



**INDIAN SOCIAL INSTITUTE**  
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# SUBALTERNs

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## Editorial

## INCLUSIVE AND QUALITY EDUCATION FOR ALL

Quality education and lifelong learning opportunities are essential for all individuals to enjoy a fully productive life and for generating human capital for the sustainable development of nations. Therefore, education has always been a priority for the global developmental agenda. At the beginning of the 21st century, the Millennium Development Goal 2 aimed at achieving universal primary education in one and a half decade. The goal stated that all nations should endeavour to 'ensure that, by 2015, children everywhere, boys and girls alike, will be able to complete a full course of primary schooling'. Though the goal of universal primary education was not achieved by 2015, significant progress was made due to national and global efforts. The primary school net enrolment rate increased from 83% in 2000 to 91% in 2015. Similarly, the number of out-of-school children of primary school age fell sharply worldwide from 100 million to 57 million. The literacy rate among youth aged 15 to 24 also increased and the gap between men and women narrowed. Carrying forward the progress achieved by the MDG 2, the Sustainable Development Goal 4 (SDG4) more ambitiously embarked to 'ensure inclusive and equitable quality education and promote lifelong learning opportunities for all'. In 2014, globally, an estimated 263 million children, adolescents and youth were out

of school, including 61 million children of primary age, 60 million adolescents of lower secondary school age and 142 million youth of upper secondary school age. Interestingly, 70% of the global out-of-school population at every level came from sub-Saharan Africa and Southern Asia, where educational systems struggle to keep pace with population growth. In India, poor quality education has been leading to poor learning outcomes, ultimately pushing children out of the education system and leaving them vulnerable to child labour, abuse and violence. Learning assessments show that many school children are not learning the basics of literacy and numeracy and the additional knowledge and skills necessary for their all-round development as specified under the Right to Education Act 2009. Under the Act, 'every girl and boy in India has the fundamental right to quality education, an education that helps them to acquire basic literacy and numeracy, enjoy learning without fear and feel valued and included irrespective of where they come from'. Imparting quality education in schools require a wide range of abilities, attitudes and socio-emotional competencies, beyond traditional literacy and numeracy skills. One important aspect of quality education is imparting life skills, which significantly contribute to learning. The COVID-19 pandemic compelled schools to use digital tools for learning, including internet

based high tech tools like apps, online learning classes, social media platforms, television and radio. It was an opportunity to transform the education system using technology as an important tool for capacity building, inclusiveness and quality learning. While more schools are having ICT labs, computers and are using technology, universal access to technology in remote rural areas is a huge challenge as only 13% of people above 5 years of age in rural areas and 37% in urban areas are able to use the internet. Besides, the digital divide needs to be bridged as students of poor and marginalized communities, including girls, do not have access to smartphones, and even if they do, internet connectivity remains poor. The National Education Policy (NEP) 2020 aims to provide universal access to quality education as part of India's commitment to fulfilling SDG4. It hopes to equip young minds with modern education that keeps pace with scientific and technological advances that provides them the skills that will help them contribute to the development of the country and the world at large. While India aims to transform itself into a global knowledge superpower forming global citizens concerned about global well-being, let us hope that it also fulfils its commitment to provide inclusive and equitable quality education to all children, adolescents and young adults throughout the country. ■

*Denzil Fernandes*

## THE NUANCES OF INCLUSIVITY IN QUALITY EDUCATION

V. Ngamshemla

Inclusive education has become a buzz phrase in today's developmental education and policy discussion. In my apprehension, inclusive or inclusivity in the Indian context should be bias free as I believe inclusion unlocks the power of diversity and dissolves disparity in the society.

Ideally, inclusion should encompass all range of classification like caste, religion, discrimination, or gender inequality. Literature views "inclusion as a process which is concerned with the identification and removal of barriers" of education and ensures the "presence, participation and achievement of all students" and their diversities. Students or learners having vulnerable identities are at higher risk of marginalization, exclusive from education and thus require more attention.

In the context of democratic governance, Article 29 (2) of the Indian Constitution stipulates that no citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language, or any of them. Besides, Article 30 ensures minorities the right to establish and administer educational institutions. Special Directive, Article 350 (a) focuses on the medium of instruction aimed at assisting those at the primary level. It states that "It shall be the endeavour of every State and of every local authority within the State to provide adequate facilities for instruction in the mother-tongue at the primary stage of education to children belonging to linguistic minority groups". This could result to ground-breaking barriers for all vulnerable sections of society if implemented effectively.

In addition, there are provisions in the Right to Education Act 2009 (RTE) which include specific protections for "disadvantaged groups". These are defined as those

that belonged to the "children with disability, Scheduled Castes (SC), Scheduled Tribes (ST), socially and educationally backward class or such other groups having disadvantage owing to social, cultural, economic, geographical, linguistic, gender, or such other factors as may be specified by the appropriate Government by notification". Therefore, inclusivity at the grassroot level means acceptance and paying positive attention to the primary needs of the marginalised community. According to the recent UNICEF report, there is an alarming increase in school dropout rates of girl children since the onset of the Covid-19 pandemic. According to the poll conducted on International Women's Day 2022, at least 38% of respondents knew of a girl child who had dropped out from school, 33% said that they were engaged in domestic work, and 25% of the drop out girl children had to get married.

Additionally, the pandemic induced school closures and economic constraints have significantly exacerbated the problems of women in education. Given these circumstances, a close intervention to these challenges is required mostly in the case of dropouts, early marriage, and confinement to domestic work for girl children. For example, the National Scheme of Incentive to Girls for Secondary Education needs to be revised for more effective results. If properly regulated, the scholarship amount can enable them to complete the graduation of many young girls. Besides, having Special Education Zones in remote and marginalised areas can bring aid to various issues related to access to education and dissolve barriers to education. The recent National Education Policy (NEP) 2020 ensures gender inclusion fund which could be utilized for STEM (Science, Technology, Engineering, Mathematics) education like in all Kasturba Gandhi Balika Vidyalaya

institutions.

The motive of inclusive education has often revolved around making education accessible and available for all. However, despite all the hyped up ideas on educational reforms, why do such policies need further reformative interventions? The reason is that the investment and budgetary allocations for education is not adequate. The NEP 2020 envisages that "we should be spending at least 6% of the national GDP on education". Currently we are spending only 4.6% of our GDP on education. It is imperative that while the economy is growing, we need to invest more on education. Various educationists have raised similar concerns on the NEP 2020 pointing out that the policy has huge gaps and therefore requires more strategic reform. Therefore, policy makers need to take the reform agenda seriously and ensure that the implementation provides practical solutions to the problems faced in providing access to quality education to all.

While the National Education Policy (NEP) 2020 promises to bring progress like access, quality, equity, accountability, and affordability, it also needs a deeper understanding and retrospection on the core issues and functions and other related barriers that could prevent reform and beneficial coverage to all learners. Likewise, asserting focus on girl's education will help in enhancing the women's perspective in the government policies. Despite overarching ideas, each policy document offers a different narrative as to which categories of learners require support and attention in inclusive education. Taking this view into consideration, systematic changes need to be rooted within the structure to ensure equitable access to quality education and improve the overall educational prospect in the country. □

## INCLUSIVE AND EQUITABLE QUALITY EDUCATION FOR ALL IS A HERCULEAN TASK

Vincent Ekka

“Education is an art of love that illuminates the path for us to recover a sense of fraternity, so we will not ignore those who are most vulnerable”, says Pope Francis. The indigenous communities are considered the most backward and vulnerable in the world. Poverty and discrimination further alienate them from participating in the processes of consultation, decision making and sustainable development. The 2030 Agenda for Sustainable Development adopted by the world leaders in 2015 comprises many important elements for inclusion of all. The Agenda comprises key areas like the environment, society and economic dimensions of sustainable development.

The Millennium Development Goals (MDGs) had a number of challenges and gaps. The MDGs of 2001 did not include civil society and indigenous peoples for consultation. The emphasis was more on economic growth than environmental sustainability and social equity. The MDGs did not address the development trends and structural causes of poverty and discrimination that affect the lives of indigenous peoples and issues like land rights, traditional occupations, Free, Prior and Informed Consent (FPIC), appropriate education, healthcare, non-discrimination, participation, accountable institutions and access to justice. Hence, the result was minimal.

It appears that the 2030 Agenda of Sustainable Development Goals (SDGs) i.e. ‘inclusive and equitable quality education for all’ is far from reality. Inclusivity, equity and quality education has never

been part of education in the world. COVID-19 pandemic has deepened the global learning of the crisis. According to some study as many as 147 million children missed over half of in-person instruction in 2020-2021. It is feared that many of the 24 million learners from pre-primary to University level may never return to school. The slogan of SDGs “Leave No One Behind” is based on the fundamental human rights principle of non-discrimination in the context of indigenous peoples. It means that ‘indigenous peoples have the same right to education and health services as all other citizens, without any discrimination. In addition, they should not be discriminated against as peoples, and therefore have the right to education in their own culture and language, and to maintain traditional medicinal and healing practices. The principle of non-discrimination applies collectively to indigenous peoples, and also to indigenous individuals, including ensuring equality between men and women.’ It is a tall promise.

The promises, plans and the Agenda alone are not going to bring about change in the world and realise ‘inclusive and quality education for all.’ The continuation and competition of craze for more power and wealth among nations and individuals indicate that with the best of promises no Agenda meets the target. The modern political systems and economic world order is further deepening the chasm between the rich and the poor. The best of education and healthcare facilities are not within the reach of the poor, marginalized and indigenous peoples owing to various reasons. The Summits

of world leaders, MDGs, and the Agenda have virtually failed to achieve the set goals. The life of the poor, marginalized and vulnerable continues to be as it was before. But a handful of individuals and countries have amassed massive wealth and power in the process.

If the world leaders intend to achieve the SDGs on ‘inclusive and quality education for all’ based on the principle of equality and non-discrimination, restructuring of the system is an absolute requirement. There has to be equality in access and opportunities to education, elimination of gender disparities in education, equal access to all levels of education and vocational training for the vulnerable, include persons with disabilities, indigenous peoples and children in vulnerable situations. The achievement of such an ideal Agenda requires concerted efforts from all sectors of society. Genuine political will-power assisted by social, legal and political institutions will surely be a harbinger of change. The final execution of the agenda could be carried out by the teachers and educators who are totally committed to the cause. According to Pope Francis, ‘the real educators are witnesses who not only impart mental knowledge but also their convictions and commitment to life. They know how to handle three languages well, that of the head, that of the heart and that of the hands, all in harmony.’ A multi-dimensional approach to inclusive and quality education for all will surely bring about change and transformation in human society and harmony with surroundings for a meaningful co-existence. Are we ready for it? □

## NEP 2020 AND INCLUSIVE AND QUALITY EDUCATION IN INDIA

Thomas Varghese

Education is the process whereby a person develops his/her inner potentialities and talents to become a fully human person. It is a process of socialization of a person in the society. It is through education that one becomes capable of achieving one's dreams, achieving one's goals and objectives in life. Through education, one becomes an enlightened citizen of a country and contributes to its development.

But in the case of India, the socio-economic situation does not allow this to happen for everyone. More than 22% of the people of India are illiterate. According to National Survey of India, 2022, the literacy rate of India remains at 77.7%. What India needs is an inclusive equitable and quality education. By inclusive education, I mean eliminating gender disparities in education and ensuring equal access to all levels of education and vocational training for the socio-economically disadvantaged groups (SEDGs), including persons with special needs (CWSD) and children in vulnerable situations.

When we look at the nature of inequality in India, we find that the socio-economically disadvantaged groups are the most vulnerable ones. They are discriminated in terms of gender identities, socio-cultural identities, geographical identities, disabilities and socio-cultural conditions. If these marginalized ones, women and transgenders, SC, ST, OBC and minorities, people from villages, small towns and aspirational districts, children with learning disabilities, migrant communities, low-income households, victims of trafficking, orphans, including child beggars and urban poor, are given equal opportunities for education, there will be equitable and inclusive education for all.

According to UDISE 2016-17, there is almost hundred percent enrolment till class eight. This may be because of the special schemes and incentives provided to children

till class VIII like midday meal, school uniform, textbooks and different scholarships. But this situation changes once the transition to secondary school takes place. At the secondary level the drop-out rate for SC students is 2.3%, for ST students it is 3.8% and for the differently-abled children it is 0.85% (UDISE, 2016-17). The high drop-out rate among the tribal children could be because of the poor economic conditions of the SEDGs, social norms and regulations especially for girl students. The tribal children find school education irrelevant and foreign to their lives culturally and academically.

NEP 2020 has launched a number of schemes and programmes to bring up the SEDGs to main stream India. It is a step towards the goal of equitable and inclusive education in India. The National Education Policy 2020 has given special importance to states in school education. The education policy provides that every student should achieve basic literacy and numeracy by grade three. The recommendations regarding ECCE like foundational literacy and numeracy, access, enrolment and attendance are important for the disadvantaged groups. For the Children with Special Needs, the policy talks of creating enabling mechanisms for quality education. NEP 2020 also speaks of formulating strategies for focused attention to reduce the social category gaps in school education. It talks of strengthening the existing successful policies and schemes that have significantly increased the participation of SEDGs in the schooling system.

NEP 2020 recommends that those geographical areas with large proportions of SEDGs would be declared Special Education Zones (SEZs). Also some districts that are identified as Aspirational Districts should be given special attention to promote educational development. Since women cuts across all the disadvantaged groups,

the schemes and policies so designed will be specially targeted towards girls in these socio-economically disadvantaged groups. The other recommendations by the NEP 2020 for inclusive and quality education are constitution of a 'Gender-Inclusion Fund' to provide equitable quality education for all girls and transgender students, free boarding facilities for students from SEDGs coming from far, strengthening and expanding of Kasturba Gandhi Balika Vidyalyayas to increase participation of girls, and providing of resources, facilities and special educators for the integration of children with special needs.

To achieve these goals, the state governments have been asked to prepare an implementation plan by 2025. The guidelines state that the medium of education should be in the local language/mother tongue, at least till the fifth grade and preferably up to class eight (in both public and private schools). The current three-language formula will continue to be implemented. However, the three languages should be based on the states and the students' choices. Thus, the roots of linguistic imperialism are being weakened. States have been given importance in school education, but this importance is not seen in higher and university education. The Centre will govern the Higher Education Commission of India, as there is no provision for vocational education and innovative education (such as artificial intelligence) in local languages. In such a situation, a student who will take education in local languages will have difficulty in taking innovative teachings. In India, education is not just a means for employment but a means of achieving social and economic justice. For this, quality of education is necessary. Thus, by a targeted approach and by differentiating the means of education, quality in education can be achieved. □

## THE MEANING OF EDUCATION IN A TRIBAL CONTEXT

*Shreya Jessica Dhan*

During the past 15 years, education at the global level has been enforced through the Millennium Development Goals (MDGs) and education for all, including the International Labour Organization Convention no. 169 (articles 26 to 31), the Convention on the Rights of the Child (articles 29 and 30), the UN Declaration on the Rights of Indigenous Peoples (articles 12, 13 and 14) and the Universal Declaration of Human Rights (article 26). In India, the global education development agenda reflected in the 2030 agenda for sustainable development goals adopted by the New Education Policy, seeks to 'ensure inclusive and equitable quality education and promote lifelong learning opportunities for all'. The policy proposes the revision and revamping of all aspects of the education structure, including its regulation and governance to create a new system built upon Indian traditions and value systems. Nevertheless, significant work remains to ensure that tribal communities fully enjoy the right to education, as recognized in the above-mentioned instruments.

### Education for Tribes

Education is a significant initiator of development at the individual, community, national and global levels. For individuals, education is a lifelong asset and one of the most economically sound investments an individual can make. Education is also at the center of efforts to address many of today's most critical global challenges, including population growth, climate change, urbanisation, and conflict. The UN Committee on Economic Social and Cultural Rights' on the Right to Education, asserts that states must: 'facilitate the acceptability of education by taking positive measures to ensure that education is culturally appropriate for minorities and indigenous peoples, and of good quality for all'. It also explains that: 'education has to be flexible and respond to the needs of students within their diverse social

and cultural settings'. However, even relatively prosperous countries still struggle to get that 'last 5%' or '10%' of children into school, while a recent UNESCO study highlights the almost universal attainment gaps between indigenous and non-indigenous primary school students.

Presently, tribal youth and tribal education are in a state of emergency. This is due to the fact that barriers to education that affect tribes differently have not been adequately addressed. As a result, it has stripped them from vital life opportunities and cultural security. The first of these barriers is the non-recognition of tribal history in school curriculum. Tribal history is transmitted through traditional knowledge, and cultural practices like songs, dances and paintings. In every way then, the right to education is connected with their traditional knowledge where elders pass down knowledge and values of their histories to new generations regarding preserving biodiversity, natural resources and ancestral lands. Therefore, Tribal history is inextricably linked to their lands, territories and natural resources. Inclusion of tribal history in the curriculum will help the students to develop a much better understanding of why events are happening today. Learning histories will make them culturally competent, effectively interact, work and develop meaningful relationships with people of various cultural backgrounds. However, global histories of colonialism, exploitation and dispossession continue to undermine and undervalue these aspects. The knowledge accumulated over thousands of years is at risk of forever disappearing.

In order to incorporate traditional knowledge into the curriculum, education must give importance to tribal languages. The early stage of child's learning must stay close to what a child already knows, and speaks. Language as the foundation must be built by

combining verbal communication (speaking, listening, seeing) and non-verbal communication (through behaviour, action and gesture). Studies have found that children accompany their speech with non-verbal communication, especially actions and behaviours. Behaviour frees up their cognitive resources, which helps children to express their ideas better. But the general and centralized curriculum prevents them from expressing their thoughts and ideas. The child gesture serves as an indicator of what he knows and encouraging these gestures can scaffold and enhance learning. Therefore, the teachers and pedagogical curriculum must stay close to what a child already knows, and speaks.

Education in two languages while respecting two cultures can serve as a foundation to ensure functional and meaningful learning. Approaches to revitalize, preserve, and promote tribal languages need to be country- and community-specific. The education system must incorporate policies and teaching methods which are developed with tribal participation and consent. It must recognize their communities' histories, cultures, languages and traditional knowledge. It is important because their identity and ways of living encompass both individual and collective rights; and cultural, social and economic aspects. Education policies and systems must not be used at the risk of destroying their culture, languages, identity and rights. Inclusive curriculum must be used as an intercultural bilingual education approach that enabled tribes to adapt the curriculum to their own cultural context and reality. These approaches can work and make a major difference not only to improve learning outcomes for tribal children and youth, but also in improving educational attainment, cultural resilience, social inclusion and well-being of tribes broadly. □

## PATNA BOOK FAIR 2022



Book fair offers a wide range of books from all categories and promotes the book reading habit among all age groups. It is a platform where all publishers display and promote their publications according to their culture, education, society, information and knowledge. In the month of November 2022, a book fair was organized at Gandhi Maidan in Patna coordinated by Samay India, New Delhi. On this occasion, the Indian Social Institute participated in **"NATIONAL BOOK FAIR" PATNA** which was held from 11th to 20th November 2022 for 10 days. After a long gap of three years, the Institute took part in the

in front of all the exhibitors. We got the stall in the last row where there was ample space and free tables to display our books. There were about 50 stalls in total and it was a small book fair. Being a small book fair, it was good for the exhibitors because the visitors had to visit all the stalls to look around for their choice. As a matter of fact, we had an excellent opportunity to sell our books because book lovers got the opportunity to visit our stall easily. Seeing the varieties of publications and a number of choices especially Legal Education Series (LES) booklets, they were drawn to pick up at least two or three booklets or

book fair. There was a hesitation in joining this book fair due to corona crisis in the past years. Still, we participated since the stall cost of Samay India was cheaper than other book fairs. Allotment of stalls were made by draw of lots

stopped for a while and looked at it. The Legal Education Series (LES) booklets are highly informative and is written in a simplified form so that common people can understand and benefit from it. It gives general information to the masses regarding the provisions of the law. These kinds of booklets were not available at any other stalls. Therefore, many book lovers visited our stall twice or thrice and purchased books or booklets according to their taste. This time many customers made their payments through digital transactions (PhonePe, G-pay Paytm), which helped us to decrease payment processing errors and saved our time in search of change due to direct payment to the account without any delay. The primary purpose of participating in this book fair was to sell, publicize and make our publications and the vision and mission of our Institution known to the public. The aim is to reach out these publications to academicians, people's movements, human rights organizations and common people and to make available the knowledge generated by the Institute at affordable prices. Many customers appreciated and recognized the work of the Institute.  **John Kullu**

The annual tribal cultural festival 'Karam' was celebrated on October 9, 2022 at Jesus and Mary College, Chanakyapuri. The celebration was jointly organized by the Delhi Domestic Workers' agencies- JCO Ayanagar, Nirmala Niketan Pitampura, Adivasi Jeevan Vikas Sanstha, Merici Mahila Kalyan Kendra, Delhi Domestic Workers' Union, Jesus and Mary College and Indian Social Institute, New Delhi. Karam is a much-awaited cultural celebration of the tribals who celebrate the festival with great fervour, enthusiasm and preparation. This feast brings tribal people together to celebrate life, work and worship with great fellow-feeling, celebration, dance and gaiety. The celebration of Karam brings together tribal people, who

## ANNUAL KARAM FESTIVAL



forget their enmities and tensions and rejuvenate their social and cultural life. The Karam feast is celebrated for the protection of standing crops and for the wellbeing of grown-up girl children of tribal society who reach the

marriageable age. Therefore, more girls and women participate in Karam celebration. This year, about 400 women including children and men participated in the celebration. The celebration started with cutting down of three branches from the Karam tree. The branches were brought to the venue of celebration in a procession of group dancers. After performing the traditional ritual, about 10 cultural troupes performed tribal cultural dances followed by a common dance and sharing of fellowship meals. Mr. John Barla, the Minister of State for Minority Affairs was the Chief Guest for the occasion. The celebration ended with a ritual disposal of the Karam branches in the river.

**Vincent Ekka**

The Fourth 'Hashiye ki Awaz Katha-Samman' 2021 felicitation ceremony was held on December 17, 2022, at Indian Social Institute, New Delhi. This year, two story writers have been awarded with the Katha Samman, Dr. Puran Singh for 'Daar Se Tootte Huye', and Jawahar Chowdhary for 'Narakwasi Mera Baap'. Ms. Nirmala Toppo, a social activist, Dr. Sunil Kumar Suman, International Hindi University, Wardha and Dr. Sapna Chamadia, Delhi University joined as the jury of 'Hashiye ki Awaz Katha-Samman' 2021. Ms. Anita Bharti, educationist and former president of Dalit Writers' Association, said that 'Dalit literature being one's own experience of the underprivileged fascinates me, as it talks about social change in its various genres. The stories of Dalit storytellers deal with various aspects of caste. Actually, Dalit stories are a sociological study, which is important in understanding the society. Research Director of

## FOURTH 'HASHIYE KI AWAZ KATHA-SAMMAN' 2021



Indian Social Institute, Dr. Thomas Perumalil, announced the Katha Samman awards for 2021. He said, "I am happy that we are organizing such a Hindi literature program, which will expand equality in society. And through literature of the marginalized society, an ideological and rational society

will be built". The program was coordinated by Dr. Vincent Ekka and Dr. Arun Kumar Oraon. Mr. Syed Parvez introduced the speakers. Mr. John Kullu, Manager of Hashiye ki Awaz, proposed the vote of thanks at the end of the program. The program was conducted through both online and offline modes. □

**Arun Kumar Oraon**

## GMF FELLOWSHIP AWARDS

The nine-month long Gandhi-Mandela-Freire (GMF) Fellowship Programme called "Conscience and Compassion" concluded with the GMF Fellowship Award ceremony on International Non-Violence Day and Gandhi Jayanti, 2nd October, 2022. This programme, which began on 15th January, 2022, synthesizes and internalizes the pedagogy of non-violence of Mahatma Gandhi, the pedagogy of reconciliation of Nelson Mandela and the pedagogy

of the oppressed of Paolo Freire. Five GMF fellows from Philippines, Malaysia, Sri Lanka and Nepal made presentations of their outputs after being immersed in over 300 hours of life-changing learning journeys. This programme was organised by Loyola Extension Services (LES) Multiversity Platform at Loyola College of Social Sciences (LCSS), Thiruvananthapuram. The programme began with words of welcome by Dr. Saji Jacob,

Principal of LCSS, Fr. Ranjit George SJ, Director, LES, and Dr. Denzil Fernandes, Executive Director of Indian Social Institute, New Delhi. The keynote address was delivered by Prof. Hi Zulkifly Baharom from Malaysia. After the five GMF fellows presented their projects, they were given their GMF awards by Dr. M. K. George SJ, Assistant to the Superior General of the Society of Jesus. The programme concluded with words of gratitude by Dr. M. Nadarajah, the Coordinator of the GMF Fellowship programme. □ **Denzil Fernandes**



Indian Social Institute hosted the live screening of India's Universal Periodic Review at the 36th session of the United Nations Human Rights Council in Geneva on 10th November, 2022. The Indian delegation led Solicitor General Mr. Tushar Mehta presented

## UPR LIVE STREAMING

India's UPR and responded to over 200 questions raised by member states. This was the culmination of the 4th cycle of the review of India's compliance of the various human rights commitments made by India in different human rights

conventions in which many civil society organisations participated by sending stakeholder reports to the UN Office of the High Commissioner for Human Rights (OHCHR). The live screening was attended by a large number of civil society members and diplomats from some embassies in Delhi. □

**Denzil Fernandes**

## CELEBRATION OF 147<sup>TH</sup> BIRTH ANNIVERSARY OF BIRSA MUNDA



The youth from different colleges of Delhi University met on 15th November, 2022 at Indian Social Institute, New Delhi, to celebrate the 147th Birth Anniversary of 'Dharti Abba' Birsa Munda at an ST Alliance Meet and Greet programme. The aim and objective of the programme was to imbibe a spirit of fraternity among tribals alike. The objective of the meeting was to form a ST cell at the Delhi University and work for a safe space for every

tribal student studying in Delhi. The aim was to collaborate with tribals coming from different parts of India and celebrate different tribal festivals and cultures together. More than celebration they aim at organizing seminars and webinars on different tribal issues and share information regarding competitive examinations, career guidance and tribal scholarships. The programme started by paying tribute to the tribal revolutionary leader, Birsa Munda,

and knowing his contribution in India's struggle for tribal identity and rights since independence. The programme started with lectures on the life of Birsa Munda, followed by sharing of students' thoughts, experiences, and challenges. Such a meet is fruitful as in the coming days similar interests of students can help each other grow and work on projects in their respective fields. □

**Shreya Jessica Dhan**

## CHRISTMAS CELEBRATION – 2022



Staff forum Committee of the Indian Social Institute (ISI) organised a unique program this

year for celebrating Christmas on 21st December 2022. All the staff and Jesuits from ISI, CDO, JRS, SJES

and MAIN joined and participated in the celebration and enjoyed the many activities. The highlight of the programme was a full-fledged skit on the "Birth of Jesus Christ", where staff members played the roles of different biblical characters dressed in befitting costumes. On this occasion, Dr. Denzil Fernandes spoke on the importance of this festival and conveyed his Christmas greetings to all the staff. Dr. Thomas Perumalil, the Superior of the Jesuit community, also gave a reflection on the life of Jesus and his message. Fr. Denzil Fernandes & Fr. Vincent Ekka and their team sang melodious Christmas carols in Hindi and English, pertaining to Christmas joy and the birth of Jesus Christ. □

**Rameshwar Dayal**