone attending the session.



STUDENT'S CORNER

BANGALORE – CHENNAI - A JOURNEY TO REMEMBER



Angel Roshni



Suman MP

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In the midst of vibrant hues of culture and tradition of Chennai, a group of 20 enthusiastic minds set off to embark their most awaited journey. At first what came to mind was the Chennai's hot summer as the winter was receding, but the excitement of our first ever trip along with friends and teachers triumphed over the heat of Chennai's summer. We could not wait to relish every moment of travelling together, visiting beaches, street shopping and enjoying Chennai's famous food destinations. At the same time, we were also excited to attend the "Kriya-2024", student seminar on "The Age of AI", hosted by the Department of International Studies, Stella Maris College, Chennai. And awaiting to listen four of our mates presenting in the conference. How can Chennai's trip complete without hitting the beaches of Pondicherry! Yes, we did that too.



It was finally 19th of February, 2024. Few of us who might sometime make it little late to regular classes were before time at the Sangolli Rayanna Railway Station eagerly waiting for our Bengaluru- Chennai Shatabdi Express. Our journey began, sharing chocolates, coffee and enjoying the nature's beauty. Ahh! 6 hours of our journey felt like 6 minutes. On reaching Chennai, we headed towards our place of stay for next two days. We reached Asha Nivas, our place of stay, freshened up and rested for a while. Then, it was time for us to explore Chennai. It was nothing less of an amazing experience as we visited Marina beach in the evening. Marina beach was highly crowded, yet felt full of



life with sounds of street side shops, local food shops and the magnificent beach. We could not hold ourselves back from stepping into water as huge ocean waves drenched our feet. After delicious Andhra meals, we headed to our hotel eagerly waiting for the next day, the day of seminar.

Artificial Intelligence is revolutionary technology. Countries around the world are investing billions and billions of dollars in the area of Artificial Intelligence. Mr Ganapathi, Chairman of Trigyn Technologies limited delivered inaugural address that threw light upon how Artificial Intelligence is helping the world in all aspects of life and is playing major role in modernising the world. The Technical sessions helped us understand the various aspects of Artificial Intelligence like Machine Learning, Naturalised Language Processing, and Robotics etc. The research papers covered a wide range of topics on influence and role of Artificial Intelligence in Climate Change, humanitarian crisis, agriculture, economy, international relations, governance, journalism, laws and the ethical concerns with respect to the same. We also had opportunity to engage in discussion with the presenters. Not to forget, we were served with delicious breakfast with varieties of options like poori, idli, idiyappam and dosa while we also had delicious afternoon lunch with North Indian style of food with jamoon as dessert. It was a day full of learning and enjoyment at the Stella Maris Campus.



As we were free the same evening, we headed to Elliots Beach. It wasn't sparsely crowded but had many food stalls lined up across the shore of the beach. We enjoyed playing in the water and some delicious local chats. We ended the day with very delicious food from Dindigul Thalapakatti Restaurant and headed back to our hotel rooms as we had leave to Pondicherry the next day early morning.

The next day morning, we reached Pondicherry. We started our day with breakfast from the famous Aadyar Aanand Bhavan. We then set out to explore the city. We explored street side shopping areas, parks, museums, French colony, French architecture, famous memorial buildings, restaurants and book stores. After spending beautiful time exploring the Pondicherry and all its beauty, we headed back to Chennai. With this, our educational tour of Chennai had come to an end and it was time to leave back to Bengaluru. We reached the station with our bags and boarded on to our train, carrying back all the memories, minds refreshed and all set and energised to get back to our classes. A journey that led us to explore, relearn and grow - indeed, the most memorable one.

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