Centre for Culture and Development Vadodara

Sixth Foundation Day Lecture

An Accidental IITian
Reflections on Education, Gender and Work in the STEM World

By

Prof. Ravinder Kaur

Preface

Centre for Culture and Development (CCD) is a Jesuit inspired social research centre established in 2001 and works under the broader umbrella of Higher Education of the Society of Jesus in Gujarat. The main objective of the Centre is to harness the knowledge of social sciences to the service of Gujarat society, more especially to its disadvantaged sections - the minorities, Tribals, Dalits, unorganised labour and women.

Over the 22 years, CCD has worked on 38 research projects, held 39 national seminars and published 26 books mostly in English through national and international publishers.

CCD began Foundation 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*' on 01.02.2020. The forth lecture was given on 17.04.2021 by Dr. Felix Padel an eminent social anthropologist and activist on '*Decolonising Tribal Research and Education in India*'. The fifth lecture was delivered by Prof. Sukhadeo Thorat, Professor Emeritus Jawaharlal Nehru University, New Delhi, an eminent economist, educationist and former Chairperson of University Grants Commission of India, on '*Equity and Inclusiveness in Higher Education How to Address Inequalities in Context of New Education Policy?*' on 29.03.2022.

We are very happy to have **Dr. Ravinder Kaur,** Professor, Department of Humanities and Social Sciences, Indian Institute of Technology, Delhi who promptly agreed to deliver the Sixth Foundation Day lecture. We thank Dr. Fernando Franco, SJ to grace the occasion by accepting our invitation to be the chief guest of the day, and share his comments and perspective with us.

Dr. James Regina C. Dabhi, S.J

Vadodara   Director

Ravinder Kaur is a Professor of Sociology and Social Anthropology at the Department of Humanities and Social Sciences, Indian Institute of Technology, Delhi and has taught there for the last 26 years. She served as Chair of the Department from July 2015 to February 2018. She is a founder-member of IIT Delhi's gender unit IGES – Initiative for Gender Equity and Sensitization –and has been leading its programs on gender sensitization.

She received her PhD from the Department of Sociology, Delhi School of Economics in 1986. Prior to her academic career at IIT Delhi, she taught at the University of Delhi and New York University. She is a recipient of a Teaching Excellence award at IIT Delhi and also received the DSE Distinguished Alumni Award from the Delhi School of Economics, University of Delhi in 2018. She was one of the five members of the Srikrishna Committee on Andhra Pradesh and has served on the national PC-PNDT Act Board to monitor sex-selective abortion. She has held fellowships at the University of Maryland, the University of Pennsylvania and at the Institute of Social Studies (The Hague, Netherlands) and the Social Science Research Council of New York. She has also taught at the University of Bielefeld in Germany and is on the editorial boards of several international journals like Social Forces and Current Sociology. She has worked on projects with Action Aid and as a consultant to the UNFPA on various gender issues. She spoke at the UN at the 51st Commission on the Status of Women and in the House of Lords, UK, on topics related to sex-selective abortion.

Her current research interests are in the areas of the sociology of gender, family, marriage, kinship, middle class, technology, and women in science and technology. She has worked extensively on the issue of adverse sex ratios and their consequences in India and China and has published widely on the subject. Her work in this area spans gender-biased sex selection and its relationship with fertility, education, work, class mobility, crime, and marriage squeeze. Her pioneering work on bride shortages and long-distance marriage migration in Haryana has been seminal to research in the area. She has conducted ethnographic research in several states (in rural and urban areas) as part of her various research projects.

She is currently engaged in three projects on Gender, Technology and Society. She co-leads research on the project on Women in STEM - "Fixing the Leak: Advancing STEM Innovation and Inclusion in India, One Woman Scientist at a Time" (funded by Co-Impact Gender Fund). A second project is on "Femtech and the Possibilities, Pitfalls and Politics of Digital Reproductive Health Management in India: Envisioning Better Reproductive Futures." This project examines the datafication of the female reproductive body through digital health technologies and their implications for producing a normalized reproductive body. She is also currently in charge of implementing a major Department of Science and Technology (DST) pilot project at IIT Delhi called GATI (Gender Advancement for Transforming Institutions). The goal of the project is to create an enabling environment for equal participation of women in Science, Technology, Engineering, Medicine and Mathematics (STEMM) disciplines.

An Accidental IITian
Reflections on Education, Gender and Work in the STEM World

Ravinder Kaur*

In June 2023, I will have completed twenty-seven years, nearly three decades, as a faculty member at the Indian Institute of Technology Delhi (IIT Delhi). As someone who was steeped in the discipline of Sociology from my BA days onwards, I had little knowledge about the engineering world and didn't know much about the IITs, including IIT Delhi, one of the major and world-reputed engineering education institutes. If social scientists ever spoke of engineers it was with some derision, as "technocrats", as people who were likely to be ill-informed about the larger social structural and ideological framings of disciplines, who relied on "positivist", "rational" thinking of the "means-ends" variety and who were preoccupied with innovation and efficiency, caring little about their social consequences. They were perceived as shying away from social debate and discussion and believed that the world of science and technology held its own truths that were invincible and powerful. They saw themselves as "problem-solvers" while social science knowledge was seen as fuzzy and not serving any useful purpose. On our side, we were preoccupied with critiques of science and technology that focused on the social embedding of their constructions and on the deleterious effects of large-scale technologies on human society. We were brought up on the staple diet of Jacques Ellul's "The Technological Society" and critiques of technologies gone wrong such as the atom bomb, or closer to home, large dams and emerging critiques of the Green Revolution technology.

If my academic and social excursions ever extended outside of Delhi University (DU) during my student days, they were to Jawaharlal Nehru University (JNU) and Jamia Millia University. I knew nothing about the great Indian Institute of Technology which was separated from the expansive campus of JNU by an arterial road; I had never crossed that road to enter the IIT Delhi campus and was quite oblivious to it. Perhaps that says something about the chasm between "The Two Cultures," as C.P. Snow called the humanities and the sciences – isolated and insulated from each other to the detriment of both.

Little did I know that the IIT Delhi campus would become my academic home for nearly three decades! As the title of my lecture states, I am an accidental IITian. I ended up as a faculty member at IIT Delhi through a fortuitous, unintended route.

When I was returning from the USA in 1996, I wanted to rejoin a university in Delhi to teach Sociology. I had previously taught for four years at the Department of Sociology, Delhi University, also my alma mater, where I completed my MA, MPhil and PhD. I would have been happy to rejoin the Department or any of the other universities in Delhi that taught Sociology. But as was the case in those days, advertisements for faculty positions were few and far between. While attending the Friday seminar at the Sociology Department in DU prior to moving back, I chanced upon an old friend, Amrit Srinivasan, from Hindu College. She asked me what I planned to do on my return to India and I said I was looking for a teaching job. She turned to me and said, "Why don't you come to IIT Delhi?" I had never heard of the Departments of Humanities and Social Sciences (HSS) at IITs, thinking that IITs taught nothing but engineering, a discipline for which I could not have any talent, maths being my Achilles heel! Amrit had left Hindu College to join IIT Delhi and apprised me that IITs had HSS Departments that were multidisciplinary, teaching subjects such as Philosophy, Psychology, Sociology, Economics, Literature and Linguistics. I was intrigued and it was only later that I became aware that the teaching of humanities and social sciences to engineering undergraduates was mandated in the founding vision of the IITs, spelt out in The Sarkar Committee Report of 1948. This vision was based on the model of the famous Massachusetts Institute of Technology which had stalwarts like the linguist Noam Chomsky and which besides engineering also taught pure sciences and humanities. Later I also discovered that some of the IITs were very well known for their philosophers, linguists and sociologists. I learnt that these departments also had independent PhD programs in humanities and social science disciplines. Over time, as the IITs have grown, so have their HSS departments, featuring excellent faculty and numerous bright PhD students, no longer are they considered purely "service" departments.

I listened to my friend's advice, applied and appeared for a job interview and was accepted at the Institute as an Assistant Professor. Thence started a journey which is now reaching completion after a fulfilling career at IIT Delhi. If there were temptations or even offers to return to the university where humanities and social science were "mainstream", by then I had realized the virtues of being at IIT Delhi, which located me in between my sociology colleagues at DU, JNU and Jamia. This location brought me neutrality in the inevitable faculty politics of the great Sociology departments at these Universities while opening the gates for collaboration and friendly relations all around.

Teaching Sociology at an IIT

Let me now turn to what I call the "challenges and opportunities" of teaching social science in an engineering institution. It was soon after I began teaching my first course in Sociology that I came to the realization that I was facing a very different group of students than one would in a Sociology class at a university. I realized that I could not take it for granted that my students would be vowed by and look up to the Gods of Sociology like Karl Marx, Max Weber and Emile Durkheim or be immediately impressed by the works of Indian Sociology doyens such as M.N. Srinivas, Andre Beteille, Yogendra Singh, T.K. Oomen, J.P.S. Uberoi and Veena Das among many others. Why should we accept what these great people said, the students asked? The discoveries and inventions of scientists and technologists spoke for themselves; they saw the proof in the functioning and usefulness of these in their daily lives or at larger levels as in agriculture, industry, communication, and much else. How could sociological knowledge prove its usefulness or contribution to humankind in the same easily visible and comprehensible manner?

Thus, getting Sociology through to students trained in PCM (Physics, Chemistry and Maths) and who had probably spent a minimum of two years in coaching institutes, insulated from life outside, became a pedagogical challenge. But for me, conveying the theories and methods of Sociology to these students became an exciting rediscovery of my own discipline. How to convey its import to students who did not accept the words of great men and women simply because I said these were "classical sociologists" or even famous "contemporary sociologists" became a challenge and an exciting journey of convincing young minds of the worth of sociological inquiry and the importance of the knowledge it generated. This is an ongoing challenge with each fresh class of students and something that has been the most enjoyable part of my teaching journey. I have loved engaging with B.Tech students and teaching them Sociology as an approach to understanding the world they live in. I must admit though that technology students often find the social scientist's approach of marshalling pro and con evidence on an issue without stating the correct stand somewhat dissatisfying. Our perspective is that we should expose them to knowledge and then leave them to learn and make up their own minds.

The engagement with these students was fruitful in another way. When I undertook to teach a course on the "Development of India", largely focused on economic and social development, to my chagrin I realized that as a sociologist I was unable to say anything meaningful on the sociological approaches to the study of poverty. Economists had written and debated poverty a lot but what about our

tribe? In a way, it was shocking that so steeped were we in the Sociology of caste, kinship, family and marriage (a colonial inheritance) that although we studied caste, we did not see poverty; although we studied and taught social stratification, poverty remained invisible. We did innumerable village studies but failed to query poverty among the Dalit and some other castes which must have stared us in the face. This, despite the discipline being known for its radical stance on social matters. I could not dig out a single ethnography of poverty that I could share and assign to the students. There were only two monographs, that I came across, both by two Swedish sociologists - Goran Djurfeldt and Staffan Lindberg, titled "Behind Poverty" and "Pills against Poverty". These two books were very insightful and helped me to explain how a sociologist would try to understand the phenomenon of poverty as being multidimensional, felt and experienced in a relational manner and how there were structural reasons for poverty. Sometimes it wasn't just *roti*, *kapda* and *makaan* that mattered; social respect and dignity were equally important. The hierarchy of needs was not necessarily what an economist or a psychologist might imagine it to be; for instance, in the Tamil Nadu villages that these sociologists studied, setting aside some money for the family to watch a film together at a cinema, came before immediately fixing a leaking roof. I also found N.S. Jodha's work on poverty meaningful - he focused on how people perceived shifts in poverty which differed from where statistical poverty lines consigned them. Thus, teaching this course, forced me to confront the absence of ethnographic and sociological work on poverty and resulted in an academic article titled "*Development Sociology and the Poverty Question",* which was published in a book, The Practice of Sociology, edited by my colleague and friend, Maitrayee Chaudhuri of JNU.

Over time, I became an ethnographer of my own students and eventually of the Institute. Sociologists cannot rid themselves of their primary methodology of "participant observation" wherever they are, and I became a keen observer of my own students who were drawn from many classes, castes, communities and regions with varying English competence and exposure to what sociologists call "cultural capital". Some such detailed observations led to published academic work while the rest is encapsulated in student projects. What I liked about the students was their curiosity and if you found a way to get them interested in some aspect of Sociology or the world around them, they were highly enthusiastic and did excellent work. Thus, over time, this relationship between the teacher and the taught became mutually beneficial. This is not to say that all students began to see the worth of Sociology (that of Economics and even of Psychology was immediately obvious to them) and many of them found the language and vocabulary of the discipline dense and inaccessible. Hence, the

challenge was also to overcome the barriers of language and upbringing by reaching out to students by relating sociological theories and methods to their daily lives or to the world at large. As a teacher, academic freedom enabled by virtue of the IITs being autonomous institutions, where one can design one's own syllabi as well as exams, allows one to calibrate one's teaching to the diversity of each batch of students. This is of the essence as our classrooms become more diverse by the day as students from less advantaged backgrounds and locations aim to join the IITs in large numbers to make their futures.

The Institute and the University: Two Cultures

Another difference for a social science academic in a technology institute stems from the culture of a tech institute versus that of a University. The culture in the two institutional setups can be very different, shaping people differently as social and political beings. For the sake of making my argument, I will compare technology institutes like the IITs with the Universities. The type of learning that goes on in the two spaces, the university with its focus on pure sciences, liberal arts and social sciences, and technology institutes with a focus on engineering, is very different. Technology institutes embody the technocratic spirit, that of goal-oriented scientific training and learning. Applied knowledge is of the essence here. Capitalism and technology go hand-in-hand, each sustaining and nurturing the other and this relationship is rarely questioned by technologists.

IITs are generally housed in self-contained campuses (somewhat like army cantonments with all facilities available within) making them somewhat insular; cordoned off both spatially, as residential campuses, and otherwise, from political currents or influences, turning them into oases. At their inception, the IITs were much smaller than the large multi-degree, multi-disciplinary Universities and therefore had very tight and hierarchical structures with a culture of discipline, and a goal-oriented academic vision. Rules and regulations were elaborately laid out, and both the faculty and students (and staff) were like disciplined soldiers, bent to their tasks. Engaged in scientific research and innovation and passing down "proven" knowledge, the culture of questioning or critique is rarely encouraged in these institutes even as old knowledge is superseded by new scientific knowledge through methods of experiment, logic and proof. Thus, while the spirit of inquiry is well-embedded in their culture, the spirit of what social scientists, especially sociologists and philosophers call "critique" is largely absent. For example, while teaching a course that I had introduced on "Environment, Development and Society" in which I took up an assessment of the Narmada Dam, I realized that engineering faculty in the Civil Engineering Department

did not introduce students to a critical evaluation of the pros and cons of large dams. Critically evaluating the Green Revolution and its long-term negative effects that the state of Punjab is reeling under might even be considered sacrilege and students have to be properly prepped before a discussion can be introduced. Thus, while today's IITs are beginning to open up to the world outside their walls, they have a long way to go before they become a home for social movements and progressive change as a result of asking critical questions about science and technology.

An interesting way to illustrate the contrast between a technology institute and a university is to compare the campuses of IIT Delhi and JNU, although these might represent two extremes, with Delhi University falling somewhere in between (Brara 2023). Locationally, their campuses lie back-to-back. Visually, the JNU campus is plastered with political slogans, views and counter-views, and announcements of debates and discussions while the IIT Delhi campus lacks any graffiti or political plastering or any hint of a vibrant debate on social or political issues, even as students discuss experiments and proofs in the corridors and lifts. As the world has turned digital, all announcements of seminars and student events at IIT Delhi take place via the Institute website and the internal email system. Thus, the modes of communication are vastly different in the two institutions – one is private and digitally driven and the other is public, representing the voices, especially of the students and staff members of the University community. Faculty members in JNU participate by addressing public political events organized by students.

IITs have their own robust culture of student clubs devoted to art, photography, music, literature and debate, apart from science and technology clubs. Students heading these clubs are elected and not nominated. Student elections for so-called "Positions of Responsibility" (such as Board of Student Welfare representatives) are hotly contested; however, they lack any political or social flavour. IITians consider this as a virtue rather than a shortcoming in that they remain unaffected or neutral about politics and concentrate on getting the task at hand done. Another view could be that students remain isolated from the world outside and hence fail to develop informed views on important national and international issues. And if they do have such views, they keep these to themselves.

Universities, on the other hand, especially JNU, have an easier intermingling of genders and generations with less hierarchy between students and faculty. In IITs, this hierarchy is well-maintained and enforced and seeps into a hierarchy even between senior and junior students, the latter addressing the former as "Sir". Other signs of marking boundaries within the student body are the power of those in positions of responsibility and the marking of prestige based on one's rank in the

famous Joint Entrance Exam. This rank, while it enhances the cultural capital of those who have attained top ranks, marks students from disadvantaged categories as lacking "merit", alienating them from the learning process and resulting in exclusion from the social life of the Institute. Despite the fact that students come to IITs through a national exam, regional and caste divides are rarely bridged. In the universities, in contrast, there is much more intermingling across social barriers resulting in a better understanding of the value of diversity and respect for the "other".

Universities, as compared to institutes, are messier, and ambiguous, with their inhabitants challenging rules or the administration, and robustly engaging with the world outside. Universities in Delhi (and across India) saw constant student and karamchari strikes as well as the occasional strike by faculty. They have student and staff unions and are engaged with politics inside and outside the University. The IITs rarely, if ever, saw a strike and never one by students or faculty. There are no student unions and activism is discouraged. Students rarely protest, even about mundane matters such as hostel facilities or food. Faculty missing out on a lecture would be considered sacrilege with both faculty and administration taking teaching very seriously. The students, being academically highly competitive, also generally put in the effort required of them. The result is that strikes and postponement of exams do not interrupt the academic rhythm and graduation of students takes place in a timely fashion. Much is to be said about the regular functioning of these institutes and the various sorts of enabling support provided to students, faculty and staff.

One might ask, however, if anything revolutionary emerges in such spaces. Can technology institutes be home to progressive movements? Can their science and technology be socially oriented with a sensitivity to social diversity? Can they produce a critique of the unthinking worship of technology? Yes, there is innovation, the advancement of science and technology, and immense intellectual talent that goes on to innovate on the global stage.

It is interesting to note that despite the socially insular character of these institutes, there have been a few sparks of social innovation even if these have not served to challenge existing social structures. Thus, IIT Delhi gave birth to two significant movements – one the SPICMACAY (Society for the Promotion of Indian Classical Music and Culture among Youth) – the brainchild of a mechanical engineering Professor – Kiran Seth – who created a platform for disseminating Indian culture in higher education institutions. The innovation of what is called "lecdems" or "lecture-demonstrations", brought famous artists to the campuses of the IITs and overtime to all academic institutions. While this social intervention that

sought to open IITian minds to the performing arts sought to bridge the knowledge divide between science and technology and other branches of human life and learning, it did not result in any significant shift in the ideology of the Institute.

At other IITs and IIMs and at the Institute of Science, Bangalore, there have been other socially-oriented efforts at improving the nature of technologies being created to cater to the needs of marginalized sections of society or to make technologies environmentally appropriate. The Centre for Sustainable Technologies (CST) at the Indian Institute of Science, Bangalore, established the Centre for ASTRA (Application of Science and Technology for Rural Areas) in 1974. IIT Delhi currently heads the Unnat Bharat Abhiyan, meant to generate technologies for rural development.

Sandeep Pandey from IIT Banaras Hindu University and a faculty member at IIT Kanpur, who went on to do his PhD in Mechanical Engineering at the University of California, Berkeley, started "Asha for Education". He went on to win the Ramon Magsaysay award and now leads the National Alliance of People's Movements (NAPM), the largest network of grassroots people›s movements in India. Pandey's work at Asha Parivar is focused on the Right to Information Act and efforts to remove corruption and improve the efficiency of governance. Similarly, Arvind Kejriwal from IIT Delhi also won the Ramon Magsaysay award for being an "emergent leader" on social issues. This was post the Anna Hazare movement and before his evolution as the founder and head of the Aam Admi Party. This is one example where an IITian has turned to politics in a serious fashion to enter the democratic world of competitive electoral politics.

However, such examples from the world of technology of those who venture into pursuing social or political issues as life choices are few and far between. Most technologists from the elite IITs move on to higher education abroad or, more commonly, to jobs in the corporate world after completing MBAs from the elite IIMs. Some become important innovators and business leaders and might go on to innovate path-breaking technologies that have a huge impact on human society; however, rarely do they excel in social innovation and even more importantly, social transformation. There are some green shoots here with some younger IITians – men and women – becoming social entrepreneurs and focusing on the problems of rural people or disadvantaged sections of society. This is an outcome of the representation of the bottom half of Indian society in the classroom who are often first-generation learners and are keenly aware of the problems of rural India or of small towns. They are using modern technological knowledge to innovate for the contexts they emerged from.

Gender at IIT Delhi

More surprisingly, dating back to 1990, IIT Delhi has a long and undocumented history of subterranean queer collectivization. Members from Indradhanu (the queer collective at IIT Delhi) became petitioners for the decriminalisation of homosexuality in India. Twenty IITians were involved in the petition, the youngest being an undergraduate student from IIT Delhi. A PhD student from the HSS Department was also a petitioner.

Indradhanu, representing the needs of the LGBTQA+ sexual minorities had been formed in 2013 as an informal collective to organise talks, interactive sessions and outreach programmes and open up conversations on taboo subjects like sex, gender and sexuality. However, Indradhanu had to primarily rely on informal networks and connections across the administration and other student bodies to get their events and concerns due consideration. In 2021, Indradhanu petitioned the IIT Delhi administration for formalization and received recognition. In a significant step, the Institute became the first among the IITs to establish an Office of Diversity and Inclusion, to address the issues of caste, gender and disability. This proposal was mooted by the Department of HSS and the office was inaugurated by Justice Chandrachud in October 2022.

A concern with gender issues, especially those pertaining to the need for gender sensitization and the prevention of sexual harassment, has an equally long history at IIT Delhi. IIT Delhi introduced its "Prevention of Sexual Harassment at the Workplace" policy soon after the Vishaka judgement in 1997. The policy was updated in accordance with the 2013 law which came into force after the gruesome Nirbhaya rape that took place in New Delhi. Feeling the effects of the widespread mass protests in New Delhi, the Institute set up a Gender Awareness Committee in 2014 to hold sensitization workshops regarding the prevention of sexual harassment as well as to take charge of a broader mandate to create an atmosphere promoting equality, non-discrimination and gender justice. Henceforth, a session on the activities of the Gender Awareness Committee became a part of the Institute's annual student orientation for the incoming batches of students. As the activities of the Committee grew and it was felt that all sections of the Institute community – students, faculty and staff - needed to be sensitized, it was decided that a proper gender unit would be created with a full-time staff member qualified in gender issues and an annual budget to perform a roster of activities, including the celebration of International Women's Day in March. This led to the birth of IGES – Initiative for Gender Equity and Sensitisation – the Institute's gender unit.

A core committee consisting of faculty, staff and students oversees its activities. In addition to the celebration of March 8th, the unit also celebrates the 11th of February, the International Day of Women and Girls in Science. The gender unit has also introduced interactive e-modules on gender sensitization and the prevention of sexual harassment for faculty and students. In-person gender sensitization workshops, panel discussions, film screenings etc. happen the year around and the unit fine-tunes its activities as and when new issues come to the fore. Thus, an emergent issue reared its head during the Covid-19 pandemic – an epidemic of online sexual harassment erupted among students, highlighting the inherent sexism among male students. A new approach is required to deal with such technologically driven abuse that makes online communication an unsafe space for women and gender minorities. However, what we also realize, again and again, is that youth who come from very different contexts have an underdeveloped understanding of consent and boundaries in intimate relations. One has to work differently with students than with faculty who indulge in sexual harassment and who are much harder to punish.

While the petition against Article 377 led to the decriminalization of same-sex relationships and may be termed as revolutionary for society, the activities of a unit like IGES are likely to have an incremental but equally long-term effect on improving the gender climate of the Institute. As with teaching, one has to put in the labour of working afresh with each new batch.

Gender Inequalities and Missing Women at the IITs

IGES would be revolutionary if it could mainstream gender (and other diversity) as a lens through which the Institute would filter its policies, processes and practices. Such a lens would make the Institute administration train its eyes on the sheer gender imbalance in its population and the consequences of such an imbalance not only for the lives of female students, faculty and staff but also for how it shapes the male members of the Institute as social beings, patriarchal thinking being detrimental to both. Women are present in very small percentages at the elite IITs; thus, prior to the introduction in 2018 of supernumerary seats for girls, the percentage of girl students in the flagship B.Tech degree of the IITs, was around 8-12%. With the introduction of this scheme, all IITs have reached the 20% mark for female students in the B.Tech degree. Gender imbalances exist at all levels – thus, the percentage of female M.Tech students at IIT Delhi is around 17% while the percentage of female PhD students improves to around 37%. However, when it comes to female faculty, the percentage drops to a dismal 13% in STEM (Science, Technology, Engineering

and Mathematics) disciplines, indicating that the larger presence of females in the PhD degree does not necessarily translate into academic careers for women. It is also disheartening that female faculty in large and important STEM departments such as Mechanical, Civil and Electrical Engineering, Applied Mechanics and Computer Science and even in some science departments such as Chemistry dip to single digits. Further, there is a mismatch in the percentage of female students in the PhD program and female faculty in these departments. One might wonder why such a mismatch should bother one. Does it matter whether the teacher is male or female? During our research for an innovative pilot project of the Department of Science and Technology, called GATI – Gender Advancement for Transforming Institutions - we found that it did. Female PhD students in STEM face multiple challenges in pursuing their education and entering STEM careers. This is evident in the statistic that while India does well in its percentage of female STEM graduates standing at nearly 50%, females in the workforce shrink to 14%. The underrepresentation of women in STEM occupations is particularly problematic because these are high paying with the lowest gender gap in wages (Bertrand 2020).

STEM PhD work involves long and intensive and often late hours in laboratories. Campus safety and safety in laboratories are of the essence given societal prejudices against women whose reputations might get tarnished if they become targets of unwelcome romantic or sexual advances (or if they enter consensual intimate relationships). Sexual harassment by faculty who hold immense power over PhD students is not uncommon. Apart from making academic decisions about research topics and career trajectories, women PhD students are also faced with making personal choices that can often derail their academic and career ambitions since the timing of the PhD program for female students coincides with social pressures to get married building a family.

Gender biases and unfounded apprehensions about the presumed lower productivity of female PhD students and early career researchers once they marry or become mothers, work against their being mentored for professional futures sometimes even by their own supervisors and teachers. Having a female faculty member as a mentor can thus go a long way in stemming the leaky pipeline through guidance, mentorship and the presence of role models.

Interestingly, in our research, we found that it is often experienced female office staff who stepped in to fill not only the personal counselling gap but also in helping to resolve problems with supervisors. Yet, the numbers of female staff in the IITs are also small. What is even more disconcerting is the minuscule percentage of female scientific staff (7% in IIT Delhi). This not only promotes a gendered understanding of

males as ideally suited to the discipline of engineering but also affects the educational experience of young female students who have to deal with mostly male laboratory technicians who often hold prejudicial patriarchal or paternalistic attitudes about the suitability of various branches of engineering for female students.

There are other ways in which gender imbalances in these elite institutions impact women's educational experiences and careers. Thus, the number of women occupying leadership positions in higher administration is also few and far between, resulting in a very masculine administration with a male-biased perspective on most matters. There is also a gendering of the leadership positions that get offered to women, thus female faculty at IIT Delhi, in the past were only offered the position of "Associate Dean of Student Welfare" typifying them as suited to positions requiring care and compassion, further entrenching gendered roles. Female faculty joke that this position is "reserved" for women while men occupy the remaining more powerful positions. Female leadership in STEM (and in academia as a whole) is important from multiple perspectives as Kaur and Kapoor (2022) emphasize in their article, arguing that "the need for seeing more women leaders in STEM is not just an issue of representation and equity, it is a step in the pursuit of a world that can only enrich science, technology and innovation." Yet, talented female scientists and engineers often face the "glass ceiling" of not being allowed to rise to leadership positions due to the stranglehold of all-male leadership by "old boys' clubs", where women remain segregated and excluded from informal networks. The few women who make it into these exalted circles face a "chilly climate" where not only do they have to work doubly hard to prove themselves but might often fail to receive the support required to survive in an all-male administration. Thus, being "set up to fail" might be the fate of many female STEM academics who get elevated to leadership positions thereby dampening the aspirations of others to lead.

As many scholars (Acker 1990, 1992 and Britton 2017) have pointed out, gender is implicated in organizational structures and cultures and manifests itself in interaction as well. Male-only perspectives in engineering institutes fail to consider the perspectives and needs of female students, faculty and staff. Campus architecture and infrastructure lacks a perspective where care needs (creche and daycare, feeding rooms and clean and accessible toilets) for which women remain disproportionately responsible, are not considered equally important or reflected in rational designs and decisions pertaining to the architecture of educational institutions. Thus while classrooms, laboratories, hostels and sports fields are prioritized during campus infrastructure planning and renovation, the need for gender-responsive infrastructure is given short shrift, leaving female members of

the institute to find individual solutions to care needs that might interrupt their workday and productivity in a highly competitive work environment. The problem here is that while bodily processes such as menstruation and biological pregnancy and childbearing are exclusive to women, women are also socially mandated to be carers of children, the sick and the elderly, making the playing field unequal for women. Such responsibilities are seen as women's "individual" problems that they must take care of in their own time and with their own resources. That the lack of institutional responsibility in the form of supportive infrastructure and facilities crucially affects women's academic and administrative participation during their careers remains unacknowledged. It is interesting that one of the first steps many female researchers with small children have taken at their places of work is to set up a creche (Mayurika Lahiri, a cancer biologist, started a daycare at IISER, Pune (Dogra 2016) and Ghosh (2017) together with several female colleagues, followed her example to set up a daycare at IIT Delhi). Scholars have noted the guilt that working mothers feel due to the inability to conform to cultural ideals of intensive mothering in the face of inadequate institutional support (Ray and Samanta 2020). As another scholar, Colette Fagan (2021), remarks, in lab-based disciplines, children are never mentioned although they are the elephant in the room. The strict separation of work and home disadvantages women who are disparaged if they raise issues considered as "individual" "private" or even trivial (a senior male professor asked – why do we need a daycare?). This artificial partitioning of work and home is exposed when it is the same female body that is expected to bear the responsibility for both – being an ideal homemaker and an ideal worker.

Concluding words

In this narrative journey, I have tried to weave my reflections on the nature of educational institutions that offer a specialized, professional, technical education versus those offering a broad-based education oriented to opening the mind. With the recommendations of the New Education Policy, it is expected that the IITs will become more like Universities. However, it remains to be seen if adding more disciplines or specializations results in a fundamental transformation of how education is visualized by technology institutes. The best solution would be a give-and-take between the two cultures of technology and humanities and social sciences to produce young people with a sense of responsibility towards themselves, others, and future generations. A spirit of critical inquiry oriented to a better human society should be the essence of all higher education institutions whether they are Institutes of Technology or Universities.

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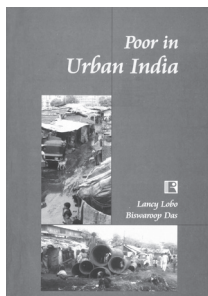
Poor in Urban India

Author	: Lancy Lobo and Biswaroop Das	**Pages :**	201
Publisher :	Rawat Publications, 2001	**Price :**	Rs. 400/-

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.
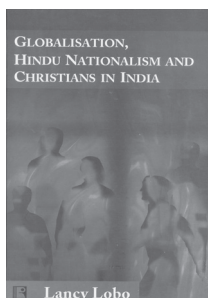
Globalisation, Hindu Nationalism and Christians in India

Author	: Lancy Lobo	**Pages :**	237
Publisher :	Rawat Publications, 2002	**Price :**	Rs. 450/-

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.
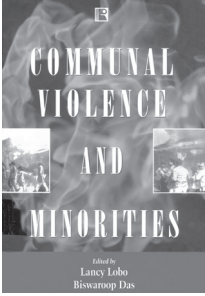
Communal Violence and Minorities

Editors : Lancy Lobo and Biswaroop Das   **Pages :** xi + 226

Publisher : Rawat Publications, 2006   **Price :** Rs. 525/-

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.
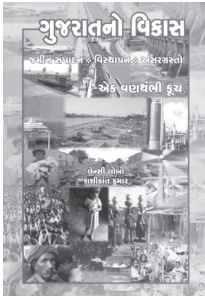
Gujaratno Vikas (Gujarati)

Authors : Lancy Lobo and Shashikanat Kumar   **Pages** : 116

Publisher : Centre for Culture and Development, 2008   **Price** : Rs. 100/-

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

Publisher: Centre for Culture and Development, 2008   **Price** : Rs. 100/-

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

Publisher: Sage Publications, 2009   **Price** : Rs. 895/-

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.

Malaria in the Social Context

Author : Lancy Lobo   **Pages** : xv + 211

Publisher: Routledge, 2010   **Price** : Rs. 595/-

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.
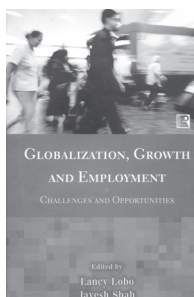
Globalization, Growth and Employment

Editors : Lancy Lobo and Jayesh Shah   Pages : xvii + 298

Publisher : Rawat Publications, 2012   Price : Rs. 795/-

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
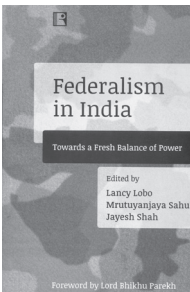
Editors : Lancy Lobo and Jayesh Shah   **Pages** : 276

Publisher: Shanti Prakashan, 2012   **Price** : Rs. 950/-

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, Mutuyanjaya Sahu and Jayesh Shah   **Pages :** xiii + 301

Publisher: Rawat Publications, 2014   **Price :** Rs. 895/-

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.
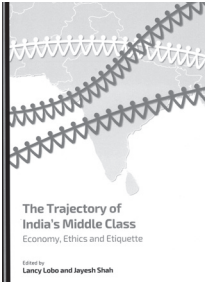
The Trajectory of India's Middle Class

Editors : Lancy Lobo and Jayesh Shah	**Pages** : xv + 351
Publisher : Cambridge Scholars Publishing, 2015	**Price** : Rs. 5300/-

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.
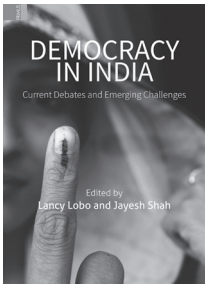
Democracy in India

Editors : Lancy Lobo and Jayesh Shah	**Pages** : xvii + 191
Publisher : Primus Books, 2017	**Price** : Rs. 795/-

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.
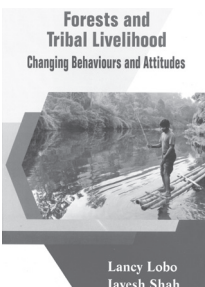
Forests and Tribal Livelihood

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Authors : Lancy Lobo and Jayesh Shah	**Pages** : xxiii + 283
Publisher : Concept Publishing Company, 2017	**Price** : Rs. 1050/-

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.
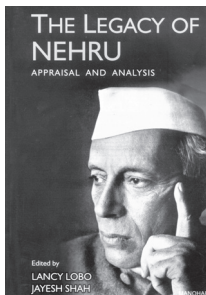
The Legacy of Nehru

Editors : Lancy Lobo and Jayesh Shah	Pages : 209
Publisher : Manohar Publications, 2018	Price : Rs. 1045/-

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.
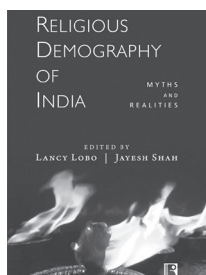
Religious Demography of India

Editors : Lancy Lobo and Jayesh Shah	**Pages** : 185
Publisher: Rawat Publications, 2018	**Price** : Rs. 750/-

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.
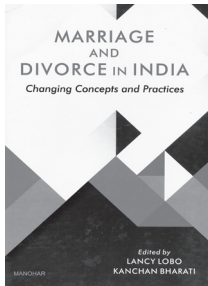
## Marriage and Divorce: Changing Concepts and Practices

Editors : Lancy Lobo and Kanchan Bharati	**Pages** : 328
Publisher: Manohar Publications, 2018	**Price** : 1595/-

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.
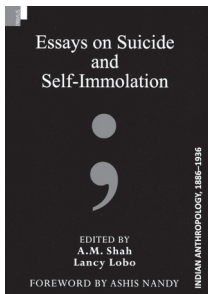
Essays on Suicide and Self-Immolation

Editors : A.M.Shah and Lancy Lobo	**Pages** : xxiii + 207
Publisher: Primus Books, 2018	**Price** : Rs. 1095/-

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.
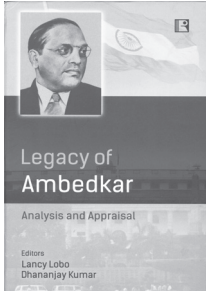
## Legacy of Ambedkar: Analysis and Appraisal

Editors : Lancy Lobo and Dhananjay Kumar   **Pages** : 216

Publisher: Rawat Publications, 2019   **Price** : 850/-

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.
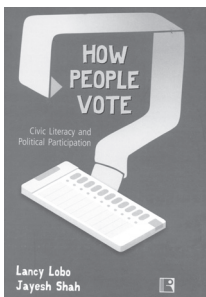
## How People Vote?: Civic Literacy and Political Participation

Authors : Lancy Lobo and Jayesh Shah   **Pages** : 264

Publisher: Rawat Publications, 2019   **Price** : 995/-

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.
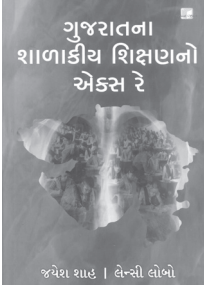
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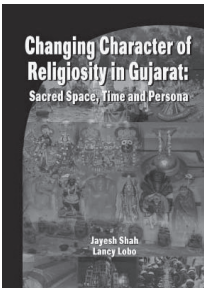
Authors : Jayesh Shah and Lancy Lobo   **Pages** : 136

Publisher: Book Shelf, 2019   **Price** : 150/-

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.

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

Authors : Jayesh Shah and Lancy Lobo   **Pages** : 284

Publisher: Anand Press, 2020   **Price** : 400/-

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.
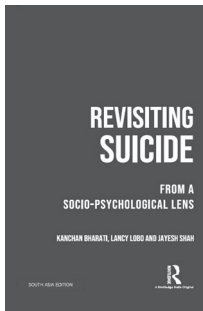
## Revisiting Suicide: From a Socio-Psychological Lens

Authors : Kanchan Bharati, Lancy Lobo and Jayesh Shah

Pages : 230   **Price** : 995/- (South Asia Edition)

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.
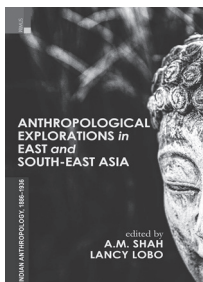
Anthropological Explorations in East and South –East Asia
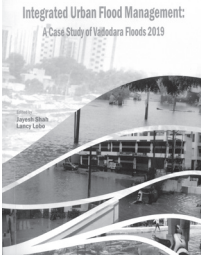
Editors : A.M. Shah and Lancy Lobo   **Pages** : 230

Publisher: Primus Books, 2021   **Price** : 1250/-

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.

Integrated Urban Flood Management: A Case Study of Vadodara Floods 2019

Editors : Jayesh Shas and Lancy Lobo   **Pages** : 187
Publisher: Centre for Culture and Development, 2021

The city of Vadodara has earlier witnessed major floods of varying intensity in 1878, 1919, 1927, 1941, 1970, 1974, 1976, 1983, 1996, 2005 and the recent flood of 2019. Flood waters inundating low lying parts of city have resulted not only in despair for people living in these areas but also created situations of human-animal conflicts as they endanger the habitats for crocodiles within the river as well. Reoccurrence of flooding of Vadodara city has made the citizens of the city face lot of adversities and problems for days. Middle and poor classes are the worst sufferers from the flooding. Small traders and the big business houses from low lying areas also suffer heavy losses due to the entry of flood water in their business premises. The first part of the study contains the outcome of the study carried out by the Centre for Culture and Development (CCD) based on the perceptions of the people, on the consequences and causes of 2019 Vadodara floods. Second part of the book contains high tech solutions to control urban floods and prevent floods by various well-known experts from Vadodara city such as Town Planner, Hydrologist, Architect, and environmentalists.
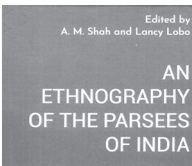
An Ethnography of the Parsees of India: 1886–1936

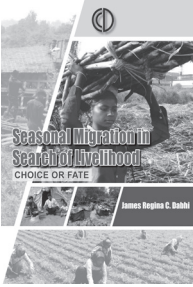**Editors** : A. M. Shah and Lancy Lobo   **Pages** : xii + 233
Publisher: Routledge, 2021   **Price** : 995/-

This volume explores a wide spectrum of Parsee culture and society derived through essays from the *Journal of Anthropological Society of Bombay* (1886–1936). This journal documents intensive scholarship on the Parsee community by eminent anthropologists, Indologists, orientalogists, historians, linguists, and administrators in the late 18th and early 19th centuries. Comprising 0.05% of India's total population today, the Parsees (now spelled "Parsis") have made significant contributions to modern India. Through contributions of Jivanji Jamshedji Modi, Bomanjee Byramjee Patell, and Rustamji Munshi, eminent Parsee scholars, the essays in this book discuss the social and cultural frameworks which constitute various key phases in the Parsee life nearly 100 years ago. They also focus on themes such as birth, childhood and initiation, marriage, and death. The volume also features works on Parsee folklore and oral literature.

An important contribution to Parsi culture and living, this book will be of great interest to scholars and researchers of sociology, social anthropology, ethnography, cultural studies, history, and South Asia studies.
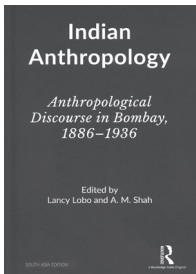
Seasonal Migration in Search of Livelihood: Choice or Fate

Author : James C. Dabhi

Pages : 146

Publisher: Centre for Culture and Development, 2021

Indian Anthropology Anthropological Discourse in Bombay, 1886–1936
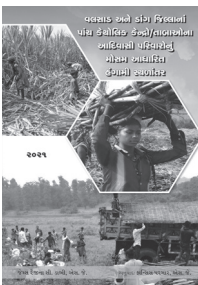
Editors : A. M. Shah and Lancy Lobo   **Pages** : xii + 160

Publisher: Routledge, 2021   **Price** : 995/-

This volume explores a wide spectrum of Parsee culture and society derived through essays from the *Journal of Anthropological Society of Bombay* (1886–1936). This journal documents intensive scholarship on the Parsee community by eminent anthropologists, Indologists, orientalogists, historians, linguists, and administrators in the late 18th and early 19th centuries. Comprising 0.05% of India's total population today, the Parsees (now spelled "Parsis") have made significant contributions to modern India. Through contributions of Jivanji Jamshedji Modi, Bomanjee Byramjee Patell, and Rustamji Munshi, eminent Parsee scholars, the essays in this book discuss the social and cultural frameworks which constitute various key phases in the Parsee life nearly 100 years ago. They also focus on themes such as birth, childhood and initiation, marriage, and death. The volume also features works on Parsee folklore and oral literature. An important contribution to Parsi culture and living, this book will be of great interest to scholars and researchers of sociology, social anthropology, ethnography, cultural studies, history, and South Asia studies.
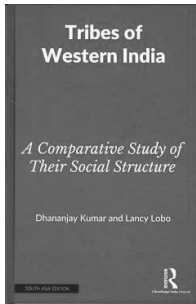
Valsad ane Dang Jilla na Panch Catholic Kendro/Tabao na Aadivasi Parivaronu Mosum Aadharit Hangami Sthalalantar

Author : James C. Dabhi   Pages : viii + 80

Price : 200/-

Publisher : Centre for Culture and Development, 2021

Tribes of Western India

Author : Dhananjay Kumar & Lancy Lobo

Publisher: Routledge, 2023

Pages : 256

Price : 1295/-

India has two key social formations, the castes and the tribes. Both groups can be studied from the perspective of society (Samaj) and culture (Sanskriti). However, studies on castes largely deal with social structure and less on culture, while studies on tribes focus more on culture than on social structure. What has resulted from this bias is a general misunderstanding that tribes have a rich culture but lack social structure.

This volume emerges out of an in-depth empirical study of the social structure of five Scheduled Tribes (STs) in Gujarat, western India, viz..., Gamit, Vasava, Chaudhari, Kukana and Warli. It analyses and compares their internal social organization consisting of institutions of household, family, lineage, clan, kinship rules and marriage network. This book also deals with changes taking place in the social structure of contemporary tribal societies. While the focus is mainly on the data from tribes of western India, the issues are relevant to pan-Indian tribes.

An important contribution to the studies on tribes of India, this book will be of great interest to students and researchers of anthropology, sociology, demography, history, tribal studies, social work, public policy and law. It will also be of interest to professionals working with NGOs and civil society, programme and policy formulating authorities and bureaucrats.