

Centre for Culture and Development, Vadodara

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**Decolonising Tribal Research and
Education in India**

By

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Preface

Centre for Culture and Development (CCD) is a Jesuit inspired social research centre established in 2001 with the aim of harnessing the knowledge of social sciences to the service of Gujarat society, more especially to its disadvantaged sections-the minorities, tribals, dalits and women.

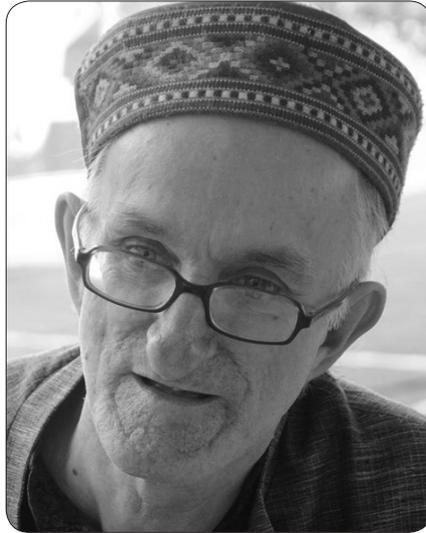
Over the 20 years CCD has worked on 35 research projects, held 37 national seminars and published 25 books mostly in English through national and international publishers. Recently it has begun volumes edited by Professor A.M.Shah and Lancy Lobo, from the archival material of the *Journal of Anthropological Society of Bombay*.

CCD began Foundation Day Lecture series in 2018 by eminent scholars. The first lecture was given on 27.02.2018 by the scholar - activist Dr. Walter Fernandes on '*Dissent and Contestation as a Social Process in India*'. The second lecture was given by one of the worlds' leading political philosophers, Lord Bhikhu Parekh, entitled, "*Dialogue between Cultures: Limits and Possibilities*' on 26.02.2019. The third lecture was given by Dr. Rudolf C. Heredia Jesuit scholar and theorist on "*The Paradox: Nationalism and Pluralism*".

We are indeed extremely happy to have Dr. Felix Padel, an eminent social anthropologist and activist who has worked among Odhisa tribals who readily agreed to deliver the fourth lecture.

Vadodara

Lancy Lobo
Director



Felix Padel studied sociology and anthropology at the Delhi School of Economics and Oxford University. In DSE his main teachers included A.M. Shah, Veena Das, Andre Beteille and J.P.S. Uberoi. Alongside numerous articles, his main books are: *Sacrificing People: Invasions of a Tribal Landscape* (1995/2010), *Out of This Earth: East India Adivasis and the Aluminium Cartel* (with Samarendra Das, 2010/2020), and *Ecology, Economy: Quest for a Socially Informed Connection* (with Ajay Dandekar and Jeemol Unni, 2013). He has taught and researched at several institutions in India including IRMA in Gujarat, IIHMR in Jaipur (where he was Professor, Rural Management) and JNU in Delhi. He is currently Research Associate at the Centre for World Environment History, University of Sussex.

Decolonising Tribal Research and Education in India

Felix Padel

The first ‘tribal’ people to clash with the British in India seem to have been the Paharia, in what is now the Bihar-Jharkhand border area, when they were seen as posing a threat to the East India Company’s Grand Trunk Road during the 1770s. Their subjection involved what became for other tribal peoples a standard pattern of fighting, burning villages, public executions, and the training of an elite force enlisted from local villages, in this case named ‘Paharia archers’ – a model whose counterpart we see in today’s SPOs (Special Police Officers), enlisted from Adivasi communities to fight the Maoists. The memorial stone at Bhagalpur commemorating Augustus Cleveland, the officer seen as masterminding their ‘pacification’, claims that he achieved their ‘entire subjection’ ‘without bloodshed or terrors of authority’. Historical evidence suggests otherwise: this claim is at odds with government records of the ‘pacification’ campaign involving fighting and executions. Also inscribed on Cleveland’s memorial stone is the claim that he

‘attached them to the British Government by a conquest over their minds, the most rational as the most permanent mode of dominion’ (Padel 1995/2010: 25).

These words – ‘a conquest over their minds’ – convey a multi-level paradigm of control and subjugation. How much of what we call ‘education’ in today’s schools is really a form of propaganda that aims to steer children’s minds and interests in particular directions, rather than encouraging them to think for themselves, or to learn from elders in their own communities?

There have been many critiques of the concept of ‘tribe’ in India, and especially of the often arbitrary ways that today’s category of ‘Scheduled Tribe’ (ST) is applied and policed by government, as well as categories such as ‘De-Notified Tribes’. The concept of ‘tribe’ emerged from colonial era concepts of ‘aboriginal’, ‘wild’, ‘primitive’, ‘forest’, ‘nomadic’ or ‘hill tribes’, as well as the notorious concept of ‘criminal tribes’. The trouble is, there is no satisfactory term to use instead; and many believe the concept of ‘tribe’ groups together peoples who are too dissimilar anyway.

‘Adivasi’ is a strong concept, often used instead of ‘tribes’ or ‘tribals’. Like ‘Dalit’, ‘Adivasi’ gives a political identity embraced by a large proportion of India’s ST population. The word ‘Adivasi’ may not have been used before the 1930s; like ‘Dalit’, it may be a relatively recent formulation. Because the ‘tea tribes’ – meaning tribal people from central/eastern India who were taken to work in plantations in the Northeast during the

colonial era, whose descendants are denied ST status in Assam – identify as ‘Adivasis’, the term is strongly rejected by members of the Northeastern STs. One therefore cannot write of India’s ‘Adivasis’ as a term that encompasses the tribal peoples of Northeastern India.

As for the term ‘indigenous’, it is increasingly used in Northeast as well as throughout India, but is contested for different reasons. For one, it opens an unproductive debate on degrees of indigeneity: there can never be an undisputed line between who is ‘indigenous’ in India and who is not. Many Dalits and members of the Other Backward Classes (OBCs) seem just as indigenous in ancestry as the STs, even if they have lost most of their original language and culture. The concept of ‘*Mulnivasi*’ is therefore used to unite these peoples (Mulnivasi Youth 2008; Balan 2018; BAMCEF nd.).

My teacher, sociologist Andre Beteille is among those who have most strongly contested use of ‘Indigenous Peoples’ in the Indian context, on the basis that there was no clear invasion in recent recorded history equivalent to Europeans’ invasion of the American continent or Australia (Beteille 1986, 1998). Yet the overall situation of tribal communities in India who are defending their land and forest-based lifestyle against multiple invasions is extremely similar to the situation of indigenous communities in other countries. Tribal people approached the UN from Jharkhand/Bihar as well as Naga communities during the drawing up of what became the UN Declaration on the Rights of Indigenous Peoples (2006), which the Indian Government ratified, while disputing its applicability in India. The indigenous claim of many Adivasis is encapsulated in the title and opening of Gladson Dungdung’s book *Whose Country Is It Anyway? Untold Stories of the Indigenous Peoples of India* (2013). So on the plus side, the concept of indigeneity connects India’s tribal peoples with indigenous peoples in other countries, whose ways of life and precarious present situation, involving defence of forest lands against extractive projects and constant threat of attack, are in many ways extremely similar.

The ways that tribal or indigenous peoples have been conceived and studied is opened up radically by a book of global significance by Maori scholar Linda Tuhiwai Smith: *Decolonizing Methodologies: Research and Indigenous Peoples* (1999/2008). Among other related topics, this makes a critical examination of the role of anthropologists in general, especially the ‘objectifying’ manner in which they have studied indigenous people, the place of anthropologists in an overall power structure, and their claim to be constructing authentic knowledge about these societies.

The role of anthropology in India needs further deconstructing along these lines if we are to decolonise our own theoretical approach, as well as our relationships with ‘tribal’ people. My own mind was opened through an interaction with Baiga people in a village near Amarkantak in Madhya Pradesh in 1982, where I was contemplating doing

fieldwork. After I outlined in Hindi my idea of staying in their village for a year or two to understand their culture, the men sitting around the fire burst out laughing, and then gently asked me two questions that have remained with me ever since: ‘How would this benefit us?’ and ‘Do you really think you could understand our culture in two years?’

When one surveys the history of anthropology in India, there has been very little focus on analysing the power structure, of government as well as the power of corporations. A key reason seems to be that many anthropologists are employed as government servants in the Anthropological Survey of India; and being part of the official power structure makes it difficult to analyse this power structure objectively. When we try to analyse a tribal community as an isolated unit, we create a false picture, as relations with government officials as well as other outsiders, from traders to naxalites, form an intrinsic part of the structure of life in rural communities. Unless we can bring these relations properly into the realm of analysis, our analysis is bound to be distorted.

Tuhiwai Smith’s book shows how colonial anthropology was a key tool in subjecting indigenous peoples to imperial power structures, and how anthropology continues to be a tool of internal colonialism. Calipers and use of anthropometry, along with the idea of tribal exhibitions and museumisation – these are practices that create a distorting ‘hierarchy’ of knowledge, between analysing subject and analysed object of study. Such practices tend to ignore fundamentally these peoples’ own knowledge systems, as well as the imbalance in the power structure through which interactions take place. Tribal or indigenous knowledge systems include not only extremely detailed oral knowledge about their environment – including what is termed ethnobotany or ‘forest knowledge’ (e.g. Padel 1998; Ramnath and Ramon 2019); as well as what can be called ‘class consciousness’, including knowledge of ‘us’ or ‘outsiders’ (NB ‘reverse anthropology’).

How tribal or indigenous people understand outsider-society and the power structures imposed upon them contains untapped seams of immense perception, that often radically question our self-understanding of what it means to be ‘civilised’ or ‘educated’. Adivasis involved in movements against the invasion of their lands by mining companies for example often have a clearer understanding of what these companies are and how they actually behave (often with government support) than any sociologist, simply from their own bitter experience of lavish promises repeatedly betrayed by violently coercive and insensitive behaviour – an understanding encapsulated in one of the last publications by ex-Commissioner for SCs and STs, B.D. Sharma – his book *Unbroken History of Broken Promises* (2010).

In what follows, we shall briefly survey what seems an urgent and topical need for decolonising tribal research as well as education.

Decolonising Research

The global context in 2021 has recently highlighted the theme that ‘Black Lives Matter’; and the toppling of statues of past ‘heroes’ or ‘benefactors’ who were actually slave traders and imperialists. In Britain for example, the statue of Edward Colston, a slave trader benefactor of Bristol city was thrown into Bristol’s harbour in June 2020 (Farrer 2020); and a similar toppling is demanded in Oxford by the Rhodes Must Fall campaign, regarding a statue of Cecil Rhodes, founder of Rhodesia (Elgot 2016; Race 2021). Similarly with statues of Columbus in the USA (Stitchings and Vincent 2020) and Captain Cook in Australia (Oliphant 2017).

In India, Adivasis, Northeasterners and black people face constant racism. Adivasis (and/or tribal people generally) meet a form of racism directed against their culture and language as well as appearance on a frequent basis – a form of prejudice correctly termed cultural racism (e.g. Mukhopadhyay & Chua 2008; Gupta & Padel 2020). This is compounded by the theory or ideology of social evolutionism that is embedded in colonial-era anthropology, and still, in many ways, continues (e.g. Lesser 1952; Padel 1995/2010 Chapter 7). Social evolutionism still represents popular ways of understanding how societies have developed through monolithic set stages, such as the relatively sophisticated Marxist theory of primitive communism giving way to slave-owning societies, feudalism and then capitalism, and the highly simplistic yet endlessly reproduced World Bank classification of countries or regions into ‘undeveloped’ (or ‘underdeveloped’), ‘developing’ and ‘developed’ (e.g. Padel 2014, 2015, 2016).

In India, how anthropologists write about tribal people still often presupposes a theory of social evolutionism, as do certain government programmes as well as popular conceptions of ‘development’ as something that governments or others impose or are supposed to ‘give’.

In this context, it is of interest to re-examine Elwin’s proposal for a Baigachak, as an area where the Baiga could practice their tradition of shifting cultivation, that has often been misrepresented as a plan for a ‘human zoo’ that would preserve tribal culture unchanged. Indigenous Peoples have frequently been forcibly displaced from National Parks and Wild life Sanctuaries, in Africa from the 1950s as in the USA from the 1880s, and they continue to be expelled under the banner of ‘voluntary relocation’ in India today (e.g. Survival International 2014, 2015, 2020; Simlai and Kazmi 2017; Swiderska 2020; Saikia 2020); even though expert opinion, worldwide as well as in India has shown that the world’s most biodiverse areas are generally those that have been under management by Indigenous Peoples (e.g. Ramnath 2019; Nordling 2021; Sengupta et al 2021). In today’s context, was Elwin’s 1939 proposal, so viciously mocked in its time and since, actually ahead of its time in proposing that tribal people should manage their own environment?

Right now, the knowledge systems of Adivasis, as of other Indigenous Peoples in Asia, are being undermined, not least by insensitive policies and education. Has anthropology in India tended to reinforce stereotypes about tribal people as ‘backward’? Have anthropological writings often compounded the conceptual divide between ‘us’ and ‘them’? How much do anthropologists draw on indigenous people’s own perceptions and voices?

One interesting example concerns the voices and perceptions of ‘shamans’, who play a vital role in the ‘religious’ life of many tribal groups in India, under a huge variety of names. Knowledge in traditional tribal societies frequently comes either from dreams or from shamanic (‘trance’) sessions. This is very little reflected in most anthropological literature. Partly the reason seems to be that shamanism represents a set of practices and beliefs that were violently suppressed (as ‘witchcraft’ etc) for over 1000 years by Christian institutions in Europe. It also extremely hard, if not impossible to understand what is going on in a shamanic session, without knowing people in a range of neighbouring villages over many years. The best accounts I know are by people who have immersed themselves in Adivasi communities over decades, especially Piers Vitebsky among Lanjia Sora (Vitebsky 1993, 2018), and Madhu Ramnath among Durwa (Ramnath 2015).

One is hesitant even to highlight shamanism, due to the tendency of research into tribal cultures to ‘objectify’ them, in the way that Tuhiwai Smith exposes – turning tribal people or cultures into objects of study; a dehumanisation all too visible in many tribal museums in India, that display life-size manikins of local ‘tribes’ alongside anthropological ‘knowledge’ about them that is invariably over-simplified and often derogatory or even racist (Gupta and Padel 2020).

But perhaps the shaman presents us with a model for how to reimagine our role as anthropologists? Rather than setting ourselves up as ‘experts’ on cultures that ultimately are not ours and we shall never know fully from the inside, are we ‘mediums’ whose correct role is to travel between different worlds of meaning or knowledge?

Such a role only makes sense if we allow ourselves to be guided by the voices and wisdom of tribal people themselves. How Adivasis speak is frequently extremely powerful, encapsulating a situation in a few vivid words, as exemplified in quotations throughout *Out of This Earth* with Samarendra Das (Das & Padel 2010, 2020) – for example, Dongria leader Lado Sikaka saying ‘It’s not money up there [on Niyamgiri] it’s our Maa-Baap’; and another Kond leader outside the Supreme Court saying of an Odia judge inside ‘*Taro karma, amaro dharma*’ – ‘his karma, our dharma’.

Anthropologists can therefore play a role in highlighting the social and political consciousness in Adivasi or tribal movements, from those of past movements such as that led by Birsa Munda in the 1890s to a multitude of movements today; alongside worldwide

indigenous consciousness of unity with ‘nature’ in movements for the Rights of Nature or of Mother Earth, conceived in harmony with the Rights of Indigenous Peoples.

The critique of Indian anthropology is strongly and excellently expressed by Richard Kamei (2021), as well as from Karbi and Naga perspectives by Teron (2011) and Thong (2016). A poem by my late friend Abhay Xaxa (2016) captures the essence of this need to decolonise anthropology:

I am not your data, nor am I your vote bank,
I am not your project, or any exotic museum object,
I am not the soul waiting to be harvested,
Nor am I the lab where your theories are tested,
I am not your cannon fodder, or the invisible worker,
Or your entertainment at India habitat center,
I am not your field, your crowd, your history,
Your help, your guilt, medallions of your victory,
I refuse, reject, resist your labels,
Your judgments, documents, definitions,
Your models, leaders and patrons,
Because they deny me my existence, my vision, my space,
Your words, maps, figures, indicators,
They all create illusions and put you on pedestal,
From where you look down upon me,
So I draw my own picture, and invent my own grammar,
I make my own tools to fight my own battle,
For me, my people, my world, and my Adivasi self!

Decolonising Education

I have summarised a large amount of research on the history of tribal education in India in a series of articles with Malvika Gupta (Gupta 2016; Gupta and Padel 2018, 2020, 2021), based on her research. Very briefly, the ‘first stage’ of tribal schools in India involved schools for the children of so-called ‘Criminal Tribes’ from the 1830s, and missionary schools founded in following decades that aimed to create a ‘tribal elite’ that was ‘educated’, who would therefore ‘interpret’ government policy along similar lines to those laid out in Macaulay’s notorious ‘Minute’ on education in India (Bara 1997, 2002).

A second stage involved the proliferation of ‘ashram schools’ through the work of A.V. Thakkar and others. Tribal schools in the ashram model varied considerably, but many imposed an attitude of cultural racism by replacing tribal names with Hindu (or Christian) names and cutting children’s hair short on enrolment, among many other

practices, including promotion of Hindutva, and normalisation of extreme hierarchy that frequently involved corporal punishment and humiliating children found speaking tribal languages. Krishna Kumar's work on education in colonial India shows how schools empowered school teachers as 'petty tyrants' in a model that has persisted since (Kumar 2014).

A third stage is represented by mega schools that are being promoted today, often with funding from the very mining companies involved in displacing the children's communities through aggressive expansion of mines and factories, such as Vedanta and Adani (Gupta and Padel 2018, 2020).

Schools have often been perceived as above all aimed at raising literacy levels. In this process, oral knowledge and value systems have been undervalued and undermined, and the failure to use tribal languages in schools approaches a situation of linguistic as well as cultural genocide (e.g. Sengupta 2013; Markam 2020; Koya 2021). Key recommendations in the first tribal reports of Independent India have been ignored, as for example not to pit schools against traditional educational institutions (such as the *ghotul* of Muria Gonds); to adjust school timings to facilitate children's participation in important indigenous festivals and seasons of work in the fields, which are spaces where children learn a huge range of skills through participation with their families and friends; and to encourage state governments to promote teaching in tribal languages, as per India's Constitution (Elwin 1960; Dhebar 1961; Gupta 2016).

As the recent tribal report chaired by Virginius Xaxa summarises the situation, there has been an 'ashramization of tribal education in India', and a covert policy of assimilation, contrary to India's supposed path of integration, as a middle way between colonial extremes of isolation and assimilation (Xaxa 2014; Gupta and Padel 2018).

Indigenous Peoples in other countries have shown the way towards decolonising education (as well as anthropology). For example, Maori educators in Aoteaora (New Zealand) have formulated a Maori Kaupapa system of education (Pihama & Southey 2015), and Maori university students there have their right to have most education in their own language, including PhDs. Can we imagine a time when Santali or Bonda students can write their PhD theses in Santali or Bonda? In Canada, Ecuador, Bolivia, and other countries indigenous communities have developed a variety of highly progressive models, including the system of Intercultural Bilingual Education (Minoia 2019), that insist on Indigenous People's right to self-determination in decisions around education.

In India, there have been many attempts at Multi-Lingual Education (MLE). Most have not been very successful, despite much effort and funding and numerous textbooks printed in tribal languages (e.g. Mishra nd.; Koya 2020). By contrast, in Muskaan and Adharshila learning centres in Madhya Pradesh (Bangard 2014; Casillas 2014), Adivasi children are teaching their teachers their languages, in a democratic school model based

partly on Paolo Freire's system of critical pedagogy (Freire 1970/1993; Gupta and Padel 2021).

The alienation of tribal children from the languages, culture and communities through schooling has been shown through many studies (e.g. Balagopalan 2003; Veerbhadranaika et al 2012). Can anthropologists suggest paths for more sensitive integration of tribal with modern systems of knowledge? How to encourage much more self-determination in education matters? Can the 'communitisation of education' model started in Nagaland, giving village councils the right and duty to oversee aspects of schooling (Outlook 2008; Humtsoe 2013), show the way? Can mainstream society start to learn from tribal cultures in a proper way (Padel & Gupta 2017), about *Adivasi Economics* (Padel et al 2013) or how to live sustainably, in community, with restraint in what is taken from nature; and also about ourselves, and the power structures that have been imposed on indigenous cultures?

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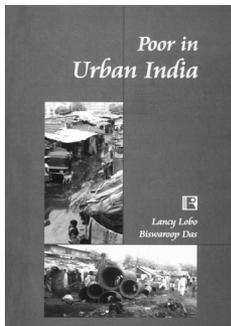
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Books by The Centre for Culture and Development, Vadodara



Poor in Urban India

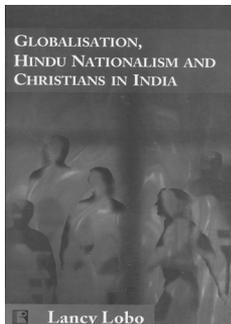
Author : Lancy Lobo and Biswaroop Das

Pages : 201

Price : Rs. 400/-

Publisher : Rawat Publications, 2001

The prominent features of urbanisation in India have been the increase in population, the growth of slums, swelling labour force and its marginalisation, and increasing pressure on the urban space and infrastructural services. A growing need has been felt to investigate the reasons for the decay of our large cities and for the extremely unsatisfactory living conditions even in our non-metro as well as smaller and medium-sized towns. The book deals with the modes, means and mechanisms through which the poor in urban India cope with their lives. By providing a portrayal of the lives of slum dwellers through an exhaustive database on the slums of Surat and an intensive analysis of one of its slum localities, it captures the socioeconomic world of the urban poor in India. The book will interest anthropologists, sociologists, human geographers and city planners.



Globalisation, Hindu Nationalism and Christians in India

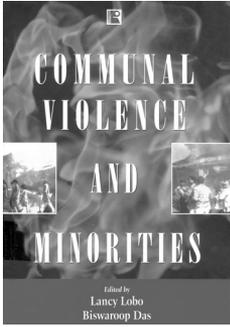
Author : Lancy Lobo

Pages : 237

Price : Rs. 450/-

Publisher : Rawat Publications, 2002

Growing economic fundamentalism triggered by the process of globalisation and rising religious fundamentalism at the micro as well as macro levels have emerged as a complex area of analysis. This book deals with such a problematic by examining the position of the Christian minority group in India within the fast changing socio-economic milieu of the subcontinent. It argues that marginalization of the minority groups through legitimization of a reductionist religio-economic model has been on the rise. And, the brunt of this mix of economic and religious fundamentalism is borne by the poor, the underclass and the minorities who may eventually be left out of the modernization project altogether.



Communal Violence and Minorities

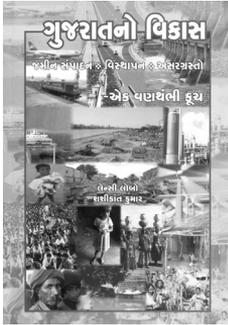
Editors : Lancy Lobo and Biswaroop Das

Pages : xi + 226

Price : Rs. 525/-

Publisher : Rawat Publications, 2006

The 2002 Gujarat riots witnessed the rise of a spate of writings on related issues in India as well as abroad. The present volume, though deals with the same subject, add some newer dimensions to its understanding. These include an analysis of the spread of these riots; contents, causes and nature of violence; actors and agencies perpetrating and facilitating its sustenance; response of tribals and Dalits to these events; socio-political determinants of perpetuating as well as thwarting the effects of such riots and the cognitive construction of communal images among the rural population in Central Gujarat during the aftermath of these unprecedented riots in the State.



Gujaratno Vikas (Gujarati)

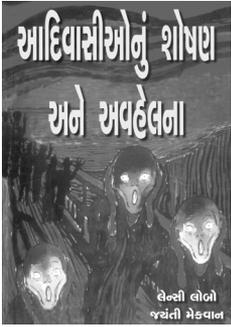
Authors : Lancy Lobo and Shashikanat Kumar

Pages : 116

Price : Rs. 100/-

Publisher : Centre for Culture and Development, 2008

This book is a first-ever detailed analysis of the land acquired for development projects and their impact on the displaced and project-affected people of Gujarat, from 1947 to 2004. It begins with a debate on the meaning of the term 'development' and focuses on displacement, marginalisation and impoverishment as direct consequences of admittedly debatable methods of progress adopted in Gujarat in the name of development. The book presents a comprehensive account of land acquired for water resources, industries, mines, HRD, transportation/communication, and urban development projects and focuses on the people displaced and affected by them. Additionally, it pays special attention to the legislative hurdles in rehabilitation and compensation procedures which follow displacement.



Adivasionu Shoshan and Avhelna (Gujarati)

Authors : Lancy Lobo and Jayanti Makwan

Pages : 125

Price : Rs. 100/-

Publisher : Centre for Culture and Development, 2008

This book contains the history, culture, society and economic status of tribals in Gujarat. Tribals are spread in the in the eastern, hilly and forested Gujarat with dry and subsistence agriculture. They also rely on forest products for survival. The eastern Gujarat is poorest as compared to other parts of Gujarat. Forests, water resources and underground resources being plenty in this region commercialization and market forces have displaced and marginalized the tribals over a period of time. Hence tribal rights have been infringed over their land, water and forests, leading to disintegration of their identity. The main questions that face them are: 1) How to safeguard their livelihood rights and 2) how to protect themselves from being absorbed in competing identities.



Land Acquisition, Displacement and Resettlement in Gujarat 1947-2004

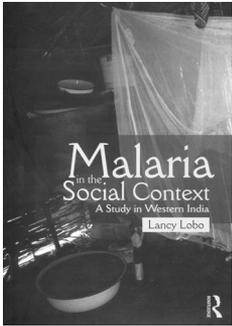
Authors : Lancy Lobo and Shashikant Kumar

Pages : xxii + 304

Price : Rs. 895/-

Publisher : Sage Publications, 2009

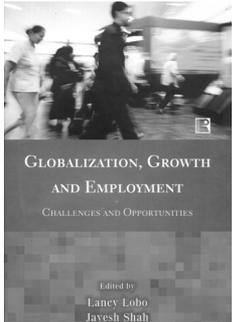
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Malaria in the Social Context

Author : Lancy Lobo
Pages : xv + 211
Price : Rs. 595/-
Publisher : Routledge, 2010

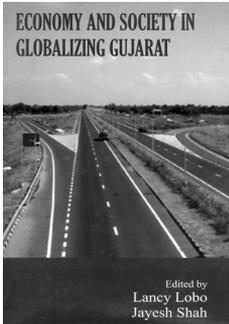
This is a path-breaking book in medical anthropology, a field of study which is in its infancy in India. It examines traditional knowledge systems in conjunction with biomedical elements to promote effective health education. An empirical study of malaria in the social context, it explores folk beliefs, attitudes and perceptions affecting various aspects of incidence and treatment of malaria in south Gujarat, in a culturally and socio- economically stratified population in three ecologically differing rural zones - coastal, irrigated plains, and dry highland - and one urban site. Based on intensive fieldwork and extensive surveys, the book brings out the importance of medical pluralism, including the role of indigenous ideas and practices, and analyses the role of private and government appointed doctors at the village level while examining the impact of allopathic medicine. The book aims to assist health interventionists in spreading efficacious health education and awareness to eradicate malaria.



Globalization, Growth and Employment

Editors : Lancy Lobo and Jayesh Shah
Pages : xvii + 298
Price : Rs. 795/-
Publisher : Rawat Publications, 2012

Globalization and subsequent changes are affecting all national economies irrespective of whether it is a transitional, controlled, socialist, or market economy. The result of this change is a paradigm shift in the employment structure of most of the countries. This volume makes an attempt to evaluate the employment scenario in different sectors of Indian economy after the reforms period. It also makes a comparative study of employment scenario between Gujarat, one of the developed states, and the country as a whole. Employment intensity of economic growth with focus on rural transformation, social security, quality and employability, survival of marginalized labouring poor and social income throws light on the realistic scenario. Retail boom, establishment of SEZs and SIRs and social security schemes like MGNREGA have suggestive thrusts in the domain of employment and consequences such as migration and their effects on society and culture.



Economy and Society in Globalizing Gujarat

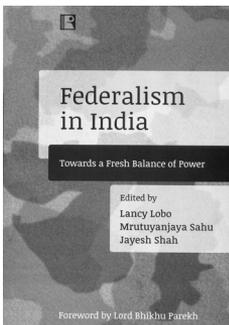
Editors : Lancy Lobo and Jayesh Shah

Pages : 276

Price : Rs. 950/-

Publisher : Shanti Prakashan, 2012

This book attempts to capture the nature of changes in the economy and society of post-liberal Gujarat. While the growth-centered developmental model operating in Gujarat has mesmerized many, both in India and abroad, this book critically examines this model with reference to infrastructure development in fields such as water resources, transport, communications and industry, especially their impact on agriculture and services. The book highlights the other side of development, namely, the costs of globalization resulting in uneven regional development, destruction of natural resources, and negative impact on the environment and on the status of women, and marginalized groups. The book also looks at labour, education, and human development indicators. All in all, it shows the extent to which Gujarat illustrates the growth centric India of tomorrow.



Federalism in India

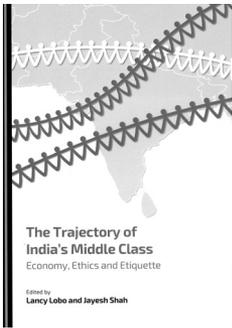
Editors : Lancy Lobo, Mrutyanjaya Sahu and Jayesh Shah

Pages : xiii + 301

Price : Rs. 895/-

Publisher : Rawat Publications, 2014

Federalism is one of the most important and effective political institutions in India. However, the late 1990s witnessed a weakening of national political parties, the emergence of coalition politics and a shift in the center-state power balance. Politically, however, with the rise of regional parties and coalitions, states seem to have gained an upper hand in many spheres of governance, whereas the center finds itself restricted when there are serious problems regarding law and order issues, foreign policy matters or fiscal decentralization. Hence, provisions and articles narrated in the Constitution of India demand revisit as India needs a fresh balance of power looking to the new 'low' in center-state relations. The volume critically brings to the fore the fact that the championing of federalism by the regional parties at the state level works against decentralization further down in reality. Chapters in this volume address a wide range of complex issues affecting the center-state relations in the context of political, social and economic developments. It carries a Foreword by Lord Bhikhu Parekh.



The Trajectory of India's Middle Class

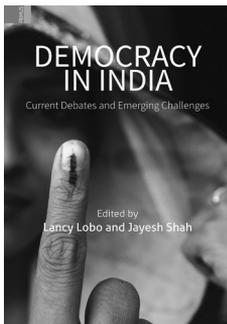
Editors : Lancy Lobo and Jayesh Shah

Pages : xv + 351

Price : Rs. 5300/-

Publisher : Cambridge Scholars Publishing, 2015

The Indian middle class has grown rapidly over recent years, and constitutes a significant proportion of the global workforce, as well as a substantial market for consumer goods, given India's status as one of the most populous countries in the world. However, the growth of India's middle class is not merely an economic phenomenon. This volume, containing nineteen essays, an editorial introduction, and a foreword by Lord Meghnad Desai, examines the role of the Indian middle class in the country's economic development, as well as in social, cultural and political change. The volume also focuses specifically on the social, political and economic articulation of the middle class with regard to historically marginalized social groups such as the Dalits, the tribal communities, and the religious minorities. This book will be of interest to economists, political scientists, sociologists, social anthropologists, and historians, as well as to specialists in current affairs.



Democracy in India

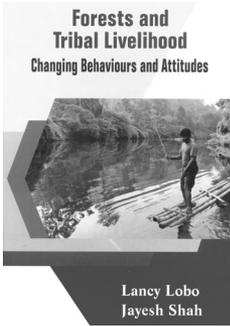
Editors : Lancy Lobo and Jayesh Shah

Pages : xvii + 191

Price : Rs. 795/-

Publisher : Primus Books, 2017

Democracy in India deliberates on the various challenges confronting parliamentary democracy in India as well as provides new critiques of the manner in which democracy has functioned besides focusing on the strengths and weaknesses of Indian democracy. The volume contains essays on the theory and practice of democratic governance; the role of the judiciary in strengthening the legislative and executive functions of the state; the role of the media as the fourth estate; the rise of social movements and civil society; the critical role of economic development in sustaining democracy; and the role of democracy in containing ethnic conflicts. It also includes an essay analysing electoral behaviour at the grass-roots level and another that examines democracy from the gender perspective. This book also provides a platform for discussion of crucial issues and alternatives, put forth by the intellectual comity of civil society activists and the academia.



Forests and Tribal Livelihood

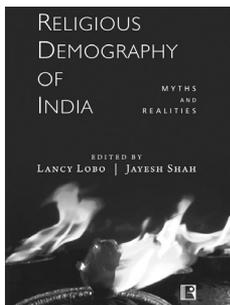
Authors : Lancy Lobo and Jayesh Shah

Pages : xxiii + 283

Price : Rs. 1050/-

Publisher : Concept Publishing Company, 2017

This book is about the changing character of forests and of livelihood of the forest-dwelling tribal people in India since Independence, with particular reference to Gujarat. It analyses the impact of a number of interventions by the Central and the State Government, such as construction of dams, setting up of industries, and other developmental activities in these areas. It reviews, in particular, various laws adopted by the British colonial Government as well as the government of Independent India regarding forests and the tribals, and how the tribal customary laws conflict with the laws of the modern state.



Religious Demography of India

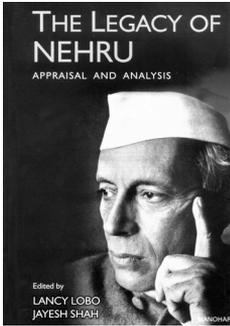
Editors : Lancy Lobo and Jayesh Shah

Pages : 185

Price : Rs. 750/-

Publisher : Rawat Publications, 2018

Much of public life in India is characterized by the forces of its religious demography. This volume aims at unravelling its complexity. Each of these essays reflect the truism that religion unites as well as divides peoples. Religious demography not only decided partition of India and Pakistan, but also continues to play a major role in India's democratic politics. The subject has become more emotional especially in the context of electoral politics. A great anxiety about the Hindus being outnumbered has been kept alive in India, especially before the elections. The differential growth rates of religious communities have therefore become a sensitive issue. It is an established fact that there is an illicit dramatization of misrepresented statistics of the Census. Data on population has been especially 'used' to generate 'nationalism'. Newspapers, magazines, television and even caste journals have propounded myths, with catchy titles. This volume tries to probe into these myths and realities.



The Legacy of Nehru

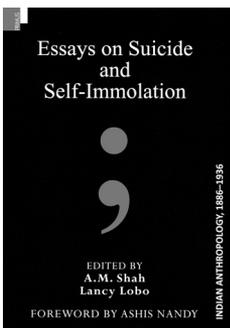
Editors : Lancy Lobo and Jayesh Shah

Pages : 209

Price : Rs. 1045/-

Publisher : Manohar Publications, 2018

Even after 127 years, Jawaharlal Nehru remains a beacon for India. He was a titan who provided the architecture of contemporary India. The credit for much of India's progress in myriad fields goes to him. This volume, however, is not a eulogy to that great visionary. It provides rather a critical examination of his legacy in various fields, such as his promotion of India as the Union of federating states, building up of the structure of democratic institutions, enunciation of viable foreign policy, laying the path of economic development on the foundations of equality and cultivating secular ethos. The primary objective of the book is to assess the imprint that Nehru has left behind, and the impact that his thoughts and actions produced on the people of the present and succeeding generations. The volume deliberates on the question whether Nehru had a well-defined economic ideology or foreign policy which could be given a recognized label. It also focuses on how Nehru handled the various sectors and institutions of society. While this volume praises Nehru for providing a durable basis for India's democratic institutions and for endowing them with much legitimacy, it also evaluates many of his negative legacies, such as license *raj*, the border problems with China and Pakistan, divisive domestic electoral politics, politicization of minorities as vote banks, the Kashmir problem, and corruption in public life. The volume is a collection of insightful essays by distinguished scholars in various fields. It will be of interest to all those seeking to understand modern India with particular reference to Nehru.



Essays on Suicide and Self-Immolation

Editors : A.M. Shah and Lancy Lobo

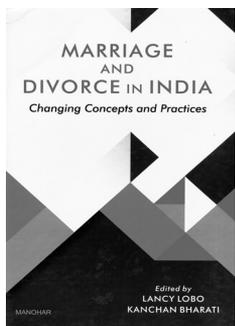
Pages : xxiii + 207

Price : Rs. 1095/-

Publisher : Primus Books, 2018

This book is a collection of papers on suicide and self-immolation, reprinted from the almost forgotten Journal of the Anthropological Society of Bombay, published in 1886-1936. The book carries a Foreword by Professor Ashis Nandy on death and self in culture. Part I includes nineteen papers, analysing statistics of suicides committed in Bombay (now Mumbai) from 1886 to 1907, classified by religion, gender, age, month, date, cause and means of suicide, etc. The data is presented in a number of tables, often with remarks on individual cases. Launched by Edward Rehatsek, a Hungarian scholar who had made Bombay his home, the papers were continued after his death by the Parsee scholar, Bomanjee Byramjee Patell. Part II includes seven general essays: one is on suicide and old age in a comparative perspective, and another on suicide in

ancient India. The question of self-immolation of Hindu widows, commonly referred to as sati, is discussed in three of the essays. Of special interest is the essay on the Sati of Ramabai, widow of Madhavrao Peshwa. Two essays deal with the issue of self-immolation of persons in religious contexts.



Marriage and Divorce: Changing Concepts and Practices

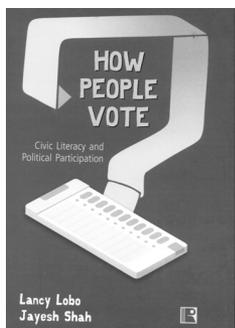
Editors : Lancy Lobo and Kanchan Bharati

Pages : 328

Price : 1595/-

Publisher : Manohar Publications, 2018

This volume explores the nature of social change in the fundamental institution of marriage in Indian society. It documents the churning going on in the conjugal bond with reference to gender inequality, patriarchy, domestic violence, divorce, separation, and remarriage under the impact of urbanization, modernization and globalization. The work includes fourteen papers divided into three parts. **Part I** discusses changes in the choice of spouse in terms of age at marriage and the age differential between spouses; endogamy and hypergamy; inter-caste and inter-faith marriage; and divorce and remarriage among Hindus, Muslims and Christians with particular attention to feminism. It raises new questions about the rising trends of separation, desertion, divorce, remarriage, and the option to live single. **Part II** takes a closer look at love, sex and marital relationships through the prism of films, state laws, and civil rights. It specifically deals with the live-in relationships, extra-marital relations, matrimonial litigation, and use and abuse of IPC 498A. **Part III** documents the changing character of spouse selection through the newer forms such as the print and electronic media and the shift from parental choice to individual choice. The volume will interest students and scholars of sociology, social anthropology, family studies, and law, as well as counselors, various religious organizations, and electronic and print media.



How People Vote?: Civic Literacy and Political Participation

Authors : Lancy Lobo and Jayesh Shah

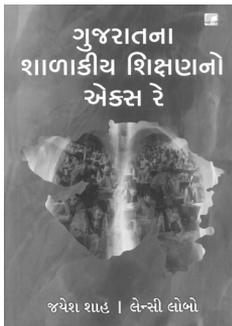
Pages : 264

Price : 995/-

Publisher : Rawat Publications, 2019

How people vote in a liberal, open, competitive democracy is a big question in two senses. First, as Indian voters make up one-sixth of the world's total electorate, their voting behavior considerably matters to the future of representative democracy everywhere. Second, as India faces so many challenges to its social, ideological and political cohesion, what people think about voting is significant to how India will evolve in the future. Political participation is central to the democratic system and civic literacy plays an instrumental role in it. This volume examines the impact of civic literacy on political participation, by studying voting

behaviour in local, assembly and parliament elections in rural, semi-urban and urban areas of Gujarat. The conclusions are drawn from what people said and what was observed on the ground, combining booth-wise analysis of votes polled with indices of civic awareness and political participation. The main questions addressed are: (i) what is the level of civic literacy and political participation of the citizens? (ii) How to measure civic literacy and political participation? (iii) What are the variables influencing civic literacy and political participation? (iv) How are civic literacy and political participation linked? (v) To what extent individuals vote as individuals, transcending caste and creed? (vi) To what extent has Indian democracy matured in terms of electoral behaviour. This book will interest students and teachers in social sciences, and all those engaged in citizenship education towards perfecting procedural and substantive democracy in India.



Gujaratma Shalakiya Sixshanno Xray

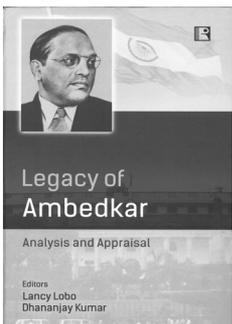
Authors : Jayesh Shah and Lancy Lobo

Pages : 136

Price : 150/-

Publisher : Book Shelf, 2019

Looking to the scenario of school education in Gujarat, Centre for Culture and Development has analyzed the results of Class X and XII board examinations for the period of twenty years and come out with a book in Gujarati “ગુજરાતના શાળાકીય શિક્ષણનો એક્સ રે”. We have asked the following questions to the Class X failed students of different years: (i) what are the current source of the livelihood of the respondent, (ii) how does the respondent shape up in his/her life, (iii) how much does he/she earn, (iv) what are the problems are faced by the respondent or the struggle they had in generating source for the livelihood, (v) how many earning members are there in the family of the respondent and how much do they earn jointly and (vi) marital status and the caste and/or religion he or she belonged to. The findings are an eye opener for any policy maker or anyone who is concerned with the status of education in the context of the new national education policy. Based on the findings of the study, we have come out with revolutionary recommendations for the long term policy contours, such as (a) review of ‘no detention’ policy, (b) introduce board examination after class viii, (c) scrap class x board examination, (d) capacity building of the teachers, (e) regular assessment of all the stakeholders, (f) introduce school-based practices for learning improvements, (g) separate Indian education services (IES) cadre and (h) establishment of vocational training schools.



Legacy of Ambedkar: Analysis and Appraisal

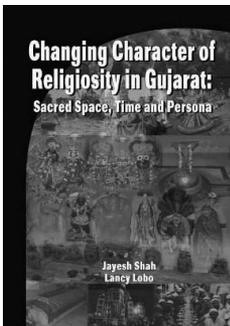
Editors : Lancy Lobo and Dhananjay Kumar

Pages : 216

Price : 850/-

Publisher : Rawat Publications, 2019

This collection of essays examines the legacy of Dr. B.R. Ambedkar with regard to his ideas of social democracy, eradication of caste system, formation and strengthening of constitutional institutions, and the role of religion and caste in a democracy. This volume is not a eulogy for Ambedkar, but an analytical attempt to look at his contributions and failures. The primary objective of the volume is to assess Ambedkar from a detached, unbiased and objective view in the light of changing contemporary India. The volume is organized into four parts. Part I discusses the strengths and limitations of Ambedkar's social, political and constitutional thoughts. It also demonstrates some of his ignored ideas such as the moral dimension of the Constitution. Part II deals with Ambedkar's idea of caste annihilation and his efforts for restoration of constitutional rights for the marginalized. Part III exemplifies his contribution to the development of the Indian Constitution, and his approach that the Constitution is not just an outcome of political revolution but also a product of research and deliberations. Part IV assesses the significance of Ambedkar's social, political and economic thoughts in the present era of globalization. The volume also illustrates some of his overlooked but relevant thoughts such as his idea of a training school for the budding politicians, his notion of social transformation, his approach to equity and justice in the neo-liberalized era, and his proposal to study neo-Buddhist values in the society. This stimulating volume, with its innovative analysis, will interest all those in the fields of Political Science, Sociology, Dalit Studies, and Ambedkar Studies.



Changing Character of Religiosity in Gujarat: Sacred Space, Time and Persona

Authors : Jayesh Shah and Lancy Lobo

Pages : 284

Price : 400/-

Publisher : Anand Press, 2020

With the level of religiosity breaching the 90% mark as per the latest *World Value Survey*, India today is in the select club of highly religious nations. At this point of time, many scholars have warned about the dangers of religious illiteracy among staunch religious followers especially in multi-faith societies where misunderstanding and ignorance can escalate into hostility, abuse and violence, and hinder cooperative endeavours in all arenas of human experience. This book studies the inextricable relation between religion and religiosity across space, time and persona. With these concerns, the authors emphasise empirical externalities of religion by observing the evolution of religious spaces and changing character of religious festivals over time. Findings from the empirical data justify the use of economic variables to understand religion and the changing demographics of religious pluralism. The analysis of religious and caste organizations throws light on how they have responded to the changing character of sacred time due to the economic shifts. In contrast to the ideas about spiritual gurus of old like hermits living in mountains, or bearded sages living in remote *ashrams*, this book shows the role of technology- powered godmen and women, some of whom have become India's most influential and powerful figures. No matter how deeply held our beliefs may be today about perpetuity of religion, they are likely in time to be transformed, or simply fade away. The book raises many questions for social scientific research on religion. If religions have changed dramatically in the past, how might they change in the future? Is there any substance in the claim that belief in gods will die out altogether? As our civilisation and its technologies become increasingly complex, could entirely new forms of worship and celebration of festivals emerge? This book should interest scholars of philosophy, theology, religions, and social sciences.



REVISITING SUICIDE
FROM A SOCIO-PSYCHOLOGICAL LENS

Kanchan Bharati, Lancy Lobo and Jayesh Shah



Revisiting Suicide: From a Socio-Psychological Lens

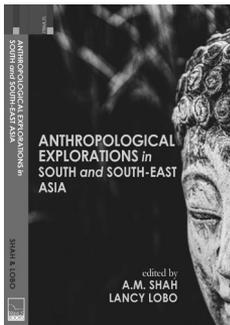
Authors : Kanchan Bharati, Lancy Lobo and Jayesh Shah

Pages : 230

Price : 12,540/-

Publisher : Routledge, 2021

This book provides a socio-psychological enquiry of the phenomenon of suicide in the Indian context. It addresses the rising trend of suicides across the world and through case studies explores its primary reasons, the after-effects on survivors and families and measures to prevent them. The volume focuses on deciphering the social and psychological meanings associated with suicide. Through an examination of psycho-social autopsies of numerous cases, it highlights the patterns and trends which emerge around mental well-being, suicide and bereavement. It examines the primary roadblocks for robust suicide prevention measures and provides great insights into behavioral and personality categories and their relationship with suicide. Offering theoretical and empirical perspectives on the issue of suicide and self-harm, this book will be of interest to students, researchers, and faculty of behavioral sciences, psychology, social anthropology, demography, criminology, social work and sociology. It will also be an essential read for psychologists and counselors, policy makers, NGOs, CSOs, legal experts and media personnel working in the area of suicide prevention and research.



Anthropological Explorations in East and South –East Asia

Editors : A.M.Shah and Lancy Lobo

Publisher : Primus Books, 2021

This volume is a collection of eighteen ethnographic essays on *Anthropological Explorations in East and South –East Asia*, reprinted from the almost forgotten *Journal of the Anthropological Society of Bombay*, published during 1886-1936. Divided into five parts, it includes works on history, religion, tea cult, the *Torii* of Japan and the *Torans* of India; a paper that deals with the veneration of dead in China; eight papers on Tibet: on its customs, devil driving processions, book procession of Lamas, Tibetan folklore in eastern Himalayas, and the method of computing distance by means of tea-cups; a paper on Burma on the monastic institution and its *Phongys*; and four papers on Malaysia dealing with the tiger in Malay folklore, folk medicine, etiological folktales, Burmese and Indian folk beliefs about the man tiger and the Malay version of two ancient Indian apologues. The volume suggests that the history of anthropological writings in India is much older than is believed to be. In addition, it also portrays glimpses of non-tribal societies beyond India studied by indigenous scholars. This book should interest anthropologists, sociologists, Buddhists, and students of East and South-East Asia.