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Editorial

Every year, 2nd of October is celebrated as Gandhi Jayanti in India and abroad to mark the birth anniversary of Mahatma Gandhi, the Father of the nation. The day is also celebrated as International Day of Non-Violence throughout the world. The year 2019 is special as it marks the 150th birth anniversary of Mahatma Gandhi. This occasion invites us to reflect on the life of the Mahatma and discover the relevance of Gandhian thought in the context of 21st century India and the world. Recent trends have shown that India and the world is turning away from Gandhian ideals, while only garlanding his statues and merely paying lip service to him. Mahatma Gandhi was a champion on non-violence (*ahimsa*), which he considered as the highest ethical value to be observed by all living beings at all times. Due to the moral leadership of Mahatma Gandhi, India's freedom struggle was a non-violent movement. For him, non-violent resistance demanded courage of a high order, the courage to resist injustice without rancour, to invite suffering but not to inflict it, to die but not to kill. In contrast, there is a growing trend of violence in India and the world leading to conflicts and wars, which is used to whip up sentiments of patriotism and nationalism. In India, mob lynchings, cow vigilantism and rape continues unabated with impunity with political patronage. Mahatma

Gandhi also dedicated his life in the pursuit of Truth. His autobiography was titled "My Experiments with Truth". Initially, he believed that "God is Truth", but later he realised that "Truth is God". He believed that the most important battles in life is confronting one's own fears and insecurities. He called his political struggle '*Satyagraha*', which means "reliance on the Truth". However, truth is the biggest casualty in India and the world today, where fake news thrives in a situation where all forms of media are controlled by corporate houses, who influence the politics of nations. In fact, the quest for truth is treated as a seditious or criminal activity and therefore several journalists and social activists are either killed or jailed simply because they spoke truth to power. Mahatma Gandhi advocated '*Swaraj*', which meant 'self-rule' that encompasses all spheres of life. He writes, "At the individual level, *swaraj* is vitally connected with the capacity for dispassionate self-assessment, ceaseless self-purification and growing *swadeshi* or self-reliance." (Young India, 28 June, 1928, p. 772). Politically, *swaraj* meant self-government or sovereignty of the people based on pure moral authority and the continuous effort to be independent of government control. Economically, *swaraj* meant full economic freedom. The economic model that

Mahatma Gandhi believed in was a decentralised system of self-reliant village republics. With the introduction of the Panchayati Raj system, this Gandhian model was partially realised. However, with the onset of globalisation, every region has become inter-dependent with other regions and is unable to be self-reliant and self-sustaining. The financial powers of the State has increased and there is a growing trend of centralisation of governance, making regions right up to the village level dependent on the State for almost everything. Mahatma Gandhi was a devout Hindu, but at the same time he believed in religious pluralism as he was also deeply influenced by the scriptures of Buddhism, Jainism, Christianity and Islam. This religious pluralism has been the essence of secularism in India in the post-independence era. However, in recent years, India and the world has been witnessing a rise in religious fundamentalism leading to communal violence and persecution of minorities. It is ironic, that those who inspired the assassination of Mahatma Gandhi are the ruling elite of India today. It is hoped that Mahatma Gandhi's vision may inspire a people's revolution for '*poorna swaraj*', where people right up to the village-level decide their future in all spheres of life. □

-Denzil Fernandes

Mohandas Karmchand Gandhi was born on October 02, 1869 at Porbander in Gujarat, India. He was also known as Bapuji and Mahatma Gandhi. Not only India, but the whole world remembers him as one of the greatest leaders ever born. His love of truth and *Ahimsa* made him all the more relevant in a world caught in turmoil of violence of many kinds, where even peace and good will have to be fought for. He is always remembered whenever the word "Non-Violence" is used. Gandhi never said to harm or lynch anyone in the name of cow, caste and religion. He believed in his philosophies, which included Faith in God, Truth, Non-violence, Love, Tolerance, Civilized Society and *Satyagraha*. Post-independence, he was without any official portfolio and yet he had the highest regard globally and was later known as the father of Nation. He had great impact on a large community. Now entire world is paying tribute every year on 2nd October for his contribution and philosophy. We are celebrating Mahatma Gandhi's 150th birth anniversary, and exploring his thoughts and insights or what Gandhi would say about different aspects of modern India.

Gandhi led several movements for civil rights and freedom across the world. He also led nationwide campaigns for ending poverty, expanding women's rights, building religious and ethnic amity, eradicating untouchability and above all for achieving *Swaraj* or self-rule.

Gandhiji was also a journalist and always in favor of freedom of the press. He stated: "It is my certain conviction that no man loses his freedom except through his own weakness". One can only hope that the media raise its voice or words and reclaim the strength and independence for proving the fourth pillar of the democracy. In the current scenario, government has captured all types of media and

they are working as if they are taken hostage. It is also noted that "at least six Indian journalists were killed in connection with their work in 2018".

Gandhiji believed strongly that journalism should be accessible and empowering, and supported regional media and regional languages. He advocated four languages: English, Gujarati, Hindi, and Tamil. He also encouraged other journalists to write in their regional languages. But in the current scenario, several voices are emerging that impose only one language on the nation.

Gandhiji said that "one of the objects of a newspaper is... to fearlessly expose popular defects". Therefore, an important role of the media is to speak truth to power and ensure transparency and accountability to save democracy. However, in these days, we find all the media houses are mostly engaged in the Prime Minister's programmes and they do not dare to ask any questions at press conferences. Mainstream media avoided asking hard questions on unemployment, economy, poverty, education, development, etc. Debates are on religion, nationalism, cow, terror and communalism. Other basic issues of public have disappeared.

Gandhi emphasized that publication of "false news is a crime against humanity... Young India will be stale when truth becomes stale." In JNU, on the basis of doctored videos student leaders were arrested and they were labeled as "*tukde, tukde gang*", which was propagated by TV channels. Apart from this, IT cells of political parties were active on social media to spread the propaganda, rumor and trolling people.

Further, Gandhi would have been disgusted by prime-time TV debates, which are sensationalist, jingoistic, partisan, exploitative of viewers, and prone to warmongering. Given that journalists can choose

what information to share and what aspects to emphasise or downplay, they are in a privileged position to influence thinking, behaviour and attitudes. Gandhi would be saddened by the blatant misuse of this privilege. One development that would have thrilled Gandhi is the rise of social media platforms.

Gandhism is about truth, non-violence, transparency, openness to criticism, fearlessness, rejection of image consciousness and political correctness. He was not someone from the outside and someone else from within. He was truly a man of the masses. He lived among the people and spoke for them. He insisted that people should strictly follow certain norms and morals in life. But he was also always open to those who disagreed with him. He never believed in tit for tat. "An eye for an eye would make the whole world blind" was his famous quote. It is something that is often repeated but hardly followed by the political class.

Finally Mahatma Gandhi changed India and the world with his vision of compassion, tolerance, peace and inspired people around the world. But he was above all an accomplished strategist who throughout his life worked to develop theories and practices that would help to save the rights of marginalized groups and oppressed communities around the world. These indicate the practical success of an ethical commitment to norms of political transparency, non-violent negotiation, reconciliation and mutual respect. Gandhi binds us together in a relationship of lasting affection. Gandhiji has shown us what we can and must know in terms of *satyagraha*, *sarvodaya*, *swaraj*, or *swadeshi*, and also the limitations of these ideas. But we do not heed Gandhiji today. We are killing his ideas, his imagination, year after year. □

- Anjali Das

Each individual is aspiring for development, a better livelihood, a better standard of living, but at the same time it is important to remember the one who inspired the whole nation for freedom.

Today we face problems, such as rapid population growth, unemployment, poverty, racial discrimination, economic inequality, social injustice, and corruption, leading to an imbalanced situation in our lifestyle.

All these problems could be partially removed, if we follow the philosophy of 'The Father of our Nation: Mahatma Gandhi'.

Gandhian philosophy is a double-barreled sword. Its objective is, to transform the individual and society simultaneously, in accordance with the principles of truth and non-violence. Gandhi ji, followed principles of non-violence, *satyagraha*, ethical politics, and decentralization in a democracy. He believed in self-sacrifice. His

philosophy does contain the moral and spiritual values for economic, political, social life of the people.

At present, in India, most of the conflicts and extremist revolutions are being settled by non-violence and peaceful means. For example, the movement for Khalistan in Punjab or the Karnataka-Maharashtra boundary conflict.

At present, politics is creating duplicity and falsity. Thus there is a need of 'moralize politics.' Gandhi's prophetic emphasis is 'there is no politics devoid of religion.'

Gandhian democracy is still relevant in India. It is clear from the 73rd and 74th constitutional amendments of Indian constitution that is related only with rural administration of India. One significant provision of this amendment is decentralization of power up to the village level. It has already been implemented in India in 1992. This to an extent helped in improving the standards of living in rural areas.

According to Mahatma Gandhi truth and non-violence are as old as the hills. He said "I have nothing to teach the world". But after many years of the martyrdom of Gandhiji, he is more relevant at the global level than ever before. Though his relevance in different sectors is unquestionable and also unchallengeable, but for the survival of human beings it is imperative on our part to act upon his advice on simplicity, truth and nonviolence. If we are able to follow in his footsteps, we shall survive together and if we fail in our venture, we are bound to perish together.

It is the perspective of an individual on how he digs into the history of our freedom struggle, takes up steps to realise it in the present, accept the challenges of abiding with laws and the truth of life. Having moral and ethical values would lead to a healthy lifestyle for an individual as problems always come with solutions. □

MAHATMA GANDHI AND INDIA TODAY

- Shabeen Ara

This year, on the occasion of the 150th Birth Anniversary of Mahatma Gandhi, everyone will agree with me that the quotes of Mahatma Gandhi are a reflection of today's society. It is as though he is cautioning us: "An eye for an eye makes the whole world blind"; "Each of us must be the change we wish to see in this world"; "The future depends on what we do in the present"; "Earth provides enough to satisfy every man's need, but not every man's greed"; and "Truth alone will endure, all the rest will be swept away before the tide of time." More than ever before, Gandhiji's teachings are valid today, when people are trying to find solutions to the rampant greed, and widespread violence.

Pranab Mukherjee, former

President of India, said, "the vision and teachings of the Father of the Nation, reminds humanity of the true values of harmonious co-existence and mutual respect and the need to work together for the equality and freedom of all individuals." (Press Information Bureau, 2016.)

The life and message of this great man remain an inspiring example of the power of truth and universal brotherhood.

Raghunath Mashelkar, the internationally acclaimed scientist, has this to say about the relevance of Mahatma Gandhi's message, "... not just a mere collection of thoughts. Collectively, it is the road map, or the way of life; it is the anchor for a youngster in search of inspiration" (Mashelkar Raghunath, 2010).

True, Mahatma Gandhi,

The Father of the Indian Nation continues, to this day, to be revered all over the world as a beacon of peace and apostle of non-violence in a world that is increasingly vexed by intolerance and extremism.

With Gandhiji, the notion of nonviolence attained a special status. He not only theorized on it, he adopted nonviolence as a philosophy and an ideal way of life. He made us understand that the philosophy of nonviolence is not a weapon of the weak; it is a weapon, which can be tried by all.

To quote Sam Pitroda, "While the twenty-first century has been defined by globalisation, free markets, privatisation, liberalisation... it has also been marked by violence, extremism, inequity, poverty, and disparity.

Amidst all this, if one poses the question of relevance of Gandhiji to our age, one is struck by an astounding need for him for our

times (The Hindu, 2010). □

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SILVER JUBILEE OF THE WORLD'S INDIGENOUS PEOPLES CELEBRATED IN DELHI



9th August, which is observed as International Day of the World's Indigenous Peoples, holds great importance for all indigenous peoples globally for asserting their rights, and testing global leaders' commitment towards solving problems faced by indigenous peoples in the areas of human rights, environment, development, education, health, economic advancement and social justice. In 1982, UN Economic and Social Council (ECOSOC) established the Working Group on Indigenous Populations with the mandate to develop a set of minimum standards that would protect indigenous peoples. By resolution 49/214 of 23 December 1994, the UN General Assembly decided that the International Day of the World's Indigenous Peoples shall be observed on 9th August every year. This year (2019) marks a major milestone for the indigenous communities across the globe as it completing 25 years of its observance.

In order to commemorate this day, Indian Social Institute, in collaboration with India Indigenous Peoples (IIP) and All Adivasis-Delhi-NCR organised a three-day mega event on 9-11 August 2019 at the Indira Gandhi National Centre for Arts (IGNCA), New Delhi. Indigenous/

Tribal peoples with their cultural troupes from 15 different states of India and neighbouring countries participated in this mega event.

A Press Conference was held on 7th August at the Press Club of India, and on 9th August, a public meeting was held at Jantar Mantar with a purpose of creating awareness on the importance of the Day and to bring to the notice of Government of India to consider all tribes/ adivasis as "Indigenous Peoples". The second day of the celebration saw addresses from the Chief



Guest, Mr. Phoolman Chaudhary, Vice-Chairperson and the Asia Region Representative to the United Nations Permanent Forum on Indigenous Issues (UNPFII), and Special Guests Raja Debasish Roy Chakma from Bangladesh, Prof. Mark Anandale from Australia, followed by three panel discussions on the topics (1) Indigenous Languages and Identity, (2) Contemporary Issues of Indigenous Peoples in India, and (3) Future of Indigenous Peoples. On the third day, Mr. Phoolman Chaudhary delivered a lecture on 'Sustainable Development Goals (SDGs) and Indigenous Peoples', followed by speeches by other dignitaries Shri Omkar Singh Markam, Minister for Tribal Welfare, Government of

Madhya Pradesh, Shri Hira Singh Markam, founder of Gondwana Gantantra Party and four times M.P. from Korba, Chhattisgarh and others. The Keynote address was delivered by Prof. Virginius Xaxa, Emeritus Regional Director of Tata Institute of Social Science, Guwahati and Tejpur University, Assam.

The Chief Guest of the day was Mrs. Anusuiya Uikey, Honourable Governor of Chhattisgarh and former Vice-Chairperson of the National Commission for Scheduled Tribes. In her speech, she emphasised on the importance of indigenous languages, identity, and called for solidarity among indigenous communities and government's commitment towards their welfare.

There were also side events like tribal-fusion fashion shows, tribal dance and music, *Nukkad Natak*, release of Jubilee Souvenir, felicitation of the persons with extraordinary achievements, display and sale of tribal arts and crafts, food festival etc. and community dance by all. For the first time ever, such an event was collaboratively organised by the tribals living in Delhi with an active involvement of youth, children, students, academicians, social activists, community leaders, political leaders, government representatives etc. The event not only enriched people's knowledge on indigenous languages, culture, identity, struggles, history and rights, but also enhanced public awareness, solidarity and opened possibilities for future collaboration and networking among various indigenous communities across India and neighbouring countries. The participation and solidarity expressed by the UN representatives gave an international dimension to the event. □ **-Alma Grace Barla**



INTERNATIONAL CONFERENCE ON "THE INVISIBLE WORK: HUMAN AND SOCIAL CHALLENGES"

One-hundred years after its formation, the International Labour Organization (ILO) is celebrating its centenary through conferences and debates held around the world. The University of Fribourg and University of Geneva contributed to these celebrations through a series of events in 2019. One of these events was the International Conference "The Invisible Work: Human and Social Challenges" that was held in University of Fribourg, Switzerland, on 30-31 August 2019. Dr. Archana Sinha represented Indian Social

Institute at the Conference and presented a research paper, 'Sub-economy of Women's Invisible Work' at a session on "Invisible Work". The aim of this International Conference was to draw attention to the gap between the perception of work with and without salary in both developed and developing countries. This gap was deliberated in the social, economic and also the Christian social education perspective. The conference highlighted the importance of the contribution of invisible work to societal survival; to study the modalities and motivations that drive it inspired by solidarity, reciprocity, even generosity or charity. Although their inclusion in the national accounts and national product is the only way to recognize the importance of these activities. In the global research project on

"The Future of Work, Labour after Laudato Si", the research track on social justice highlighted the importance of the small scale enterprises and cooperatives in alleviating labour, environmental and poverty problems in developing countries, where communities of indigenous people have been left behind by economic conditions that prevail in the world. The conference also deliberated about the importance of women's labour for human kind. The conference concluded that there is an urgent need to acknowledge and propose an in-depth review of the conceptual and methodological framework behind labour statistics in order to make them better capture social and economic realities of human work generally perceived and understood. □ -Archana Sinha

ROUND TABLE DISCUSSIONS

With a view to create critical thinking and logical understanding about what is happening in our country, the Indian Social Institute through its Centre for Human Rights and Law (CHRL) initiated Round Table discussions on relevant topics connected with the lives of the people. We intend to organise 'Round Table' discussion on every last Friday of every month. These discussions are open to all serious minded people especially in and around Delhi. So far, the Centre conducted two Round Tables.

THE CONSTITUTION (ONE HUNDRED AND THIRD AMENDMENT) ACT 2019

The first Round Table was held on 26th July 2019 in which about 35 people participated. Dr. M.P. Raju, a well-known Supreme Court lawyer initiated the discussion on this amendment Act. Through this amendment of the

Constitution, the government gave 10% reservation to Economically Weaker Sections (EWS) other than Scheduled Castes, Scheduled Tribes and Other Backward Classes to receive the benefits of reservation on a preferential basis in civil posts and services in the Government of India and admission in educational institutions. This is a camouflaged way of saying that 10% reservation will be given to the upper castes whose annual family income is below eight lakhs. Besides this, if the person owns below five acres of Agricultural land, or owns residential flat below 1000 sq. ft.; or owns residential plot of less than 100 sq. yards in notified municipalities; or owns residential plot of 200 sq. yards in areas other than the notified municipalities will be included in this category of Economically Weaker Sections (EWS). The discussion on the topic was an eye opener to the participants.



THE MUSLIM WOMEN (PROTECTION OF RIGHTS ON MARRIAGE) ACT, 2019

On 30th of August 2019 the second 'Round Table' took place. The topic for the discussion was on the Triple Talaq law which is enacted just recently. Shri Salman Khurshid, senior advocate and former Union Cabinet Minister for External Affairs was generous enough to come and initiate the discussion on the Triple Talaq law. He took the participants through a historical understanding of the Triple Talaq and its process.

Talaq is effective even if said once (of course, with such

conditions as just cause and after mediation by representatives of both husband and wife). During the iddat period of three months (during which the wife cannot remarry), it can be taken back by the husband. After a month or two, it can be repeated to reaffirm the resolve to

separate, but it can still be taken back. However, when it is finally said the third time, at the end of iddat, it becomes final, though even without a third proclamation talaq becomes final when iddat expires. The only difference between two pronouncements and three is that

the couple is free to remarry in the case of the former but not in the case of the latter, that seems a restriction imposed on the husband for saying it three times. It was a very enlightening discussion and 110 people benefited from this Round Table. □ **- Joy Karayampuram**

The Department of Publication is committed to enhance the visibility to Indian Social Institute by disseminating and promoting the intellectual resources of the Institute. The book fair is one such occasion to share our resources with the wider public through sale and display of our books and journals, which cover a variety of issues such as Human Rights, Women, Dalits, Tribals and Legal Issues.

This has been a great event to interact with the publishers, buyers and booksellers. Several hundreds of publishers come under

BOOK FAIR 2019

the same roof to put up their display. This is the place where students, scholars, authors, intellectuals, librarians and book lovers play a pivotal role. During book fairs, several thousands of visitors who passed through our stall are bound to get attracted toward the display and cannot resist purchasing at least the legal series booklets as they are affordable and very useful for the day to day life. Many buyers were

very happy to appreciate seeing the unique book titles. These booklets are not available anywhere in India and it was an ideal opportunity for them. The Delhi Book Fair was held at Pragati Maidan from 11-15 Sept. 2019. This time entry was free so the visitors could come and go according to their convenience. Usually book fair is for 9 days but this time it was for only 5 days. Exhibitors were not happy since the stall rent was higher and the duration of the book fair was short. In recent times the department has participated in two book fairs:

Delhi Book Fair



Lucknow Book Fair



The Lucknow Book Fair was held from 20 - 29 Sept. 2019, at Moti Mahal Vatika, Rana Pratap Marg, Lucknow, Uttar Pradesh. It was organized by KT Foundation in collaboration with The Federation of Publishers

and Booksellers Associations New Delhi (FPBAI). During Lucknow Fair, the city witnessed a heavy rains and it was completely washed away due to continuous rain. However, despite

these odd conditions, we are able to manage the subsequent sales of our books and journals. Many of our books especially the legal booklets are in good demand. □ **- John Kullu**

"LEGAL STATUS OF RELIGIOUS SPACES IN AND AROUND WEST DELHI"

On 17th of June, 2019, Mr. Parvesh Verma, the honourable Member of Parliament (MP) of the Bharatiya Janata Party (BJP) representing West Delhi constituency complained

about "the mushrooming of mosques on government land in the city" and demanded their removal. Later on 10th July, 2019, he supported his claim by providing to the

Lieutenant Governor of Delhi a list of 54 mosques and graveyards that allegedly exists in an unauthorised manner on government land across his constituency of West Delhi. These allegations created a sense of fear in the Muslim communities in Delhi as many of their mosques figured in the list of unauthorised

or illegally built mosques, madarsas and graveyards made public by Mr. Parvesh Verma attracting print and electronic media attention to them and creating a sense of hatred towards Muslims in Delhi. Understanding the gravity of the situation arising from the serious allegations made by Members of Parliament representing Delhi, the Delhi Minorities Commission (DMC) instituted a five member fact finding committee on 24th June, 2019, led by Mr Ovais Sultan Khan. Dr. Denzil Fernandes was appointed one of the members of the 5-member fact-finding mission to inquire into the claim of a Member of Parliament



from Delhi that mosques are mushrooming in Delhi during the last few years. The Fact Finding Committee submitted to DMC on 30th July its report titled "The Legal Status of Religious Spaces in and around West Delhi", which was released at a Press Conference called by DMC on 1st August, 2019. The report says that none of the

Masjids, Mazars, Madarsas, and Graveyards mentioned in the list of the Member of Parliament, Mr. Parvesh Verma, were found to be illegally built or encroached on government land, but they largely belonged to the communities, families and individuals who were displaced or relocated in 1947 Partition, 1976 Emergency, and 2004 Commonwealth Games preparations. The report recommended zero tolerance against those spreading hate against particular communities and adequate protection be given to people from vulnerable communities in Delhi. □ **- Denzil Fernandes**

LOYOLA DAY CELEBRATION 2019

The annual Loyola Day was celebrated on July 31st 2019 with great fervor and enthusiasm. All the Jesuits of ISI & Jorbagh were present. The staff members of ISI, Jesuits in Social Action (JESA), Jesuit Refugee Service (JRS), Assistance Development Office (ADO) were present.

The programme started with a landmark event by planting two saplings in the office garden by the Jesuit priests and brothers. Two groups were made among the Jesuit Fathers as Group A and Group B. Group A was headed by Fr. Ravi Sagar and seven more Jesuits were in that group A. Group B was headed by Fr. Vincent Ekka with seven more Jesuits in group B. Mr. Vijender handed over one of the saplings to Fr. Ravi Sagar and Ms. Grace Dungdung handed over the

sapling to Fr. Vincent Ekka and it was planted on both sides of the office garden.

After this event, all Jesuits and staff assembled in the 3rd floor auditorium for the further programmes. The programme started with felicitation of all the Jesuits by presenting them roses by the staff members. This was followed by the lighting of the lamp and floral tribute to the portrait of St. Ignatius by all the Jesuits and staff members.

On this occasion, two new Jesuit fathers were welcomed – Fr. Siji Chacko, Executive Director of ADO & Fr. Louie Albert, the Regional Director of JRS and both the Jesuits introduced themselves.

The JCI and JCSA Websites were re-launched. Fr. George Pattery, the President of the ISI, launched JCI website and Dr. Denzil Fernandes launched the JCSA website.

A documentary film was screened on the life of St. Ignatius prepared by Mr. Ruben Minj. After that there was an interaction of staff members expressing their views on "The contribution of Jesuits in my



life or Influence of Jesuits being working in a Jesuit Institute".

The Executive Director of ISI, Dr. Denzil Fernandes, the Superior of the community, Fr. Joy Karayampuram, Fr. Louie Albert, The Regional Director of JRS and Fr. Sannybhai, The Secretary, JESA & National Convenor of Lok Manch expressed their views on how St. Ignatius contributed in their life. There was a workshop on "Universal Apostolic Preferences of the Society of Jesus and how ISI can contribute to the four preferences, Ignatian Spirituality, Walking with the Poor, Accompanying the Youth, and Caring for the Environment.

The Ignatian March "Noble Knight" was led by Fr. Denzil Fernandes on this occasion. The vote of thanks was proposed by Ms. Satya Srinivasan and Fr. Stanislaus Fernandes, Country Director, JRS-Afghanistan said prayers before going for lunch to the Residence. □

- Satya Srinivasan



FAREWELL TO MR. RAJEEV KAPOOR & MS. JASPREET KAUR

On September 11th, 2019 the Institute organised a farewell get-together to Mr. Rajeev Kapoor who rendered 33 years of valuable services to the Institute. The programme was conducted by Mr. Dilip Kumar.



Mr. Rajeev Kapoor was accompanied by his wife on this occasion. Dr. Denzil Fernandes, the Executive Director and Fr. Shiju Mathew, the Head of Finance and Administration, thanked him for his contribution to the Institute in their message to Mr. Rajeev Kapoor. The colleagues and staff members of JRS and JESA also expressed their gratitude in their farewell messages. There was a short video film prepared by Mr. Ruben Minj titled, "The Golden Moments of Rajeev". Mr. Rajeev was presented a gift and a Greeting card duly signed by the Management and the staff of ISI. The 58th birthday of Mr. Rajeev was celebrated with cutting of a cake and he was wished by everybody present at the programme. The farewell programme concluded with a Vote of Thanks by Ms. Satya Srinivasan.

On September 23rd, 2019, the Institute organised a farewell get-together to Ms. Jaspreet Kaur who rendered 30 years of valuable services to the Institute. The programme was conducted by Ms. Satya Srinivasan. Mrs. Jaspreet Kaur was accompanied by her daughter, brother and his family. Dr. Denzil Fernandes, the Executive Director, and Fr. Shiju Mathew, the Head of the Administration and Finance, thanked her for her contribution to the Institute in their messages. Several colleagues also expressed their gratitude through their farewell messages. There was a short video film prepared by Mr. Ruben Minj titled, "The Golden Moments of Jaspreet Kaur". Ms. Jaspreet Kaur was presented with a gift and a greeting card duly signed by the Management and the staff of ISI. The 58th birthday of Ms. Jaspreet Kaur was celebrated by cutting a cake and she was wished by everybody present at the programme. The farewell programme concluded with a Vote of Thanks by Mr. Ruben Minj. □



-Satya Srinivasan

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