



INDIAN SOCIAL INSTITUTE
Center for Research, Training and
Action for Social and Economic
Development and Human Rights

SUBALTERNS

A Quarterly Newsletter of Indian Social Institute, New Delhi

Volume 29

OCTOBER - DECEMBER 2021

No. 04



Editorial

SDGs: Leave No One Behind

The growth trajectories of most countries in the world have resulted in greater inequalities and a widening gap between the rich and poor. Those who have access to resources are better able to benefit from economic growth while others are left behind. In order to address the issue of a more equitable access to the benefits of development while implementing the Sustainable Development Goals (SDGs) to be achieved by 2030, the United Nations prepared a shared framework for action with the aim of 'Leaving No One Behind' (LNOB), where equality and non-discrimination is at the heart of sustainable development. This represents the unequivocal commitment of all nations to eradicate poverty in all its forms, end discrimination and exclusion, and reduce inequalities and vulnerabilities that leave people behind and undermine the potential of individuals, communities and humanity as a whole. The LNOB principle compels nations to look at the systemic changes as many of the barriers poor people face in accessing services, resources and equal opportunities are not due to lack of resources but a result of discriminatory laws, policies and social practices that leave marginalised communities further behind. Therefore, LNOB is one of the six guiding principles of the United Nations Sustainable Development Cooperation Framework prepared for the fulfilment of the SDGs by 2030.

In the Indian context, the principle of 'Leave No One Behind'

is key to fulfilling the SDGs by 2030. India is plagued with communities that have been discriminated and marginalised for centuries. The Dalits, also known as Scheduled Castes (SC), face discrimination, exclusion and marginalisation in a caste-ridden society. There are a lot of affirmative actions, such as scholarships and reservations in jobs and educational institutions, for them but the practice of untouchability in various manifestations continue to persist in society often results in difficulties to access the benefits of welfare measures for most of them. The Adivasis or tribals are one of the most marginalised sections of society having poor socio-economic indicators. Natural resources, such as forests, water and land, in tribal areas are continuously exploited for mining, dams and development projects resulting in degradation of the environment and widespread displacement. Besides, proper resettlement and rehabilitation of displaced tribal communities as well as rejuvenation of forests and water bodies in the affected regions are often ignored leaving tribal communities impoverished and excluded from the fruits of development. De-notified tribes, Nomadic tribes and Semi-nomadic tribes continue to suffer extreme poverty and marginalisation as they lack awareness and capacity to secure their rights and entitlements. Persons with Disabilities (PWDs) is another group that has remained marginalised in spite of several social protection schemes that are inadequate for them. Lack of

access to affordable healthcare and lack of sensitisation towards issues related to PwDs, such as access to rehabilitation and corrective procedures, have left them marginalised. Religious minorities are communities that face discrimination and marginalisation on account of a gradual erosion of minority rights, discriminatory laws, administrative bias and lack of access to justice. Due to poverty, there is a large number of migrant workers, who migrate in search of employment in different parts of the country, especially in urban areas. The COVID-pandemic has increased poverty and unemployment in the country. Large sections of economically poor communities require greater attention from policy makers to fulfil the SDGs and ensure that all sections of society benefit from sustainable development.

At the High-Level Political Forum (HLPF) in July 2021, the Permanent Representative of India to the United Nations stressed that the implementation of the SDGs need to be decentralised to local levels as it helps develop local solutions to local challenges by leveraging local structures of governance with multi-stakeholder partnerships. It is hoped that the guiding principle of "Leave No One Behind" inspire world leaders and policy makers to eliminate all forms of inequality and discrimination so that the goals of sustainable development benefit all marginalised communities throughout the world. □

Denzil Fernandes

INDIA'S COMMITMENT TO 'SUSTAINABLE CITIES AND COMMUNITIES' (SDG 11): WHERE'S THE ACTION?

Alwyn D' Souza

'Leaving no one behind' is the 2030 road map or the blueprint that the 193 UN member states have committed themselves to, with 17 specific goals and of which, goal 11 is about "sustainable cities and communities." Under this goal, one of the targets is to "ensure access for all to adequate, safe and affordable housing and basic services and upgrade slums". Even UDHR recognizes the 'Right to Housing' as one of the human rights, as shown in its Article 25, which says "Everyone has the right to a standard of living that is adequate for the health and well-being of themselves of their family, including food, clothing, housing and medical care." While this is a dream or a wish list, what is the ground reality? What does the data say about India's progress in realizing this SDG 11? What are the concrete action plans for achieving this target of adequate, safe and affordable housing to its people, especially those that live in at the margins?

Disturbing data

While we await any data to show India's progress in realizing this goal 11, the available data shows a different and disturbing picture. It's a data that reveals how more and more people are deprived of this right to adequate housing! Recently Housing and Land Rights Network (HLRN) released a report titled 'Forced Evictions in India in 2020: A Grave Human Rights Crisis during the Pandemic', which mentioned that during the COVID-19 pandemic, from March 2020-July 2021, the Indian government forcibly evicted over 257,000 people. In more specific terms it translates to over 15,160 forced evictions per month, over 505 forced evictions per day and over 21 forced evictions per hour!

What were the causes

behind these forced evictions? HLRN report says that about 93 per cent of the evictions took place for (a) Slum clearance/removal of encroachments/beautification projects (19 per cent), (b) Infrastructure and other projects (25 per cent) and (c) Environmental projects/projects and wildlife conservation (49 per cent). The report also mentions that between 2017 to 2020 about 185,000 people were evicted annually in India!

Though the state has provided resettlement in some cases, a large proportion of these evicted people haven't been resettled and thus rendering many more homeless! So, where's India heading in terms of achieving the target of affordable housing for its citizens by 2030? Why did the government forcibly evict them during a pandemic? Why didn't the government try to protect its citizens during the pandemic and instead exposed them more to the curse of COVID-19 pandemic? Why didn't the government resettle them first before forcibly evicting the people? Couldn't the State be more considerate towards the hardships faced by these people, especially during a pandemic? There are no easy answers.

Stay at home, but where's the home?

On the one hand the government is saying "stay home, stay healthy" but with these evictions happening during the pandemic how will these remain at home and remain healthy? UN Special Rapporteur on the Right to Adequate Housing has said that "Housing has become the frontline defence against the coronavirus... Evictions are not only inconsistent with the 'stay home' policy, but forced evictions are a violation of International Human Rights Law, including the Right to Housing,

as are any evictions that result in homelessness. In the face of this pandemic, being evicted from your home is a potential death sentence".

Now, who are these people who are forcibly evicted? In most cases, they are the people who are socially and economically marginalized. Even the HLRN report confirms that the Dalits, Adivasis and other marginalized communities have had a greater impact of these forced evictions. It's a paradox that those who build the cities have become homeless in many cities!

Capital's Shame

In July 2021, Delhi witnessed a very shameful event in Geetha Colony, Lakshmi Nagar, where, over 600 people, largely consisting of construction workers, rag pickers, rickshaw pullers, street vendors and auto drivers, became homeless when their homes were demolished. These were migrants, mostly coming from West Bengal, Uttar Pradesh, Jharkhand and Bihar. Many of them were also given dry ration kits by the Indian Social Institute-led Jesuit Collective, just a week prior to their houses getting demolished. This is nothing short of a cruel, inhuman act played on these urban poor/working poor. It is all the more shameful to note that this has happened in the capital of a UN member state that affirmed commitment to 'sustainable cities and communities', goal 11 of SDGs!

When such forced evictions/displacements still happen without a proper resettlement plan, the Indian state doesn't seem to be well placed to realize this 11th goal of SDGs. The state must soon accept its responsibility and ensure adequate housing for a large majority of Indians, who have been rendered homeless across the country, especially in the so called smart cities! □

LEAVING NO ONE BEHIND: INDIGENOUS PEOPLES AND THE CALL FOR A NEW SOCIAL CONTRACT

Vincent Ekka

This year's international theme of the UN for observing the International Day of the World's Indigenous Peoples, 2021 is, "Leaving No One Behind: Indigenous Peoples and the Call for a New Social Contract." Now let us try to understand what (i) "Leaving no one Behind" and (ii) "A call for a New Social Contract" mean?

Here, 'no one' refers to indigenous peoples, marginalised and deprived sections of people, the migrants, stateless people, homeless, poor and victims of violence and injustices. Such groups of people are not to be left behind. The world has realised that measures, such as the poverty alleviation project of the World Bank, reservation policies of various governments, attempts to curb injustices, attempts to fight against communal forces, are all falling apart. The rulers have realised that a few millionaires cannot flourish if the rest of the population remains backward, deprived and marginalised. If the few millionaires want to combat climate change, pandemic like COVID-19, ecological crises, pollution control and degradation of nature, the masses have to be taken along together. Global action against global crises needs cooperation, participation and partnership of all, and very especially of the indigenous peoples.

If cooperation, participation and partnership has to be taken from all, then new social contracts have to be made where not only Indigenous Peoples but all other marginalised, deprived and backward sections of society have to be taken on board where no one is left behind.

The New Social Contract must involve genuine participation and partnership of indigenous peoples that fosters equal opportunities

and respect for the rights, dignity and freedom of all. It has to take everyone along as an expression of cooperation, for social interest and common good.

It looks that other peoples' compulsions have become indigenous peoples' privilege. While others cannot go leaving the indigenous communities behind, they have to fall back to the leadership and direction of the Indigenous Peoples. It is the need of the hour and sign of the time. It is now the duty of the indigenous communities to lead a combat against global crises like climate change, human-made pandemics, ecological crises etc. and to undertake sustainable global action against all odds in rebuilding of humanity, where development, cooperation, collaboration, partnership and participation has to be defined in their own terms.

Distinct elements are to be considered while building and redesigning a fresh social contract inclusive of indigenous peoples. This will actualize -

- ⊙ Indigenous Peoples own forms of governance and lifestyle, which must be respected and established
- ⊙ Their genuine inclusive participation and partnership and
- ⊙ Free, prior and informed consent.

The Concept of Mainstream and sub-stream

The dominant cultures calls for mainstreaming indigenous peoples which implies two things, i.e.-

1. The indigenous cultures are backward cultures and people also are backward
2. Therefore, they need to be brought to upgrade them in the so-called mainstream

Seeing differences in

the cultural practices, belief systems, ways of life, the dominant society considers the indigenous communities as backward. For them forward or developed is - dressing like western white collar people with suit boot, tie and coats etc. Anyone not dressing like this, not behaving like them, not thinking like them are all considered backward. The indigenous peoples by their very way of life do not fit into the established definition of developed, educated, cultured, etc.

The dominant community feels that it is their duty to bring the so-called savage, backward, uncultured and barbarian into the mainfold thus mainstreaming them is necessary. It is welfare, charity and a great project according to the dominant and powerful.

On the other hand, the Indigenous world believes and lives multiple streams. The ideas of mainstreaming the Adivasis/Tribals/Indigenous Peoples are seen by them as enslaving of indigenous peoples forever. The dominant idea of mainstreaming presents human society where some are shown progressive, well-cultured, developed, thus belonging to the mainstream and all others need to follow them. Because of their geographical locations, life style, dress, habits, differences and uniqueness, the indigenous communities are seen as most backward, savage, underdeveloped and away from the mainstream. Thus they need to be brought up to the level of the powerful and influential. They have to be given various kinds of welfare and charitable actions like reservation, representation and developmental programmes as the ruling elite thinks good for the backward indigenous/tribal/ adivasi communities while trying to mainstream them. A cut throat

race is created where the so-called backward tribals and indigenous peoples are forever at the back end, always trying to catch up with the so-called developed. In this model a binary of forward and backward, developed and underdeveloped, cultured and uncultured, mainstream and off-stream is created in which the indigenous communities fair very badly. It is like a race between the tortoise and rabbit from the vantage point of the rabbit, where

the tortoise is bound to lose the race every time.

But what if the race begins from the vantage point of the tortoise? Will the tortoise not win every time? Yes, it can. The call for leaving no one behind is an invitation where the race has to begin from the vantage point of the tortoise. In the present context, it means from the vantage point of the so-called backward, underdeveloped, uncultured and the savage. It has to

become a root-stream and not the mainstream.

The challenge is huge. In India the initiatives of coming together, thinking, and working together may surely bring about change. The initiatives like "Adivasi Samanvay Manch, Bharat", "Adivasi Ekta Parishad," "India Indigenous Peoples" etc. will help people to forge a way where "no one is left behind." Indigenous Peoples' philosophies, knowledge systems and heritages will become the agent for change. □

DALITS REMAIN LEFT BEHIND

Ratnesh Katulkar

The dictum of Leave No One Behind (LNOB) is also the soul of the Constitution of India apart from being stressed in the SDGs. This is equally emphasized by Gandhiji and Nehru, the first Prime Minister of India. Yet, despite the efforts of successive governments, in practice, it is still a day dream. In recent corona lockdowns, we have witnessed how the migrant workers suffered due to mismanagement and improper decisions of the Government of India. Many of them lost their lives while walking thousands of kilometres to reach their homes. There were many unreported cases of human trafficking and kidnapping of poor girls and women. Yet our mainstream media, the National Commission for Human Rights and even International agencies remained silent.

We can also not forget that this was the time when the Indian railways could not ensure that trains reach their scheduled stations. Some trains lost their direction and took extra days to reach their destinations. When Priyanka Gandhi Vadra tried to help the migrants of Uttar Pradesh by providing a facility of a private bus. These buses were declared illegal and were not allowed to enter into the boundary of the state of UP by the State Government. The lockdown during Covid times in all

ways affected marginalised people the most. This has proved that the humanitarian cry of international agencies and SDGs offered by them have not reached them.

Among the vulnerable communities, the Dalits, in the words of Prof Thorat, is a distinct category that not only suffers from exclusion but also caste-based discrimination. This unique feature makes them a victim in all walks of their lives. The atrocities in recent days increased tremendously. Earlier, Dalits were restricted to claim their basic rights and entitlements. There are instances where Dalit students are denied admission in schools and if at all some of them managed to take admission, they were harassed to a level that they have to drop out of schools. There are also many cases where the discrimination and practice of untouchability came out in the open especially while serving mid-day meals. This is not the story of rural India but it is still in practice in Patna, the state capital of Bihar. One can understand the ugly reality of rural areas. In the outskirts of Sagar, a city of Madhya Pradesh, there are separate bus stands for Dalits and non-Dalit communities. The Bus starts from the general stand where all the general caste-communities occupy their seats while when it reaches the Dalit bus stop, the Dalits

have no option other than to travel the distance standing. It does not matter whether one is a pregnant woman, carrying a baby, sick or old. The obvious reason for this inhuman practice is untouchability, which is declared illegal and a punishable offence in the Constitution of India.

However, apart from these frontal attacks on the Dalits, there is a new trend emerging in recent times. There is now consistent pressure on them to subdue their cultural practices and ideology. A Dalit youth in Maharashtra was killed by higher caste goons for his ringtone played a song praising Dr Ambedkar. A Dalit man in Rajasthan was killed by a mob for his opposition to the Hanuman Chalisa being distributed at a school.

Though these are matters of serious concern, the obvious comment of the liberals on such killings is not to condemn the killers but to preach that Dalits be more tolerant towards the mainstream religion. To defend the status quo the liberals have beautifully carved a terminology of Hindutva showing that Hinduism is tolerant but the Hindutva is not. With this understanding, they sermonize to the Dalits to be tolerant towards mainstream society and to avoid conflict with them on their cultural and religious values. But while

preaching toleration to Dalits, the liberals forget that the mainstream community is not even kind to those Dalits who have surrendered to the mainstream religion. NDTV reported that a Dalit family was penalised Rs 25,000 over their two-year-old son entering a temple. In Kustagi, a Dalit man was forced to arrange a feast spending Rs 11,000

for entering a Lakshmi Devi temple in a village at Karatagi. This is not a stray case of restricting the entry of Dalits in Hindu temples but is commonly practiced at many places. In some cases, the Dalits who are culturally and emotionally attached to Hinduism do construct their separate temples to avoid

any conflict with the mainstream community.

Unfortunately, in none of the cases of atrocities, discriminations and killings of Dalits, do international agencies take any cognizance of such matters. In such a situation, it is very difficult to translate LNOB into action. □

Report of the 27th International Day of the World's Indigenous Peoples



A three-day virtual commemoration cum celebration of the 27th International Day of the World's Indigenous Peoples (IDWIP) was organized from 7-9 August 2021, by the Department of Tribal Studies of Indian Social Institute, New Delhi, in collaboration with India Indigenous Peoples, and Adivasi Samanway Manch, Bharat. The theme that was kept by the United Nations for IDWIP 2021 was 'Leaving no one behind: Indigenous peoples and the call for a new social contract.'

The first day i.e. 7th August 2021, had the theme, 'Indigenous Survival Technique during Crisis.' There were two international presentations, from 'Settle Ghana', Ghana, and Sinanchay indigenous community, Gulf of Mexico, and national presentations from Nicobari Tribes, Prayatn, Bhil Indigenous

Communities, and indigenous communities from Gujarat and Maharashtra.

The second day of the program i.e. 8th August 2021, had the theme 'Indigenous Youth Collectives: Discovering Opportunities for Sustainable Communities.' Indigenous youth collectives from Australia, Nepal, Ghana, Jharkhand Tribal Development Societies (JTDS), Prayatn, Ayush, West Bengal Adibasi Medicos Association (WBAMA), Coastal Students Cultural Forum (CSCF), Hangati, and Adivasi Adhikari Karamchari Sangathan (AAKAS) showcased the various initiatives taken by the youth collectives in their regions.

The third day of the program i.e. 9th August 2021, had the theme, 'Celebration of Indigenous Heritage, Knowledge, and Life.' Several dignitaries gave their messages

on that occasion like Mr. Antonio Guterres, UN Secretary-General, Mr. Phoolman Chaudhary, Vice-Chairperson UN Permanent Forum on Indigenous Issues (UNPFII), Mr. Yon Fernandes, Team Leader for UN Food and Agriculture Organization (FAO) Indigenous Peoples Team, Ms. Anusuiya Uikey, Governor of Chhattisgarh, Mr. Omkar Singh Markam, Former Tribal Minister of Government of Madhya Pradesh, Prof. Dr. Sonajharia Minj, Vice-Chancellor Sido Kanhu Murmu University, Jharkhand, Padmashree Padma Raja Simon Oraon, Mr. Eramma, Zoliga tribal community from Karnataka, Mr. Dalpat Deogam, Manki of Ho tribe Chaibasa Jharkhand, Bidu Soren, Pargana in Mayurbhanj Odisha, and Dasmata Hansda, Jugsulai Torop Pargana Jamshedpur Jharkhand. □

A. Benjamin Bara

A Report on the United Nations Declarations on the Rights of Indigenous Peoples



A two-day conference cum celebration was organized by Adivasi Samanway Manch Bharat together with the Indian Social Institute, New Delhi, and other indigenous organizations across India on the occasion of the 15th United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) from 11-13 September 2021 in Karbianglong Cultural Society Centre, Taralango, Diphu, Assam. The program was hosted by Karbi indigenous communities together

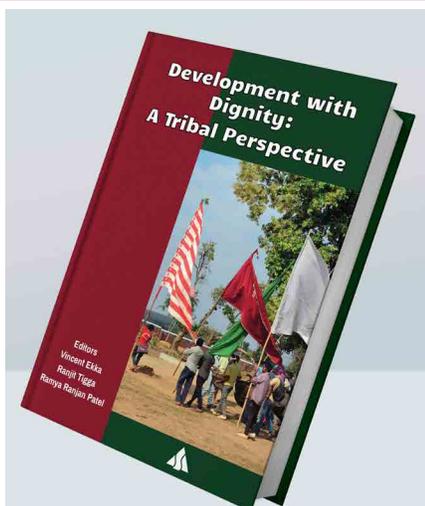
with other northeastern tribal communities. The chief guest of the event was the Honorable Tribal Minister of Tripura Shri Mevar Kumar Jamatia. There were several guests of honor like Shri Dhananjay Tripura, MLA from Tripura, Shri Omkar Singh Markam, Former Tribal Minister of Madhya Pradesh, Shri Bandhu Turkey, MLA from Jharkhand, Dr. Anabel Benjamin Bara, UNESCO Asia member of the Global Task Force for Indigenous Languages 2022-2032, Shri Ashok Chaudhary, General

Secretary Adivasi Samanway Manch Bharat, Advocate Nicholas Barla, CBCI Secretary of Tribal Commission, Dr. Vincent Ekka, Indian Social Institute, and Shri Khorsing Teron, former President of Karbianglong Cultural Society.

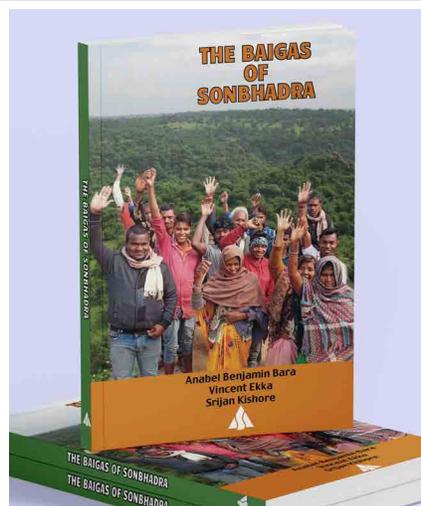
The conference was attended by more than 500 indigenous peoples from different states of India. Serious debate and deliberations were put forward by the indigenous peoples' representatives. A special session was also organized between the political representatives and social activists to discuss the problems and challenges of tribals/ indigenous people in India. The outcome of this conference led to the invitation by Shri Bandhu Turkey to organize a pan India 'High-Level Tribal Intellectual Meet' in the month of December in which 50-100 tribal intellectuals will come together to discuss policy-related matters. □

Anabel Benjamin Bara

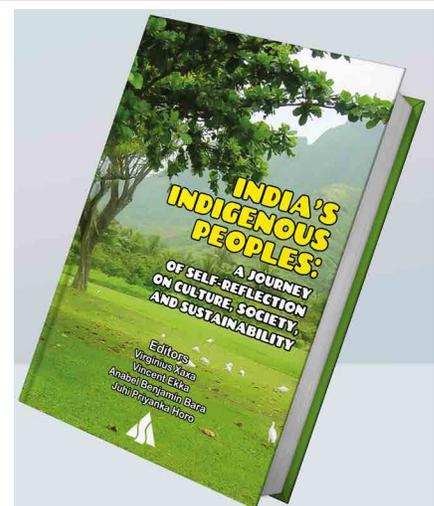
Report of Book Launch



The Department of Tribal Studies, Indian Social Institute has launched three books in the last two months. The first book is titled "Development with Dignity: A Tribal Perspective" (Edited by Vincent



Ekka, Ranjit Tigga, Ramya Ranjan Patel); the second book is "The Baigas of Sonbhadra" (by Anabel Benjamin Bara, Vincent Ekka, Srijan Kishore); and the third one is "India's Indigenous peoples: A Journey of



Self-Reflection on Culture, Society, and Sustainability." (Edited by Virginius Xaxa, Vincent Ekka, Anabel Benjamin Bara, Juhi Priyanka Horo)

Of these three books, the first two were launched on 9th

August, during a webinar on the occasion of International Day of the World's Indigenous Peoples. The first book is a compilation of the articles presented in a national seminar organized by the Department of Tribal Studies, ISI, in the year 2017. The book elaborately deals with various discourses on development and particularly on

tribal development. The second book deals with the economic, social and cultural life of the Baiga tribe of Sonbhadra in Uttar Pradesh. This book deals with how the Baigas of UP and other poor and backward communities become helpless in the hands of political bankruptcy. In the third book, articles written by tribal researchers researching

in different areas of tribal life have been compiled. Various aspects have been mentioned in detail along with modern development, modern education, healthcare and culture etc. This book can be called a compendium of tribal life seen by tribal scholars of the region. □

Arun Kumar Oraon

Feast of St. Ignatius of Loyola Celebration



The Annual St. Ignatius of Loyola Day was celebrated on 31st July 2021 with great enthusiasm at ISI third floor auditorium. We had as a special guest, Fr. John Ravi SJ, Secretary, Jesuit Education Association of South Asia, to grace the occasion with all the Jesuits present. All the Jesuits and Staff of ISI, CDO, MAIN, SJES and JRS were present in full strength. We followed all the Covid norms and guidelines of social distancing during the program. The program started with warm welcome by Dr. Archana Sinha (MC). A video prayer song was played followed

by the Lighting of the Lamp. All the Jesuits fathers were felicitated with flowers by Staff Members. All the Jesuits who recently joined the ISI Jesuit community introduced themselves. The welcome speech was delivered by our Executive Director Fr. Denzil Fernandes SJ. Fr. John Ravi enlighten the gathering on the life of St. Ignatius of Loyola and shared some important aspects of the spirituality of St. Ignatius. There was a short presentation prepared by Fr. Siji Chacko, the Director of CDO, about the Covid Relief work undertaken by the Jesuit Collective led by Indian Social Institute. He

also explained the meaning and significance of the Ignatian Year with the help of a video presentation. The screening of the video tribute to Fr. Stan Swamy was followed by a brief reflection on the "Significance of the Life and Death of Fr. Stan Swamy" by Fr. Anthony Dias SJ. A one-minute silence was observed in honor of Fr. Stan Swamy. Finally, there was the rendition of the Ignatian March. The programme concluded with a vote of thanks by Mr. Michael Chettri followed by the traditional community lunch at the ISI Residence. □

Rufina Lawrence

Farewell to Mrs. Geetha Vairavel

The Staff forum committee organized a Farewell programme for our senior staff Mrs Geetha Vairavel on 2nd July 2021 in the third floor auditorium. Mrs. Geetha retired on the 24th May 2021 during the lockdown due to the 2nd wave of Covid-19 pandemic. She served the Institute for thirty-three and a half years in the Finance department. The programme started with a welcome speech by Ms. Satya Srinivasan, who invited the family members of Mrs. Geetha Vairavel, Mr. K. Vairavel, Mrs. Srividya, Mrs Sripriya, to join her and the Executive Director to the dais. They were all felicitated with floral bouquets by staff members. The Executive Director, Dr. Denzil Fernandes SJ, honoured Mrs Geetha with a shawl and gave a formal address to the gathering outlining the commitment and contribution of Mrs Geetha to the Institute. Dr. Archana Sinha read out the letter of appreciation by the



Executive Director and an audio-video presentation on the golden moments of Mrs Geetha Vairavel was screened by Mr. Ruben Minj. Several staff colleagues, especially from the Finance Department shared their farewell messages with best wishes to Mrs. Geetha. Fr. Thomas Perumalil, SJ, Vice-President of ISI, presented Mrs Geetha with the Memento of the Institute. In addition, Ms. Grace Dung Dung presented to Mrs. Geetha a farewell greeting card duly signed by all the members of the staff and Jesuit management. This

was followed by farewell songs by Fr. Denzil Fernandes, SJ and the staff musical team led by Mr. John Kullu. In response to the programme, Mrs Geetha Vairavel shared her thoughts and her working experience during her thirty-three year long association with Institute. Members of her family also shared their memories and their feelings on the occasion of her retirement. The programme concluded with a vote of thanks by Mr. Benjamin Bara followed by high tea in the canteen. □

Rufina Lawrence

BOOK POST

SUBALTERNs

If undelivered, please return to:

**Indian Social Institute
10 Institutional Area
Lodi Road, New Delhi-110 003**

Editor: Dr. Denzil Fernandes, *Layouts & Design:* Ruben Minj

Published by: Indian Social Institute, 10 Institutional Area, Lodi Road, New Delhi-110 003

Phones: 49534000/49534132 *Telefax:* (011) 2469-0660/49534101 *Website:* www.isidelhi.org.in and

Printed at: Bosco Society for Printing & Graphic Training, Jamia Nagar, Okhla Road, New Delhi-110 025