



Indian Social Institute
Center for Research, Training and
Action for Social and Economic
Development and Human Rights

For Private Circulation only

SUBALTERN

A Quarterly Newsletter of Indian Social Institute, New Delhi

Volume 26

July - September 2018

No. 03



Editorial

"Towards a Gender-friendly World for Women and the Girl Child"

The recent Thomas Reuters Foundation report based on the opinion of 548 experts on women's issues found that India was the most dangerous country in the world for women and girls, especially in terms of human trafficking, sexual violence and cultural practices. The report expressed concern at incidences of acid attacks, child marriage, forced marriage, female foeticide and female infanticide. Besides, the report highlights increased instances of sexual harassment, rape and lack of access to justice in rape cases. Human trafficking, including domestic servitude, forced labour and sexual slavery, has also been cited by the report as factors that make India the most dangerous country for women.

Policy makers, bureaucrats, academicians and civil society organizations need to take this report seriously and work towards making India and the world a better place for women to live with dignity. The high levels of discrimination and violence faced by women is one of the key factors for poor human development indices of several developing countries including India. Therefore, empowerment of women and gender equality for women and girls is an important indicator of the quality of life of the people of a country. The question that every citizen of India needs to ask is how can I contribute

towards making a more gender-friendly world for women and girls. At the outset, the preference for male child in several cultures is a major stumbling block in the efforts towards gender equality. As families get smaller, the preference for male children increases. Therefore, efforts must be made to have sustained campaigns for equal preference for male and female children. Cultural practices that celebrate the birth of male child must not be encouraged and celebrations for the birth of all children should be gender-neutral. It is said that "charity begins at home". Similarly, creating a gender-friendly environment also begins at home. When boys are treated liberally and girls are trained to follow several restrictions, gender roles are deeply ingrained in the psyche of boys and girls as part of the process of socialisation of children. Gender neutral upbringing of children will help male and female children to grow in self realisation of their identity through the choices they make from a very young age. This implies treating girls and boys equally and giving them every possible social and educational opportunities for their personal growth and development. Therefore, campaigns for a gender-neutral upbringing of children will go a long way in making homes more gender-friendly for girls. Another

area that needs attention is to make work places gender friendly. Mere legislations on maternity leave, gender-friendly working conditions and criminalising sexual harassment at the workplace is not enough. These laws are often protectionist, not rights based and reinforces gender stereotyping. Besides, weak implementation of these laws and lack of an effective monitoring mechanism make such laws redundant. What is required is a gender-friendly workplace policy that guarantees gender pay parity, equal labour rights to women with special consideration for the reproductive rights of women. Further, public spaces also need to be gender-friendly. This implies that women must be able to freely engage in outdoor economic activities, sporting activities, leisure activities and travel by public or private transport. Finally, nations can be truly gender friendly if they empower women economically and politically. It is only when women are able own property and wealth as well as enjoy decision making power at all levels of private and public life, that a nation can be considered truly gender-friendly. Only a gender friendly nation can enjoy the fruits of genuine progress and development for all its people. □

-Denzil Fernandes

Women and girls, worldwide, must have equal rights and opportunity, and be able to live free of violence and discrimination. Women's equality and empowerment is one of the 17 Sustainable Development Goals, but also integral to all dimensions of inclusive and sustainable development. In short, all the SDGs depend on the achievement of Goal 5. Gender equality by 2030 requires urgent action to eliminate the many root causes of discrimination that still curtail women's rights in private and public spheres. Perhaps, discriminatory laws need to change and legislations need to be adopted to proactively advance equality. Eliminating gender-based violence is a priority, given that this is one of the most pervasive human rights violations in the world today. Across all economic strata, many adolescent girls and young women worldwide live under the constant threat of violence and abuse. Globally up to 50 per cent of sexual assaults are committed against girls under 16. Up to 1 in 5 girls under the age of 15 experience sexual abuse. While 30 per cent of women report that their first sexual experience as being forced. The world is unequal and it is most unequal for women and girls. Most of the poorest people in the world are women and part of what makes them poor is the discrimination they face purely because of their gender. These are the girls whose brothers go off to school while they stay at home to fetch water or work around the house. They are the women who do the same jobs as men but get paid less, or whose wages go directly to a husband or a father. Or the women who are not allowed to get a job at all. They are the women who are beaten and raped, the mothers who die in childbirth, the girls who are trafficked to be sold as a sexual commodity. This is the reality

of a world that is too often stacked against women.

These girls and young women possess huge untapped potential. When educated, healthy, and equipped with the right skills and opportunities, they hold the key to unlocking many of the world's most pressing problems: reducing poverty, advancing gender equality, reducing maternal mortality, and ending violence against women, among many others. As educated mothers, they will invest in the survival, education and success of the next generation. As leaders they can be a force for social change yet despite their potential the most marginalized, vulnerable and hard-to-reach adolescent girls are often invisible. They are not prioritized in many development programmes. Many youth-serving programmes tend to benefit older, educated, urban, and largely male youth. Not only is investing in girls and young women a human rights imperative, but it is one of the smartest investments our nation can make. The sustainable development agenda must be rooted in principles of human rights, human security, equality and social justice so that nobody is left behind. Sustainable development will not be achieved unless the needs and rights of all people are fulfilled, especially those living in poverty or otherwise discriminated against. Priority must be on advancing the rights of women and girls facing systematic inequality worldwide. While women welcome the chance to earn income of almost any kind, their paid work options are few and poorly paid, and by no means contribute to their 'economic empowerment'. An imbalance between paid work and unpaid care work is also found to have significant depleting effects on girl children, because of a reduction in the amount

and quality of care they receive, and their augmented roles as substitute providers of care and unpaid helpers at both home and their mother's paid work. The drudgery and resultant depletion faced by women and their families is neither an inevitable nor a necessary consequence of women's engagement in paid work. There is a need for an urgent prioritisation of removing the structural barriers to women's empowerment.

There is a need to help create a world in which every woman and girl can live the kind of life she wishes to lead, unconstrained by harmful norms and stereotypes. We believe a world where women are economically empowered will be a fairer, happier and more prosperous place to live and flourish in it. It is believed that women's empowerment is the single greatest enabler of human development and economic growth – and that changing the norms and stereotypes that hold women back will enable society and our business to be transformed for the better. Therefore, what is needed is the efforts for women's empowerment where women can become economically independent and self-reliant; where they can fight their own fears and go out in the world fearless; where women have good education, good career, and ownership of property and above all where they have freedom of choice and also the freedom to make their own decisions. There is a need to focus on how to achieve a more profound and systematic change towards a more gender-friendly society!! Let's hope and wish that our democracy, in times to come, and with the efforts of both women and men, is able to find solutions to the problem of gender inequality and would take us all towards our cherished dream of a truly modern society in both thought and action. □

Manaf Kottakkunnummal

Patriarchal societies always hold back women from realizing their full potential. The terms such as brahmanical patriarchy, capitalist patriarchy, South Asian values on gender as expressed in yin and yang are helpful entry-points to criticize what is happening in and around us even as trends are different across the globe.

While people are usually defined by their occupation, ways of constructing safer work environment for women will be required for bringing about a healthy sex/gender system. Different arenas of work such as emotionally demanding internet based outsourced work, degraded clerical work, alienating corporate sector jobs, feminized jobs in the health sector, precarious informal sector jobs like construction work, and domestic work, and eventually, as Engels wrote long back, the work within family as wives that involve patriarchal experiences accompany varieties of chances of exploitation too. Even though I am not denying that some of the women in society have more power and sexual freedom than men since the power is contingent on ability to control others in already unequal settings, I assume that my opinion below is representative of what an ordinary man will write about gender justice.

The workplaces in India cast women as vulnerable because of the lack of privacy, inadequate workspace, unavailability of toilets and eating facilities, and lack of safe transportation, further inhibiting them from entering streets, from keeping eyes on gali mohallas, and broadly participating in public sphere in a way leading to exclusion. Even after finding a job women are left with no options for transfers to

stay with family, and even getting a paid maternity leave in such a way that it won't be out of place to observe that world too harsh towards women. Moreover, the glass ceiling looms large over women who are working in a metropolitan city, and a small town alike, compelling them to form separate spaces of gender, and caste based solidarities for ensuring safety and to avoid sexual harassment. Still no one is spared.

Even public sector jobs are characterised by nepotism, and favouritism, so that women from hitherto oppressed sections of the society find it impossible to maneuver. Muslim women obviously do not have adequate representation in education and employment as the Sachar committee has pointed out and as stereotypes go. Negative discrimination is a serious problem in the private sector as even the figures of employees are not available to the public. On a common parlance women are overrepresented in the specialisations that require more dexterity. All over the world, being professionals, such as engineers, surgeons, lawyers, drivers, and firefighters, denotes being masculine. It is possible in Indian society to develop new employment opportunities for lower caste women by providing them access to credit, and avenues to hire workers to promote entrepreneurship so that independent, and intelligent women are promoted.

There are silver linings in the cloud: Technology and communication is improving the lives of women all over India. In fact, feminist utopias that imagined a different world have come true in the developed world, especially in the Scandinavian countries, in terms of equality of opportunity, freedom,

and right to make personal decisions. Globally, the human rights laws covering multiple vulnerabilities among women exists for protecting them from war offences, trafficking, domestic violence, infectious diseases, displacement, and torture.

That said, one of the institutions that unite half of the world with women is marriage. In India too, there are forms of sexual unions such as kanyadans, nikah, western style weddings, court marriages, live-in relationships, and marriage by elopement with varying levels of freedom, legal protection, and financial obligations between partners. Then comes motherhood that has become an institution much debated because the parents selectively abort girl children using amniocentesis technique in a way that the girls are denied of their personhood even before being born.

Capitalism also presents opportunities for women in arenas such as fashion industry, IT sector, educational spaces, and knowledge industry, though the days when State patronized their lives have gone by. Even while the juggernaut of globalization transmogrifies itself as a unisex spectre, the exorcism of social conservatives is holding back women from enjoying the opportunities relying on their wits. Unfortunately, our society is endlessly debating issues in democracy, challenges in poverty alleviation, ways of countering religious intolerance, and broadly facing anomie in such a way that more fundamental questions like gender inequality are ignored. I am sure that in the coming decade there will be a country for empowered women pursuing interesting things because liberal changes are inevitable. □

Women in India are considered as a symbol of 'Power', (Shakti in Hindi) and are even worshiped during several festivals. But, here also lies a darker side where they are considered to be as a 'burden' for the entire family, 'branded as witch', and are left to do the work(s) that are considered as less important. I firmly believe that we don't need to empower the women. The reason for my argument is because we only need to give their powers back to them as they are disempowered now.

Every third women falling in the reproductive age in India is undernourished (UN Women website). It is automatically understood that this leads to an intergenerational cycle of under nutrition. After the introduction of the green revolution, where the focus is only on increasing the production, while compromising with the key nutritional cereals, millets and crops, are making things worse and leads to poor health.

In a country where around 70% of the population resides in the rural pockets, engaging about 50% of the Indian population in agriculture, I think that here lies a huge potential to tackle the social and physical issues among women. The present 'Aadhar linked' 'Public Distribution System' (PDS) fails to address the issue of less nutrition by providing only rice, wheat, oil and sugar at a very cheaper rate, thus compromising with other important components of a balanced diet. So, due to poor health, women need frequent health care and as a result of which, they are treated as an add-on financial load for the family. Secondly, women, especially in the rural areas, take their part of food, only when the male and the children complete their part. It means that we all are brought up in a way, where these practices look quite normal to us, but is an integral part of various problem(s), which later creates a vicious cycle, that leads to a shift from empowerment to 'seeking help' and disempowerment.

Today, when there is a huge cry for food security and addressing the issue of women's health, I would argue that if preventive measures are taken before hand, only then the expense of 'curative health' can be brought down. Women need to have a say in the entire household decision-making, and this will bring a shift from 'right based' to 'nutrition and empowerment' based approach of inclusion and development. Participation needs to be ensured in the daily agriculture practices at the household level.

Pesticides are particularly damaging to women's reproductive health, causing increased incidences of miscarriages and birth defects. Presently, a train runs from 'Bhatinda' to 'Bikaner', in which a majority of the passengers travel to 'Bikaner' for cancer treatment to the 'Charitable Cancer Hospital'. This train is also known as the 'Cancer Train' in Punjab. Conventional farming is completely focussing on the involvement and decisions of only men. Conventional agriculture contributes to the problem of gender bias in agriculture because: (a) It demands high capital investment and inputs, including GMOs, pesticides, chemical fertilizers and so on. However, I should also remind you that all these chemicals, also destroys not only our health but also the health of our mother nature. (b) Due to modern agriculture, women have almost zero say in the seeds conservation for next use. The hybrid seeds cannot be used in the next season and unlike the traditional practices, women have lost their control over the seeds. (c) Expecting high produce each time, without allowing the mother soil to re-gain its fertility leads to environmental degradation, migration and even forces the families to displace themselves, which often disproportionately affects women specifically due to the fact that when it comes to food, the male members are served the best and first. Sadly, women in a developing country like

India own less than 2% of the land, but they indirectly contribute to almost half of the total produce. This can be analysed in a way, where I m working where my works will contribute in the final outcome, but I don't have any involvement and control over the process and resources. Therefore, it can be concluded that the works of the women are overlooked in agricultural and rural development initiatives.

On the other hand, (a) due to diverse nature and working tasks, specialized skills, and specific knowledge, women in organic farming often have more roles that go beyond managing the household economy and access to education that ultimately leads to their active role in decision making. (b) Contrary to modern farming, organic practices demands very minimum input costs and many a times, the input resources are available/ developed at the local level itself. (c) Organic practice increases the bio-diversity and traditional practices. Women will have better control over the seeds and can easily pass on the traditional knowledge to the upcoming generations. (d) Organic farming aims at promotion of 'multi-cropping' and growing almost all that are required for a complete balanced diet, contrary to that of monoculture. Micronutrients such as iron, vitamin-A, iodine, protein etc enhance the nutritional value of food and play a crucial role in a mother's survival in pregnancy and child birth.

Organic mode of farming can play an important role towards making of a women friendly world. In order to enhance its role, relevance and importance, there are many steps needed. Governments need to involve women into their rural development and agricultural programmes' development and support and promote organic products as an important tool to improve gender equity through research, training, and funding opportunities. Only then we can achieve "acche din" for women in India. □

Along with imparting various training programmes to different groups, the Training Unit of the Indian Social Institute is also engaged in establishing peace clubs in seven states of the country.



Group activities during Bal Mela (Children's Celebration), Bihar

The states are Bihar, Chhattisgarh, Jharkhand, Madhya Pradesh, Odisha, Rajasthan and Uttar Pradesh. In each state twenty peace clubs are established in schools and twenty in the adjacent villages. Thus a total of 280 peace clubs are already established during the past three years. These peace clubs are known as "Shanti Sadbhavana Manch." It is a Peace and Harmony Movement with special focus on the most marginalized and excluded, Tribals, Dalits and Ethnic and Religious Minorities.

The main aim of Building Shanti-Sadbhavna Manch is to create a consciousness among the students and youth about the need of peace and harmony in the day to day life of our people and make efforts to bring peace through various activities. Through capacity building, they work for sustainable peace, justice and harmony among the most marginalized and excluded and inculcate in them the values of peace and harmony. Concretely the project aims at a process that will lead to 'Every person being valued, respected and endowed with basic capacities to make right choices and decisions for her/his own change

and development.'

This year being the third year after launching this project, an evaluation by an external expert was conducted in the months of February and March 2018. Talking

about the relevance of the project, the evaluator strongly felt that the project has significantly addressed the objectives set for the project in most appropriate manner. These objectives have significant relevance in today's context where conflict is prevailing in every aspect of life. The objective set for value based youth movement is the most relevant even in today's context. Targeting



Evaluation meeting at Kota, Rajasthan

students and youth at the school level itself is one of the effective strategy and most relevant in today's context. Engaging teachers as active volunteers are relevant in the context

as teachers play an important role to nurture student minds into positive direction. Sensitizing teachers on conflict and violence issues is the most appropriate strategy. Institutions created at the grassroots level in the form of peace clubs have the potential to influence local dynamics. Sensitizing local youth and leaders on issues of conflict, training them to analyze the context of conflict in a more scientific manner and then mobilizing them into a collective force has a tremendous potential to address rights and conflict issues in the most appropriate way. The capacity to intervene in conflict situations by these leaders and institutions are relevant.

Every state organized workshops to reflect on the report of the evaluation by the external evaluator. In the state level meetings, the stake holders reflected on the evaluation report and gathered strength from the positive aspects and learned lessons from the weaknesses pointed out by the external evaluator. During the state level workshop, the project officers visited a number of Peace Clubs in that state and encouraged and

supported them. As a whole the project 'Shanti Sadbhavana Manch' is a very relevant initiative that is a crying need of our nation today. □

Joy Karayampuram



Indian Social Institute is part of a global research project on the “Future of Work, Labour after Laodato Si”, which a collaborative effort of International Labour Organization, the Vatican and the Society of Jesus. It aims at contributing to the ILO centenary year and its Future of Work Initiative. As part of the project, six research tracks are in progress: (1) Jobs, Ecology and Environmental Crisis led by Centre of Research and Social Action (CERAS); (2) Jobs, Violence, and the link between Social Justice and Peace led by Iberoamericana University, Puebla, Mexico and Laboratory for Social and Economic Innovation (LAINES); (3) Jobs, Demography and Migration led by International Catholic Migration Commission (ICMC); (4) Jobs, Robotisation and Technology Changes led by Lupina Foundation, Toronto, Canada; (5) The Future of Enterprise and Entrepreneurship after Laodato Si led by UNIAPAC, an international Christian union of business executives, and Observatory of Finance, University of Fribourg, Switzerland; and (6) Jobs Creation Innovations and Changes in the Context of Laodato Si led by Aggiornamenti Sociali and Centre for the Study of International Politics (CeSPI).

CERAS, the Jesuit research centre based in Paris, has been engaging with several partners to reflect on the issue of ecological transition. As part of leading the research track in the project, it has initiated a research-action process from April 2018 along with NGOs, trade unions,

business leaders and faith based organizations that will culminate in an international symposium in May 2019, as part of the celebration of the centenary year of ILO in 2019. This process began with an international seminar on “Work in the Ecological Transition” held on 19-20 June, 2018, at Centre Sevres, Paris.

Indian Social Institute, New Delhi, participated in this international seminar and was represented by Dr. Denzil Fernandes SJ and Dr. Balram Rao. The seminar began with a word of welcome by Ms. Louise Roblin from CERAS. Dr. Pierre Martinot-Lagarde SJ, Special Advisor at the ILO, introduced the participants to the six research tracks being undertaken by different organizations as part of the project. Dr. Augusto Zampini, Theological Advisor in the Dicastery for Promoting Integral Human Development in the Vatican, presented the Catholic Social Teaching on work from *Rerum Novarum* (1891) to *Laodato Si* (2015) in the context of Goal 8 of the Sustainable Development Goals which aims to “promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all”. This was followed by six panel discussions from different continents. The discussion on African realities was initiated by Fr. Rigobert Minani SJ, who was representing Studies Centre for Social Action (CEPAS), Congo. He outlined the efforts of faith based organisations against deforestation and forest degradation in the Congo

basin region. Mr. Hyacinthe Naré, representing Centre of Research and Action for Peace (CERAP), Ivory Coast, highlighted the deteriorating situation of droughts, floods, degradation of the fragile ecosystem and urbanisation which is resulting in various social and health problems in West African countries. The discussion on South American realities was initiated by Dr. Isabelle Hillenkamp, from the Institute of Research for Development (IRD), Brazil, who shared about the network of women farmers in agroecological transition in the rural area of southeastern Brazil. Fr. Gabriel Mendonza Zárate SJ representing Centre of Research and Social Action (CIAS), Mexico, shared about issues arising from protection of the environment and economic development in Mexico. Ms. Tania Gamboa, from Inter-ecclesial Centre of Theological and Social Studies (CIEETS), Nicaragua, made a presentation on the future of work in the context of environmental degradation in Nicaragua. Ms. Emilce Cuda, the International Coordinator of the Argentinian Federation of Workers of Rent and Horizontal Buildings (FATERYH), shared about the political struggles of workers in Argentina. The discussion on the North American and European realities was led by Ms. Louise Roblin and Dr. Bertrand Dubreuil SJ from CERAS who spoke on the research action process of issues arising from work in ecological transition in France. Ms. Caroline Bader from Greenfaith, Germany, spoke on how Germany is dealing with the shift from nuclear power to renewable energy. The discussion on Asian realities began with a presentation of Mr. Andres Ignacio from the Institute for Environmental and Social Change (IESC), Philippines, who shared about the efforts made to build communities that are ecologically sustainable in Mindanao. Dr. Denzil Fernandes and Dr. Balram Rao from Indian Social Institute shared

Shreya Jessica Dhan

The words like 'gender equality' and 'gender equity' are often uttered in social justice circles and are in the headlines. Indian society has seen various kinds of revolutions and the ups and downs have resulted in a mixture of liberal and conservative society. It gives its people freedom but at the same time it also takes a huge chunk of it. Indian society is still plagued with a lot of taboos. Women are usually the worst victims of taboos. Over the centuries restrictions are being made on women. The restrictions made in the past get suffocating when they fail to change with the growth of civilization.

Social taboos in India have long been discussed and criticized. Going to pre-historic times there have been a long unimaginary and shocking perception regarding women, who are predominantly being targeted and forced to adhere to taboos. Some of the taboos now seem decadent but continue to be real for some women. Considering woman as impure during menstruation cycle and limiting her access to the social world is still continuing. Strangely the menstrual taboo prevails in all major religions albeit in different forms. While setting prohibitions and restrictions in some sphere of life is essential, this is not so for debilitating social taboos that only bring down quality of life for women. Taboos for women conform to illogical beliefs and hamper their

growth and development.

The traditional Indian wear is no doubt the most beautiful way of dressing up and it suits one and all but what one wears should not be the basis of judging the person. Especially the girls bear the brunt of judgements passed just because the society feels they are not dressed appropriately. The society should ideally give the freedom of choice to all its members. It should let women wear what they want and concentrate on the good and the bad in people.

Marriage is the hot topic of every era. Age, colour, caste and religion have something to do about it. Indian society still believes in a very set pattern that the girl is the honour of family therefore the family's honour wholly depends upon the girl. Ideally marriage is something that binds two people for the rest of their life and the society should give that space to those two people to decide how or when they can get married.

It was only recently that the age-old tradition of outcasting women during their menstruating days called "Chhaupadi" in Nepal was finally discarded legally. The carnage of these taboos has taken a toll on the growth of women and young girls as equal individuals to men and boys. Adolescence is considered as the most conflicting phase of human life when we undergo many physical and psychological changes. The very imposition of a series of limitations

on the very natural behaviour costs the personality and social interaction of an individual. Movies like 'Padman' has ushered the need for cinema to present the day to day problems of the larger public. The movie did succeed in showcasing the difficulties in the life of women being considered 'impure' while menstruating. The whole plethora of taboos and illogical superstitions actually revolve around the natural functioning of the body. Although the onus of social issues cannot be directly put on the shoulders of cinema produced, yet the cinema cannot neglect the responsibility it has when it influences the larger population. Though feminism has always been interpreted and propagated in many ways across the globe, the only true character that can never change is its support for equality of genders, be it for female or male or transgender. With the coming of age India and the world as a whole will witness the empowerment of women to be raised to be equals to the male gender and not being considered the 'weaker sex'.

In conclusion it can be stated that there is a pressing need for the society to relook and reconsider taboos so that women can enjoy a fresh lease of life. These social taboos have been damaging the development of women, their social status and overall living. □

Continue from page 6...

about the challenges of ecological transition to the Indian labour market. Mr. Clément Séhier from University of Lille spoke on the challenges of ecological transition to the Chinese development model. The discussion on work in ecological transition at the international level had presentations from Mr. Andy Predicala from International Young Christian Workers (IYCW), Ms. Martine Combemale from

Human Resources without Borders (RHBF) and Sarah Montgomery from Catholic Agency for Overseas Development (CAFOD). In the following session, Mr. Jean Merckaert, editor of *Revue Projet*, spoke on "Work: the social and environmental constraints". After all these presentations, the participants of the seminar had widespread discussions on human dignity, social justice, subsidiarity, empowerment,

preferential option for the poor and the place of commons and universal destination of goods in an earth-friendly work. The meeting concluded with discussions on ensuring that human activity is within the planet's limits, organising a collective on socio-ecological transition and planning for the International Conference in May 2019.

-Denzil Fernandes

Staff Forum Committee

The Staff Forum plays an important role with regard to the welfare of staff and organizing various activities in the Institute. As an annual feature, there was an election on 11th April 2018 to form a new staff forum committee. Based on the results of the election, the new Staff Forum Committee was constituted for the year 2018-19. The new members are - Mr. Ratnesh Kumar, Mr. John Kullu, Mr. Praveen Kumar and Mrs. Praveen Khan. The Executive Director, Dr. Denzil Fernandes welcomed all the new members and Mr. Praveen Kumar was chosen as the Secretary of the committee. The new Staff Forum Committee thanks all the members who have reposed their faith in them to organize staff activities for this year. The new Staff Forum committee expresses its gratitude to outgoing Staff Forum members, especially to Ms. Rufina Lawrence (Secretary), Mr. Pascal Tirkey, Mr. Michael Chettri and Mr. Rohan Singh, for their valuable services and contribution



Out-going Staff Forum Committee

in organizing many programmes for the staff members. The newly constituted Staff Forum members assures the staff that they will do their best to conduct all the programmes and activities in the Institute creatively and more efficiently. □

-John Kullu

BOOK POST

SUBALTERNS

If undelivered, please return to:

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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