Institute of Indian Culture
News and Views

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INSTITUTE OF INDIAN CULTURE

INSTITUTE OF INDIAN CULTURE (IIC)

A Post-graduate Research Centre
for degrees of M.A. & Ph.D.
in Anthropology and Sociology
Recognized by the University of Mumbai

Vision of the Institute

IIC Works with a Vision of providing reliable and researched data on Indian Culture, Religion and Society, towards the goal of building a just and humane society

EDITORIAL

The Essence of Indian Nationalism

The question of the identity of India has been at the top of the agenda at debates on culture, politics and Indian nationalism in recent years. Indeed, India is going through a difficult time. Violence and restlessness is increasing. In the name of culture and religion many innocent people are attacked, wounded and killed. During the recently concluded Gujarat election campaign, we saw how responsible persons in high offices began to talk about religious and cultural identity of people which would polarise and bring discord among the citizens of our country. The cow vigilantes (*gaurakshaks*) have been creating fear nation-wide with the effect that an atmosphere of concern has been prevailing following violence that even included murders. We are confronted with a revivalism trying to define India in terms of monolithic cultural and religious identity. In this context, it is important to study and do research on the true identity of the Indian nation.

The Indian Nation is multi-cultural and the Constitution recognizes this. The Indian Constitution grew out of the challenges and contending visions for the future of India's cultural, religious and ethnic plurality at the time of the freedom struggle. Hence, it is important to understand that patriotism is not the monopoly of any one ideological or religious group in India. The Constitution of the Republic of India is the outcome of conflicting views on the secular form of the modern state and various religious claims on Indian identity; between contending visions of what India should be; between the enthusiastic support for the promotion of Hindi and the fearful reticence of the non-Hindi speaking majority; and between the demands of a centralized government and policies defined by local needs and

visions. After seventy one years of loyalty to the Constitutional pledge to honour the principles of pluralism and secularism, India now faces a challenge and an unconstitutional attempt to redefine it solely in terms of a monocultural identity.

The steadily growing Hindu orientation of our political culture and national self-understanding, with its consequent marginalization of other groups, has caused much communal disharmony and discontent in India in terms of violence against Christians, Muslims and others. In this context, it is good to recall the dialogue that took place at the birth of the Indian nation. History may teach us a lesson that we need to learn in order to promote and enhance the dialogue here at this juncture. It is my hope that knowledge of the past will help us in the present to point out the road that must be travelled to arrive at a concept of Indian identity that is comprehensive enough to include the totality of her many sub-cultural groups. Such reflections are urgent and important in a context of globalization and the present upsurge of ethnic and religious unrest worldwide, and also for us here in India who must find a way to respond to the challenges of the present times.

India is a subcontinent with a vast population of the most diverse levels of culture. Anthropological knowledge of the people of India reveals that almost all known racial groups have migrated to India at different times in the past with their own language, religion and culture. The population of India is thus very heterogeneous. Over the years of mutual fecundation, synthesis and challenge, Indian civilization has come to be characterized by diversity of culture, religion, language, race and caste groups.

The Age of Nationalism in the modern sense of the word is a recent phenomenon. It developed in the eighteenth century in the

West and emerged at a later period as a universal political concept. In India nationalism emerged in the context of colonialism. It can be traced to the political and administrative unification followed by the economic unification by the British. In its early manifestation, the struggle for nationalism, anti-colonial consciousness and the need for independence were not in the realm of politics but in the realm of ideology and culture. The first expression of this consciousness was in the form of social and religious reform movements. The important question then was – what is the cultural foundation of Indian society and how are we to reconstruct it as a modern nation on par with other modern nation states?

Two strands of thought emerged: one led to an attempt at reconstructing Indian society on the basis of Western ideas originating in the age of Enlightenment and Liberalism, and the other wanted the reconstruction to take place on the basis of ancient Hindu traditions. These two visions of India developed their own ideology, leadership and organization in the course of the freedom struggle in India. A third vision was voiced by oppressed and marginalized people of India. These three visions of modern India shaped the course of dialogue in India at the birth of the Indian nation and the framing of her Constitution. They are also influential in the current political debates today.

The first vision was articulated by Raja Rammohun Roy (1772-1833), the father of Modern India. He recognized the need to have a rational approach to Hindu culture and promoted reform within Hinduism by his Brahmo Samaj movement. On the other hand, Dayanand Saraswati (1824-1883) by founding Arya Samaj in 1875 wanted the regeneration of *Aryavarta*. The Arya Samaj had three items in its manifesto: *Shuddhi*, the meaning of which is purification, a term for the ceremony by which non-Hindus were converted to Hinduism, and *Sangathan* which literally means

union, that is the promotion of solidarity among Hindus. The third was cow protection and fight against cow slaughter. Against these ideas, Jotirao Phule (1826-1890) proposed a revolutionary vision for India. He was the first Indian in modern India to proclaim the dawn of a new age for the common man, the down-trodden, the underdog, and the Indian woman. It was his aim to reconstruct the social order on the basis of social equality, justice and reason.

Later, in 1885 the Indian National Congress was founded by Allan Octavian Hume. Among the Congress leaders there were two factions – the reformists and the revivalists. While the reformists such as Dadabhai Naoroji, Madhava Govinda Ranade and Gopal Krishna Gokhale promoted reforms in Hindu culture, the revivalists like the followers of Arya Samaj and Bal Gangadhar Tilak and his Congress faction opposed any kind of reform. They promoted solidarity among Hindus by organizing a ten day Ganapati festival in 1893.

After the death of Tilak in 1920, when Mohandas Gandhi publicly emerged on the Indian political scene as the Mahatma, he received widespread support from the revivalists. But soon the revivalists were disturbed by Gandhi's ascetic non-kshatriya style of leadership. The style of the revivalists was aggressive and tended to reflect a Kshatriya (warrior) world-view. The concern for social reform at the beginning of the Indian nationalist movement was given a back seat with the emergence of militant Hindu nationalism. The Rashtriya Swayam sevak Sangh was established in 1925 by Dr. Keshab Baliram Hedgewar. The Hindu nationalists identified 'nation' and 'national culture' as basically Hindu, as deriving from Vedic times, and as fundamentally a creation of the Aryan people. And with this they tended to accept as an inherent part of their culture some

form of the varnashrama dharma and to relegate other Indian cultural traditions to a secondary and inferior position.

The above survey on identity in India shows that there have been several contending visions of Indian identity. All these visions were active and influential in the formation of the modern Indian State during the freedom struggle. A continuous dialogue took place with regard to identity in free India. The failure to reach a satisfactory conclusion on the question of Indian identity resulted in the separation of Pakistan from India. Mahatma Gandhi fell a victim to excessive and narrow nationalism. The concept of patriotism is much-debated. Sometimes the word is given such an ethnocentric and narrow meaning that it is bound to wreak havoc among us, if applied in practice. It is a general observation that where the spirit of extreme nationalism prevails people are being taught from childhood to hate the 'enemy'. That is why RabindraNath Tagore wrote long before the country won independence, long before it witnessed partition, "Nationalism is a great menace, it is the particular thing which for years has been at the bottom of India's troubles" (Tagore 1992:83).[1]

In the present circumstances a fresh dialogue is needed, animated by the experience of our past history in order to bring to light the true nature of patriotism and nationalism in India. It is also very important to call attention to all the efforts that were made to define the concept of a comprehensive Indian identity during the birth pangs of the Indian nation which led to the formation of the Indian Constitution.

S. M. Michael SVD

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1.   Tagore, Rabindranath, (1992) (original 1917) *Nationalism*. Calcutta : Rupa and Co.

SCHOLARSHIP AS MISSION

Dr. Agnelo Menezes

PRELUDE

This talk contains my perspectives on scholarship in the 21st century. In this century since information is universally available at the click of a button or the touch of a screen, the two pursuits of scholarship, knowledge and wisdom are being overlooked. After ideating on the notion of 'Scholarship', this talk would engage with the dynamics of 'Scholarship' in contemporary times, prior to winding up with a few comments.

CONCEPTUALISING SCHOLARSHIP

Scholarship is an intellectual capital achieved by tenacious individuals. It is the end result of the process wherein informed knowledge is transformed into profound wisdom through formal and / or experiential learning. As scholarship is necessarily a meritorious outcome it can only be attained or achieved and never obtained.

In the 21st century, due to the information deluge, 'Apparent' and 'Actual' scholarship has to be distinguished. 'Apparent Scholarship' is obtained through the sheer accumulation of facts – like filling of a pail, while 'Actual Scholarship' is attained through the engagement with facts – like engaging with the contents and other aspects of the pail. This talk deals with only 'Actual Scholarship'.

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2. Talk given by Dr.Agnelo Menezes, Principal, St. Xavier's College Autonomous, Mumbai on the occasion of the annual day at Institute of Indian Culture, Mumbai on 29 January 2017.

Scholars today must engage dialectically with the material and non-material aspects of issues. Today's scholars should leverage historical knowledge in order to be relevant in contemporary times and thus be able to offer the current and future generations a better world to live in as well as a humane and an all-inclusive world-view to interact with. A true scholar must call the bluff of repeatedly retold lies and then campaign for the truth that those retold lies had hidden. The scholar should focus on both the desired goals to be achieved as well as the path that one has to trod reach those goals. This requires the scholar to invest time in engaging with real issues, spend long hours in libraries / laboratories engaging with academic and anecdotal connects with respect to these issues and then expend prolonged periods deliberating and writing reflectively about these issues.

SCHOLARSHIP'S DYNAMICS

The scholar has to swim to the top of the information-pile that he / she has dived into. This rising to the top needs the scholar to engage with reality, critique the data obtained and consult various stakeholders and disciplines. Today's world has realized that interdisciplinary and transdisciplinary academic interfacing is the need of the hour. This does not render scholars to be 'Jack of all Trades and Master of None'. Multifaceted scholars, though rooted in one discipline, probe for links with other disciplines so as to make his / her findings real, relevant and useful.

Interdisciplinarity and transdisciplinarity make scholars modest and their scholarship wholesome. Modesty emerges as scholars realize and comprehend the interdependence and intradependence among all the sciences. Wholesomeness results from the teamwork and co-operation that scholars have to indulge in so as to ensure harmonious and meaningful outcomes.

When scholarship is viewed as silos, the vision of the scholar becomes myopic, leading to various undesirable outcomes. As a case in point of the silo-model, let us hypothetically consider the world of medicine: Pharmacists create medicines, Lawyers protect those medicines with Intellectual Property Rights, Business Managers maximize those medicines' market value and yet hordes of people die for want of those very medicines. Such unfortunate endings have to be attributed to the lack of conversation between disciplines that are entrapped in silos.

The above missing link is Ethics, which compels the involved disciplines to be empathetic by thinking in terms of those at the bottom of the wealth pyramid and / or even thinking about the ecology that sustains life. Ethics gives rise to 'Engaged Scholarship', wherein intellectual assets and expertise blends with questions that burden the general masses. Engaged scholarship is the current requisite in the sphere of teaching, learning and researching. Engaged scholarship focuses on the alignment of academic strengths with the critical issues in the surrounding communities. In this light, the notion of Corporate Social Responsibility has to be considered as the fructification of the much needed collaborative knowledge relationship of our times. Interdisciplinarity and transdisciplinarity and the resultant engaged scholarship have become analytical necessities due to the extensive social distribution of knowledge. Historical and contemporary instances of such analysis can be cited here:

1. Public health to be effective needs the Anthropologist. The ethnographic skills of the Anthropologist add value to the health workers' efficacious service delivery. Such inculturation was perfected by Fr Stephen Fuchs SVD. Being

a visionary missionary, he highlighted the need to collect historical materials about simple people in order to understand the entire gamut and complexities of humanity. His scholarship becomes a model for us today as his grit, determination and commitment caused him to reflect on his observations and notes even during his World War II internment. On being freed Fr Fuchs then published (1950) those reflections into a classic in the field of Anthropology viz., '*The Children of Hari: A study of the Nimar Balahis in the Central Provinces of India'.* The wholesomeness of Fr Fuchs' scholarship is validated by the fact that in 1950, he helped St Xavier's College, Mumbai to establish the Department of Anthropology without any ulterior motives.

2. Today's scholars have a lot to learn about relevant, altruistic and interdisciplinarity / transdisciplinary scholarship from other missionaries of yester-years. Fr Jerome D'Souza SJ was Member of the Indian Constitutional Assembly and four times member of the Indian Delegate to UN. The Belgian Jesuit, Fr Camille Bulcke SJ became a renowned Hindi Scholar and was conferred the *Padma Bhushan.* Frs Blatter and Santapau became globally esteemed Botanists and Fr Henry Heras SJ became a highly acclaimed Indologist who helped in deciphering the Mohenjo-Daro script. Fr Trevor Miranda SJ has created a new way of enticing and exciting the poorest of the poor to study through the REAP model.

3. Within our midst we have Fr S. M. Michael SVD who is a revered retired Professor of Anthropology in the University of Mumbai and who, in his own right, is an expert (with a Papal Mandate) in Inter-Religious Dialogues. Fr Joseph SVD and Fr Scaria SVD are Fr Michael's fellow contemporary scholars.

4. In the non-clerical world too there are umpteen historical and contemporary illustrations of such versatile scholars:

   a. The Grameen Bank Model of Muhamad Yunis in Bangla Desh.
   b. Ela Bhat's Self-Employed Women's Association (SEWA) in Ahmedabad.
   c. Drs Abdul Kalam and Anil Kakodkar, eminent atomic energy scientists have played pivotal roles as educationists.
   d. Ms Anu Aga, an Indian business woman (CEO of Thermax Ltd), has been an important mentor of the Teach for India education programme.

5. St Xavier's College (Mumbai), sows the seed for such scholarship through the curricula as well as the Social Involvement Programme (SIP), wherein every student engages with the vulnerable sections of society. Again, every department offers five SIP hours by forging a connection between its discipline and social reality – (e.g., Statistics Dept.'s Street Smart Shopping and Microbiology's Water Testing Skills).

CONCLUSION

The 21st century's USP is that information is abundant and easily available; knowledge can be produced as and when needed in the context of application however, wisdom has become a scant and rare outcome. In such circumstances if genuine scholarship is to survive and hopefully thrive, then the following pedagogical strategy-mix would have to be put in place:

   a. A deliberate fusion of disciplines and modes of learning.

b. A research-based approach to the teaching and learning processes.

c. A curriculum that anticipates changes in the knowledge needs of society.

d. A constant engagement with the regional and local issues.

As engagement is an integrative and collaborative mode of scholarly work, it is crucial that we nurture our own personal scholarship so that we are able to help a thousand scholars bloom and thereby help in making our world a better place for you and for me and for all times. William Butler Yeats rightly reminds us that 'Education (read as Scholarship) is not the filling of a pail, but the lighting of a fire'.

APPENDIX

Mundanely, scholarship as mission should compel us, who know, to inform those who do not know, about the helping hands in the academic world in the form of monetary scholarships and / or reservations that governments and other bodies have instituted to assist those in need. It is our binding duty to spread this information and thus be partners with the donor agencies in furthering the cause of wellbeing in our world.

Scholarship and Mission in the 21st Century University: The Role of Engagement, by Barbara A Holland (http://www.auqa.edu.au/)

YOUTH AND TECHNOLOGY

Dr. Merlin Joseph

Introduction

Information and Communication Technology (ICT) has the potential to supplant or reorganise the structures of society while Youth has the power to influence the creation, demand, diffuse or oppose these new technologies. It is seen that one's social environment plays an important role in governing the use of ICT gadgets. Social capital and economic resources are underlying factors that determine the dependence on technology. Most of the studies focus on a one-dimensional effect of technology on youth mostly in terms of its negative aspects. This brings about an incomplete picture of the use of ICT in the lives of its users. As we live in a network society, using ICT does not remain a choice but an unavoidable reality. Factors like dual careers of parents, a demanding educational system, changing ethical perspectives, changing family outlook, rising standard of living have contributed to the dependence on ICT tools. This proves that ICT cannot be considered as the prime cause of change in youth behaviour but can in fact be seen as an effect of the above mentioned factors.

ICT in the Daily Lives of the Youth

Moore's law states that the price-to-performance ratio of computing hardware may continue to double every eighteen to

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3. Dr. Merlin is Assistant Professor, Department of Sociology, SVKM's Mithibai College of Arts, Mumbai.
4. Elliott, A. and Urry, J. 2010. Mobile Lives. International library of sociology, Routledge, 188.

twenty-four months, which creates changes so rapid that at times it becomes difficult to trace the social changes initiated by technology. Miniaturization of technology creates powerful impact on the social lives of people. Loyalties towards technological brands and gadgets are short-lived suggesting a herd-mentality of joining the bandwagon of popular devices/websites only to abandon after few years. Studies of the earlier decade focussed on access to Internet as a stand-alone activity, which, however, is not the case anymore. Prior to 2009-2010, youth used to allot certain hours in a day to access internet with the help of desktop which restricted mobility. The exclusive time spent on being online is nullified because people can now be always online thanks to ubiquitous internet mobiles, wi-fi connectivity, dongles (internet connectors) and portable devices. The advanced features of smartphones have brought the best of both the worlds i.e., internet and a feature phone. This latest technology coupled with the allurement of cheap internet packages have now made it possible for any college student to access internet irrespective of their social class. Smart phones have been heavily used by college students in areas of academic interests or personal communication. Hence, the compartmentalization of time into internet time and non-internet time has been effaced.

There is an increase in ICT use in academics as educational courses are giving more emphasis to assignments than written tests. When it comes to reading habits, even with a plethora of free e-books available on internet we still observe that youth are not inclined to reading. The only time most of the students download e-books from the internet is when they are given class assignments. Thus, the percentage for reading e-books for leisure is quite negligible and so is the habit of blogging. Thus, an

aversion for reading and writing in an offline world is also reflected in the online sphere. The trend that we see with reading books and writing blogs is not emulated however, in the field of music which has become an indispensable part of a youth's life. Listening to music and watching YouTube music videos on a daily basis, is the most popular activity among the youth. Chatting online while browsing on the internet is a very common form of online multitasking found among the youth. Nevertheless, the incessant use of digital tools does bear a brunt on one's health. Technology-induced arousals do contribute to youths' delayed bedtime and reduced sleep patterns. It is seen that about two-third of the youth delayed their sleep patterns due to late night online communication. Monday morning is the worst day according to most of the college students, where attending early morning lectures in the college becomes extremely difficult.

Digital tools do not negate social processes but reconfigure them digitally. The heart of digitalization is providing convenience to its users making youth choose processes that are increasingly hassle free. Online shopping has evidently increased among Millennial generation(generation born after 1980 is called the Millennials) with about 81per cent of the youth have bought at least one product online. Along with convenience, youth also have the heart for adventure a constant urge to do something different in life. Thanks to the mushrooming and segregation of satellite TV channels according to one's choices and languages, this desire to be different coupled with the exposure to lifestyle channels is reflected in the choices of professions. Popular career choices revolved around travelling, food and music industry and sports. There was a common aspiration to start their own enterprises and an equally common disdain for working under someone else. Major part of their pocket money is spent on

eateries and watching movies or buying gadgets. Around 87 per cent of the decisions for hang-outs are decided on Whatsapp rather than face-to-face. Due to various online videos, today's urban youth are going multi-cultural with the palettes where the choices are not just restricted to Indian or Chinese cuisines anymore. Home parties have now become very common among the youth. Right from searching for popular restaurants to booking tickets in a movie theatre, use of mobile applications have become unavoidable .Mobile applications like Book My Show not only helps to book movie tickets but also helps to pre-select the seats in the theatre even before entering the theatre physically.

Branded products are indicator of high-end lifestyles. Hence, college students are very particular about their brand of the mobile phone as it has become a marker for status in their social circles. Thus, they make sure that they buy mobile phones of popular brands like Apple. American sitcoms are preferred over Indian television shows while International football matches are were increasingly becoming more popular among the youth. Youtube channels and live streaming of programs is rapidly replacing Television.

Networked Relations

About 88 per cent of the youth were of the view that today's educational system in one of the prime reasons that take them away from their families as they hardly get time to spend with their families. They stated that it is ICT tools that help simplify their academic chore. ICT use is a time-consuming activity and thus high frequency of use might be negatively associated with family time and positively associated with family conflicts. As youth use ICT tools for social and entertainment purposes, the frequency of the conflicts between youth and parents increased.

Conversely, the use of ICT tools for educational purposes, a use that is highly valued by parents and consistent with parental expectations, decreases the frequency of the conflicts between youth and parents.

ICT helps to facilitate repeated interactions between participants and allows for shared experiences that lead to increased solidarity and intimacy. However, it is seen that online communication did not stimulate relationship formations with acquaintances (weak ties) which is proved by the fact that on an average, youth have 600 friends on the most popular social networking site Facebook, while only 20-30 contacts out of 600 contacts would be considered as good friends. Friendship on these sites focuses a great deal on collecting and managing the people you know and does not focus on getting to know friends much as is the motive of social networking sites. The closeness of relationships with known-others determines the intensity of online communication. Instead of online relationship turning into friendship, it is real life friendship that is turning online.

Conclusion

The increased availability of wireless frequencies and new genres of handheld devices are increasing the ubiquity of computing. The emergence of new devices like smartphones is introducing new interaction paradigms. Newer phones and web 3.0 services are creating a techno- social context. In learning how to make sense of this network world that is so different from those that of earlier generation, youth reveal valuable techniques for interpreting and reworking of the social life. Their experiences provide valuable insight for understanding how technology becomes part of people's everyday lives.

IIC News

Transfers and New Appointments

- During the academic year 2017-18, Dr. Scaria Pannackal SVD, the previous Director of IIC was transferred in June 2017 to Soverdia House in Andheri.

- Fr. Ivan D'Silva SVD, the Financial Administrator was transferred as the Assistant Principal of St. Theresa's School in Bandra, Mumbai.

We thank Dr. Scaria and Fr. Ivan for their able leadership in leading the IIC for the last few years.

- Prof. S.M. Michael SVD was appointed as Director of IIC and Bro. S. Swaminathan SVD as Financial Administrator from June 2017.

Death of Dr. Augustine Kanjamala SVD

IIC was saddened with the death of Dr. Augustine Kanjamala SVD on 4th July 2017. He has been suffering from diabetics for the last few years. But he had been coping well all these years. But suddenly he took ill and we were sad that the end came so soon.

IIC Organises 10-Day Course in Research Methodology in Sociology

Among Social Science subjects, Sociology has become an increasingly favourite subject at the various colleges and Universities in Maharashtra and elsewhere. Students opting for Sociology or Social Work at the post-graduate level take up research to pursue a teaching career or to become eligible for jobs

in the corporate world. However, such students have to first understand research methodology if they were to undertake and successfully complete a research that is qualitative. Unfortunately, most students and lecturers who wish to enhance their educational qualifications by acquiring a Doctorate Degree, have few chances of understanding research methodology.

Keeping the above position in view, the Institute of Indian Culture organised a 10-day course in Research Methodology in Sociology from 20 to 29 November 2017. The Institute's letter inviting applications from various colleges and universities resulted in more than 50 research scholars and lecturers seeking admission to the course. Such applications were received not only from Mumbai but also from colleges outside Mumbai and from Allahabad and Delhi. The IIC contacted and received acceptance from a number of academicians of high calibre to act as resource persons from Jamia Millia Islamia, Babasaheb Ambedkar College and Indian Social Institute from Delhi; RTM University Nagpur, A.K. Sinha Institute of Social and Economic Research, Patna, Savitribai Phule Pune University, Tata Institute of Social Sciences and SNDT Women's University, Nirmala Niketan, Mumbai and Mumbai University.

The 10-day course was successfully organised at the Conference Hall of the IIC. The feed-back from the participants shows that they were immensely benefitted by the lectures and interactive sessions. The resource persons were equally happy that they could address a most receptive and enthusiastic group of participants. The highlight of the 10-day course was a lecture by Inflibnet, Gandhinagar (Gujarat), whose representative enlightened the participants with various sources of material required for research and especially through the use of digital sources.

The IIC is grateful to the Indian Council of Social Science Research, Government of India, New Delhi, which supported the course with financial grant.

Coming Events:

IIC Day

- The IIC Day will be celebrated on March 3, 2018.

National Seminar

- The IIC is organizing a Two-Day National Seminar on Promoting Religious Harmony in India with the assistance of Indian Council of Social Science Research (ICSSR – Western Region-Mumbai) on March 6 & 7, 2018 at IIC Conference Hall.

Research Projects

- Dr. S.M. Michael is pursuing his research project on the relationship between "Culture-Politics-Religion in Indian Nationalism".

- Dr. Vasundhara Mohan is continuing her research on "Muslim Women".

- Preparations are underway of a volume of selected writings of Stephen Fuchs, the founder of IIC, in anthropology and ethnography. This volume will contain an extensive introduction which will attempt to analyse Fuchs' anthropology in relation to the 'Bombay School of Sociology' and to applied (missionary) anthropology. The volume will be edited by Bernd Pflug and S.M. Michael.

IIC Publications/Seminar Participation
Dr. S.M. Michael SVD
Book:

- **The Humanistic Relevance of Anthropology: Further Writings on Anthropology by J. V. Ferreira**. Edited by Bernd Pflug and S. M. Michael, Nav Vishnu Publications, Navi Mumbai, 2017.

Articles:

- "Culture, Gospel and Communication in the Post-modern World", *Third Millennium, Indian Journal of Evangelization*, Vol. XIX, No.4, October-December 2016, pp.19-36.

- "Intercultural Living for Effective Mission in the Postmodern World", *Vidyajyoti Journal of Theological Reflection*. Vol. 81/2 February 2017.

- "Research Contribution of Institute of Indian Culture on People and Cultures of India", in the book, *The Challenges of Catholic Education in India, Perspectives*, Compiled and Edited by Janina Gomes, Bangalore: Claretian Publications, 2017, pp. 169-184.

- "Socio-Cultural Factors Affecting Family Life in India: An Anthropological Analysis", in National Symposium 2017 – *Understanding Amoris Laetitia in the Indian Context*, edited by CBCI Office of Justice, Peace and Development (St. Pius X College, Mumbai) 2017, pp. XXV – 1-5.

- "Foreword" for the book *The Challenges of Catholic Education in India, Perspectives*, Compiled and Edited by Janina Gomes, Bangalore: Claretian Publications, 2017, pp. 5-8.

Participation in Workshop and Presentation

- Participation in a National Symposium 2017 – **Understanding Amoris Laetitia in the Indian Context**, Organized by the CBCI Commission for Family at St. Pius X College, Mumbai, from 13-15 October 2017.

- *"Dialogue on `The Vision of Lokmanya Tilak' on Indian Nationalism"* Paper presented at the National Seminar on **"Multi-dimensional Contribution of Lokmanya Tilak to Indology and Applied Philosophy"**, organized by K.J. Somaiya Bharatiya Sanskriti Peetham, Mumbai in collaboration with Indian Council of Philosophical Research, New Delhi, 3-5 December 2017

- "*Power & Culture in Social Movements Research*" presentation at the "**Ten-day National Training Workshop in Research Methodology in Sociology**". Institute of Indian Culture, Mumbai, in collaboration with Indian Council of Social Science Research, New Delhi, November 22, 2017.

- *"Discourse on Culture in Indian Nationalism"* presentation at the "**Ten-day National Training Workshop in Research Methodology in Sociology**", Institute of Indian Culture, Mumbai, in collaboration with Indian Council of Social Science Research, New Delhi, November 27, 2017.

Dr. M. T. Joseph

Lectures and papers presentation at conferences

- 14 January 2017: Special Lecture titled P*ursuit of Justice in India: Our Prophetic Response*. National Conference of

Catholic Lawyers Forum, Jnana Deepa Vidyapeeth, Ramwadi, Pune 411014.

- 20 January, 2017. *Tribal Identity and Religion: An Analysis from Chotanagpur*. "Tribes in Transition: Issues and Challenges in the Era of Globalization". National Seminar organised by the Department of Sociology, University of Mumbai.

- 27 January, 2017. *Understanding Caste in India: Trajectories of Sociological Explanations*. "Caste System and its Implications in Contemporary India". "Sanskruti", Arnold Bhavan, Habsiguda, Hyderabad.

- 06 March, 2017. **Lecture** titled *Renewable Energy: A Social Science Perspective*. For the short term course on "Renewable Energy and Its Applications", under RUSA at UGC Human Resources Development Centre, University of Mumbai.

- 18 March, 2017. **Session** titled *Religious Cultures in India and Masculinity*. Short term course "Gender and Culture". Under RUSA, UGC Human Resources Development Centre, Mumbai.

- 01 April 2017. *Career Options with Sociology*. **Guest lectur**e for undergraduate students at L. S. Raheja College of Arts and Commerce, Juhu Road, Santacruz West, Mumbai 400054.

- 30 June 2017. *Liberalization and Agrarian Distress*. Session for students of Xaviers – Berkeley Summer Programme 2017 at St. Xaviers College, Mumbai. 01.15 to 03.15 p.m.

- 04 – 06 July, 2017. *Navayana Buddhism of Maharashtra and*

its Trajectories of Discourses and Debates: An Analysis. Conference titled *Dalits and Religion*, International Conference at Max-Weber-Kolleg, University of Erfurt, Germany.

- 08 September 2017. *Perspectives on Gender and Patriarchy.* Session for the orientation programme at Human Resource Development Centre, University of Mumbai. 10.00 to 11.30 a.m.

- 12 September 2017. *Qualitative Techniques: Ethnomethodology*. Session for the students at Sophia Centre for Women's Studies and Development, Sophia College, Mumbai. 1.30 to 03.30 p.m.

- 07 October 2017. *Gender, Patriarchy and Religion*. Session for the Refresher course titled *Women and the Social Sciences*. Human Resource Development Centre, University of Mumbai. 11.40 a.m. to 01.10 p.m.

- 22 November 2017. *Qualitative Research Methods: Theoretical Perspectives of Phenomenology and Ethnomethodology*. Ten-day national training course in research methodology in Sociology. Institute of Indian Culture, Mumbai 93.

- 25 November 2017. *Power, domination and marginalization: Social structure in Sociological Research*. Ten-day national training course in research methodology in Sociology. Institute of Indian Culture, Mumbai 93.

Dr. (Mrs. Vasundhara Mohan
Book
Electoral Participation of Muslim Women in India: A
Comparative Study. New Delhi: Concept Publishing Company
Pvt. Ltd. 2017

Other Academic Pursuits

Chief Organizer of the 10 Day Research Methodology Course in
Collaboration with ICSSR New Delhi.

OBITUARY

Rev Dr Augustine Kanjamala SVD (1939-2017)

Rev Dr Augustine Kanjamala SVD, the former Director of Institute of Indian Culture (IIC), Mumbai, passed away on July 4, 2017 at Holy Spirit Hospital, Mumbai. He was 78. He has been associated with the Institute right after his return from England upon completing his Ph. D. in Sociology from the University of Lancaster. As resident scholar in the IIC in 1981 he spent his time in editing and publishing his Ph.D. thesis, "Religion and Modernization of India".

Born in Kerala, South India, in 1939, Augustine Kanjamala, entered the Society of the Divine Word, a Catholic Religious Congregation at the age of seventeen. He was ordained a priest in October 1970 and worked for three years among the tribal Catholics of Orissa in eastern India. He was also a member of *Anthropos International* a body of researchers associated with the Society of the Divine Word. He taught mission theology in a few major seminaries across India and was a scholar in residence at the Catholic Theological Union, Chicago, in 1986. He has authored *Religion and Modernization of India: A Case Study of Northern Orissa* (1981), and *The Future of Christian Mission in India* (Pickwick, 2014), in addition to many well researched articles. He has edited the following books: *Divine Word Missionaries in India (1991), Engelbert Zeitler: A Man of Vision (1993), Integral Mission Dynamics: An Interdisciplinary Study of the Catholic Church in India* (1995), *Paths of Mission in India Today* (1997), *History of Divine Word Mission in India* (2007) and *Paradigm Shift in Slum Development* (2016), co-edited with Fr. John Alappat SVD.

As a scholar and researcher Dr. Augustine was the Director of Ishvani Kendra, a missiological research centre in Pune. He was the Provincial Superior of the erstwhile India South Province of the Society of the Divine Word from 1996 to 2002. Thereafter he moved to the Institute of Indian Culture as the director till the year 2009. After completing his term as director, he continued his research and writing work at the Institute of Indian Culture as a member of the faculty. Dr. Augustine got the approval as Ph. D research guide from the University of Mumbai in the year 1998. Three research scholars have successfully completed their doctorate in Sociology under his supervision.

As CBCI Secretary for Evangelization (1996- 2004) Dr Augustine Kanjamala conducted the 'first ever National survey by the CBCI commission for evangelization in India'. Opinions and views of around 15,000 respondents - priests, nuns and laity from 40 sample dioceses - on different aspects of Christian mission were collected by nearly 400 members of his research team. Speaking about this Dr. Augustine had explained to Asia News that "one of the major findings, among many others, is that for nearly 85% of priests and nuns, unlike in the past, the primary goal of the mission is not to add number to the Church through conversion". This attitude could be coming from the official teaching on the possibility of salvation outside the church (LG 16; GS 22). Through his research, Augustine pointed out that the fundamentalists' accusation of conversions to Christianity is ill - founded and politically motivated.

Fr. Kanjamala believed the Christian message to be more appealing to Dalits and tribals than caste Hindus because the Gospel preaches the principles of equality and human dignity. Recent statistics show that literacy rates in the Indian state of

Odisha are far higher for Christian Dalits than non-Christian members of the group. Generally speaking, Christians among India's under classes fare better in terms of employment rates and life opportunities than other tribals and ex-untouchables. On the other hand, Augustine acknowledged that becoming Christian can also expose Dalits and tribals to additional discrimination, this time based on religion in addition to caste.

In his book, *The Future of Christian Mission in India*, Dr. Augustine made a clear distinction between quantitative and qualitative understanding of mission and suggests that if we go strictly by numbers - (Christians are merely 2.3% of the population), Christian mission has been a failure in India. However, he argues with scholarly precision that in terms of qualitative dimensions of mission, Christians have contributed immensely. Qualitatively, Christian Mission has been instrumental in enhancing the human development index of many of the citizens of India through its significant presence in the fields of education, healthcare, community development and other related programmes. The commitment of the Christian Churches have contributed towards greater development of human dignity, Justice, Peace, and Development leading to integral human development to the most oppressed and depressed classes of people, the outcastes or untouchables. The impact of Christianity in India brought social changes such as the rejection of socially ill practices like *sati*, child marriage and caste oppression. The transformed religious identity helped people hailing from many marginalised castes and community groups to question their oppression and exploitation and assert themselves.

As the provincial superior of the Southern Indian Province of the Society of the Divine Word, he had a preferential option for the Migrant and Domestic workers in the city of Mumbai. Hence, in

2001, he inaugurated M*aitri Sangathan*- a Care Centre for Migrant and Domestic workers. Through this, today, the SVD society has been venturing into a new type of ministry in Mumbai for the thousands of Migrant and Domestic workers.

Dr. Augustine Kanjamala, as a priest and scholar worked hard to give leadership to the Society of the Divine Word, India South Province. He engaged himself in research and animation work. He, with his eventful life, leaves behind a rich legacy of scientific research by making use of creative methods of investigation. His contribution will be remembered for a long time to come.

S. M. Michael SVD
Director
Institute of Indian Culture

Publications available at Institute of Indian Culture

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