

Research Scholars' Day

Department of Humanities and Social Sciences is one of the fourteen academic departments at Indian Institute of Technology Kanpur. It is a multi-disciplinary department consisting of six disciplines: Economics, English Literature, Linguistics and ELT, Fine Arts, Philosophy, Psychology, and Sociology. With over 40 faculty and 90 research scholars, the Department continuously strives to enrich and enhance research output, thereby fostering excellence in various Humanities and Social Science disciplines.

Research Scholars' Day is an annual event of the Department. It aims to celebrate the scholarship of our research scholars by providing a platform to them to come together and share their scholarly work. Presentations and discussions enable exchange of views that paves the way for intellectual engagement and development of research ideas. Active participation of the members from varied disciplines upholds the spirit of the day that contributes towards professional and personal development of the scholars.

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RESEARCH SCHOLARS' DAY

Programme Schedule

Day – I

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TEA		
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1100	Trust, Networks and Capital: A Sociological Study of Migrant Goldsmiths of West Medinipur	Sruti Kanungo
1130	The Relevance of Sanskrit Literary Theories in the Present-age: A New Direction in Criticism	Sreenath V S
1200	Conceptualising Dalit Feminism through the Lens of 'Difference'	Anandita Pan
1230	The Polyphony of the Popular: Examining the Ideologies of Gender in Television Ads	Sonal Jha
1300	Sea of Poppies: The Significance of Linguistic Registers in Postcolonial Society	Durba Mukherjee
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1430	Technology in Language Education: Current Uses, Future Possibilities and Concerns	Sajit M Mathews
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1600	In Search of Ambedkar's Philosophy of Education	Kaushika Draavid
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Day – II

Time	Event	Speaker
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0930	Sources and Methods of Gross Value Addition in the Manufacturing Sector	Amey Sapre
1000	Bithoor: A Landscape where India's Conception Meets its Identity	Yashaswini
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1200	Paradigm Shift? Brief Review of Dynamical Systems and Complex Adaptive Systems Paradigms	Sumantran Ray
DISTRIBUTION of CERTIFICATES and MEMENTOES		
LUNCH		

KEYNOTE ADDRESS

The Walking Gandhi

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In this talk I shall try to explore Gandhi's thought and life through the act of walking. Gandhi called walking the prince of exercises. He believed that walking gave him a strong body. Long walks were part of the daily routine of ashram life both in South Africa and India. At the age of 60 he walked 231 miles from his ashram to Dandi to break the law of salt tax. In a violence torn Noakhali Gandhi insisted on undertaking a lonely walk as an experiment with truth.

Usually, we read Gandhi's thought from his sayings and writings. No one can ignore the priority of practice in Gandhi's life. We may see Gandhi's actions are following from his thoughts or interpret his thought in the light of his practice. In this paper I shall focus on a specific action – walk. We shall study the gait of his walk through the representations in painting, digital art, photography and films.

The common image of a thinker is that of someone who sits in contemplation, detached from the surroundings. Thinking as an act of the mind and body is at best an enabling substrate. However, Gandhi paid greater attention to the body, exercise, food, gestures and walking. Can we understand his moral and political undertakings through the long walks he took? Does this have any bearing on his thought? Can the discipline of walking provide the form for his thinking? Is the non-violent body a walking one?

For Gandhi walking was part of a regimen that included bathing, praying, spinning, writing, eating, fasting, observing silence etc. This regimen constituted the discipline of Brahmacharya. We need to look at walking as part of such a discipline. The latter involved the extraction of generic action from activities and also combining them into a form of life. Drawing upon Agamben's work on early Christianity, I shall argue that this ethics based on the form of life is different from any ethics founded on laws and principles. Gandhi's insistence of simple living was part of this ethics which, through asceticism, put actions to the test of use and hence of necessity. Practice of poverty, as in monastic practice, was a strategy to bring life under an order of necessity that is not of laws and rights. Once generic actions are extracted, Gandhi could combine them to respond to moral, spiritual political or therapeutic contexts. Even during the salt march Gandhi insisted that the satyagrahis stick to the daily routine of praying, spinning etc. When walking was launched as a political action then it set the frame for other actions. When he was on fast, fasting set the frame for other actions.

I shall also explore the Vaikom satyagraha where Gandhi's ethics of walk met with a challenge. In Vaikom, the lowers castes where struggling for the right to use the roads around the temple. Gandhi who broke the British law by walking to the sea to make salt dissuaded the protestors in Vaikom from taking the walk and breaking the "native" law.

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**Legal Pluralism, Documents and Evidence:
Exploring Judicial Practice in the Religious and Civil Courts of Kanpur**

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The paper explores judicial evidence in civil and family cases by drawing on an ethnography of Sharia court, the Mahila Thana and the Civil/Family courts of Kanpur. The legal discourse on religion in India, grapples with the mediation of documents in judicial procedure. The concept of materiality of documents has been dealt with in anthropology, as part of the procedures and processes of governance. However, court ethnography in Zanzibar (East Africa) has looked into the process of creating documents; chiefly, what is considered for documentation and who decides it. But what have missed academic attention, are the procedural aspects in adjudication of family and civil cases in India. At a religious court, what is counted as evidence and the reason underlying it, who can be a witness, the court's methods for gathering proof to verify the litigants' accounts of a dispute, and how its verdicts serve as evidence at another tribunal, in the legal landscape shared by religious and secular courts. The current study examines the complex positioning of evidence and documents in the religio-judicial interactive sphere of petitioners, lawyers, judge and qazi. The findings question the viability of the definitions of legality and enforceability as they call forth a nuanced understanding of evidence in judicial practice. The paper, looking beyond the questions of expediency and efficacy, offers to raise new questions on religion, legal pluralism and evidence.

Keywords: Legal pluralism, Evidence, Document, Judicial practice

Trust, Networks and Capital: A Sociological Study of Migrant Goldsmiths of West Medinipur (West Bengal)

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The twenty-five years of economic reforms led to economic restructuring; institutional reforms, emergence of new forms of work and work cultures along with other socio-economic changes. It opened up the economy to the forces of the free market: free flow of goods, capital and movement of labour. It led to increased market competition and changed labour relations. New work/professions emerged and the traditional ones began to face unprecedented changes. Overlaps between traditional and modern work patterns, introduction of machines and modern technologies and rising consumer demands characterized this new economy. The paper shows how the case of goldsmiths from West Medinipur to Cuttack tells an interesting story of this process of transformation. In contemporary times gold smithery has changed from a caste based occupation to an occupation where the artisans are drawn from a wide range of castes, communities and geographical regions. Studying the migrant goldsmiths' networks from West Medinipur, the paper argues that the traditional occupational structures, rural-urban migrations and social networks have not only acquired new form and character, but have fostered new bonds and culture of patronage. The precious metal that these artisans work with entails high degree of trust in the work process. In this context, networks serve to make deals, get work orders and accomplish different tasks. The relation of trust among these goldsmiths is primarily upheld through village and kin networks. The master craftsman sustains his team through these newly formed 'village-work' ties. The paper explores how network, trust and capital function in this production process and informal job market which in turn influences the mobility of the migrant goldsmiths.

Keywords: Free market, Labour relations, Work patterns, Culture of patronage

The Relevance of Sanskrit Literary Theories in the Present Age: A New Direction in Criticism

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Sanskrit literary theories in their canonical form are considered to constitute an attempt to unravel the most important formal device that creates 'literariness' in a narrative. The chief motive behind this praxis was the assumption that the theoretical knowledge about the formal factors that generate 'literariness' may contribute greatly to the creation and appreciation of good art. In response to this enquiry into the soul of literature, there emerged eight schools in Sanskrit literary criticism such as Rasa, Dhvani, Alaṅkāra, Rīti, Guṇa/Dōṣa, Vakṛōkti, Anumāna and Aucitya. These eight schools are named after the different formal devices that they privileged as the most important constituent of 'literariness'. Even though these schools have difference of opinion regarding the prioritization of these formal elements, they all have a consensus on the idea that certain formal techniques have the quality of 'literariness' inbuilt in them, and the presence of these special formal features can make literature or kāvya distinct from the ordinary use of language.

In the present day critical theory, the idea of 'literariness' is no longer treated as a pre-set category. Rather it is treated in functional terms. In other words, it is the reader who constructs 'literariness' in a narrative, as opposed to the author giving it ready-made for the reader's consumption. In this scenario, do Sanskrit literary theories which attempt to understand the most important formal device that attributes 'literariness' to a narrative have any relevance? This paper takes its cue from this dilemma that the practitioners of Sanskrit literary theories encounter in the present age, and tries to problematize the scope of Sanskrit literary theories in future.

Keywords: Literariness, Sanskrit literary devices, Present day critical theory

Conceptualising Dalit Feminism through the Lens of 'Difference'

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Dalit feminism's relation to the concept of difference can be mapped in two ways: difference with mainstream Indian feminism and dalit politics in terms of political agenda, and conceptual difference with mainstream Indian feminism in its inclusion of 'caste' as a factor in multiple patriarchies. At the political level, dalit feminism claims that the interventionist approaches such as mainstream Indian feminism and dalit politics fail to address issues concerning dalit women because they see caste and gender as two separate and mutually exclusive categories. Dalit feminism, on the other hand, sees caste and gender as two interrelated structures that actively and simultaneously contribute to the structural oppression of dalit women, and it argues that the interventionist discourses often suppress difference in order to magnify particular issues and impose universality. The recognition of brahmanical and dalit patriarchies has also proved instrumental in highlighting the fact that the oppression of 'Indian women' is not one dimensional. Depending on their social, communal, and economic positions, different women may face oppression differently.

Dalit feminism's articulation of 'difference' from mainstream Indian feminism and dalit politics thus lies in its peculiar invocation of intersection between caste and gender. In this paper I will be approaching 'difference' through feminist intersectionality which will elucidate how the creation and operation of structures help maintain the discrimination between the privileged and the unprivileged, and how caste and gender images in society come together to create unique and specific narratives that shape and inform policies, laws, and institutions, in order to solidify discrimination and hierarchy.

Keywords: Multiple patriarchies, Interventionist discourses, Feminist intersectionality

The Polyphony of the Popular: Examining the Ideologies of Gender in Three Indian Television Ads

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This paper looks at advertisements as a part of popular culture, where popular is defined as mass culture. The attempt is to analyse how despite being imposed from the top down, in service of the capitalist industry, ads must remain polyphonic in the ideologies they encompass. This examination is done through a close reading of three Indian television ads, for recognizable brands, Bournvita, Havells and Tanishq, which were released between May and December, 2013. The reading places these ads firmly in the context of public discourse at the time, the focus was of which was gender-centric, as a result of the Nirbhaya incident in the state capital. The kind of popular feminism generated by this incident was intricately linked to the Indian middle class and its sensibilities. The paper first establishes the ads in a tradition of questioning stereotypes in the light of the social mood in which they are embedded. It then proceeds to question whether these ads are actually overturning or simply conforming to various heteronormative social constructs instead of subverting them. In this attempt, Nivedita Menon's concept of 'counter-heteronormativity' from her essay "Outing Heteronormativity" is employed. It goes on to show that these ads encompass various gender ideologies, from the traditional to the subversive, to appeal to all those who fall across the spectrum of this popular feminism. This multiplicity is what makes ads a two-way communication process.

Keywords: Popular feminism, Questioning stereotypes, Heteronormative social constructs

Sea of Poppies:

The Significance of Linguistic Registers in Postcolonial Society

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Sea of Poppies, published in 2008 as the first book of Amitav Ghosh's Ibis trilogy, showcases an account of colonial power structure through a remarkable medley of languages. The novel reveals how, within the context of 19th century British India, linguistic practices both reinforced the economic and cultural hierarchies of a coercive colonial society as well as provided opportunities for individual self-fashioning that subverted and transformed these hierarchies. My study aims to explore the heteroglossia which characterised this particular postcolonial milieu and informed the identity of individuals as well as communities within the overarching framework of British colonialism. I show how, using a variety of subtly differentiated language registers, the novel creates an intricate polyphony to display the large array of social demarcations that characterised nineteenth-century colonial India. I also show how the text simultaneously presents an alternative to this hierarchized colonial society through the community of the 'lascars' and their singularly cosmopolitan language. Thus, my paper has a threefold purpose – first, to analyse the novel's use of language to explore the existent hierarchy within a colonial setup, second, to analyse the subversions that undermine this setup and its relationship to language acquisition, and third, to explore the possibility of an alternative society proffered through the unique polyglossia of the Lascar tongue.

Keywords: Colonial power structure, Heteroglossia, Lascar tongue

Technology in Language Education: Current Uses, Future Possibilities and Concerns

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Technological advancement is one of the most distinguishing features of the twenty-first century. Like never before, technology has penetrated all walks of our lives, and language education is not an exception. This paper tries to chronologically map different approaches towards the use of technology with changing trends in language teaching and learning. Various new techniques like Computer Assisted Language Learning (CALL), Mobile Assisted Language Learning (MALL) and internet facilities are used extensively in universities and schools throughout the world, exploiting the potentials of technology in teaching, learning and testing. This paper surveys the use of audio, computer, mobile, multimedia and internet-based language learning/teaching technologies and also attempts to highlight some concerns which still need to be addressed. New and modified modalities of language assessment form part of this future challenge. An attempt is made to examine how Internet and related multimedia experiences have affected learners, teachers and the learning-teaching process itself. The responsibility of curriculum designers to acknowledge the challenges created by such technological developments is highlighted as a priority. The paper also addresses the popular misconception that the ubiquitous presence of computers and mobile devices, and their possible use in language pedagogy alone guarantee the full realisation of their educational potential.

Keywords: Computer assisted language learning, Mobile assisted language learning, Internet facilities, Language assessment

Fictive Motion: Some Motive Predicates in Bangla

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Metaphorising constitutes an unconscious part of all linguistic discourse. It is manifested in language but is not exclusive to it. Rather it is a cognitive phenomenon that enables cognitive beings to visualise one concept mediating into another and allows the manifestation of such transference in language. Talmy (2000) offers an account of such cross-domain transference whereby actions comprising motion are understood not just in terms of embodied experience but also as an abstraction. Motion as an abstract, disembodied conceptualisation can be ascribed to objects or entities incapable of motion as in GT Road runs from Kolkata to Delhi. Such attribution of motion to non-motive objects or entities has been termed as fictive motion by Talmy.

This paper is a study of fictive motion in Bangla. The notions of fictivity and fictive motion are examined with the objective of analysing motive predicates in Bangla that evoke the fictive motion effect in the context of non-motive subjects. The fictive motion categories proposed by Talmy (2000) are revisited in the context of the language data from Bangla. We find that whereas Talmy's fictive motion framework deals with the simplest form of fictive motion expressions, the paths discussed in Talmy are the most elementary path types involved in fictive motion metaphorisation. Bangla throws up expressions which require the conceptual conjugation of feature values of more than one path type making the expressions complex. Such expressions, termed here as Compound Fictive Motion Expressions, involve combination of different fictive motion paths and may also involve combination of fictive motion path and other nominal metaphors.

Keywords: Fictivity, Disembodied motion, Fictive motion, Predicative metaphor

Evolution of the Notion of Work in Western World

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This paper explores the possible development that might have an impact on the evolution of work in the western world. Work is an integral part of every human being, after a certain age, we all employ ourselves in some kind of work for the various purposes, some do it to survive, some believe in expressing their creativity through work and so on so forth. The aim of my paper and presentation is to explore the historical developments which provided impetus to the notion of work to evolve through the ages. My enquiry starts from the antiquity to the modern age. The focus of the development of the notion of work is mainly in the western world. The goal is to provide a chronology of events that had a monumental impact upon shaping our thinking about the work.

I begin with the biblical notion of work and then move on with what Aristotle, St. Augustine, Martin Luther, and Carl Marx, have to say about work and how these thinkers impacted the notion along with some other significant developments that took place in the course of history. My attempt is not to put forward an exact historical development in very precise terms but to showcase the important events which might have had a bearing upon the way we look at work today. The implicit purpose of portraying the historical account of the notion of work is to touch upon the contextual factors playing an important role in shaping our attitude towards work. The historical progression also shows that the notion of work is not a rigid concept. Rather, it is very much subjected to change as we go along. An understanding about the past of such an important notion equips us with the opportunity to learn from past mistakes so that we can apply them to make our future better in terms of providing a better working atmosphere.

Keywords: Historical progression, Contextual factors

In Search of Ambedkar's Philosophy of Education

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In several of his speeches and writings devoted to analysing the condition of 'the backward classes' (lower castes, outcastes/Dalits and women) in India, Ambedkar averred a crucial connection between the backwardness of these classes on the one hand and their systematic exclusion from the sphere of education on the other. Like Jyotirao Phule before him, he recognised that the denial of the right to education to the backward classes had been instrumental in causing and maintaining their backwardness. Accordingly, he argued that the upliftment of these classes depends to a great extent on the education of the community as a whole.

The modern Indian state ensures in theory the right of all citizens, including those belonging to the backward classes, to access educational opportunities. In terms of policy measures, the policy of reservations ensures the actualisation of this right to some extent. This has brought about a measure of representational democracy in education. But does it also lead to a democratisation of the educational process as a whole? In other words, can mere inclusion within an existing system be truly emancipatory? To raise this question is to pose certain fundamental questions about the democratic, critical and emancipatory potential of the educational system in place, which requires us to evaluate its structure, curriculum, pedagogy and so on. It is also to undertake the search for an alternative guiding philosophy and practice of education that may truly lead us towards liberation.

In my study, I begin by examining Ambedkar's thoughts on the importance of education for a community's emancipation. Following this, I seek to understand whether and how Ambedkar's critical corpus envisions the new direction that the educational system in India must take to become emancipatory in a deeper and wider sense.

Keywords: Reservations, Democratisation of education, Emancipatory potential of education, Liberation

Role of Politics in Transformation of Virtue to Public Culture

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Virtue can be defined as a quality which is rendered by any person to achieve an excellence of one's character in order to attain well-being of society. It is a set of cultivated habits which with the passage of time acquire a stable and prominent share amongst the various aspects of human's self. Virtue is simply not limited to personal development but it is also necessary for the advancement of social and political relations with others; so that harmony can be brought about in lives of members of the society. It becomes an essential feature of different individuals living in a society and thereby, serves a means to build a sphere at public level where mutual interests are communicated or discussed.

Although, several types of virtues are practiced in a society yet few of them gain dominant stature at public level and get classified as a popular culture. This paper argues that particular virtues are nurtured by the decisions taken and implemented according to the political systems within which they subsist, i.e., encompassment and enhancement of certain virtues in any society is the reflection of desired requirements as well as demands of the structure in concern with prevailing political system of a society or country.

Keywords: Cultivated habits, Personal development, Social and political relations, Harmony

The Buddhist Understanding of Free Will

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The problem of free will has been a fundamental issue in western philosophy from the ancient to contemporary times. But in the medieval times, the problem of free will has witnessed a new direction to resolve this issue by theology; but later on, due to the rise of compatibilism, this problem was grounded in both the Deterministic and Libertarian approaches. Turning east, the Buddha is not concerned with being (ontology), i.e., whether the existence of the world or suffering is real or not, rather he is searching to know the reason of suffering (epistemology), i.e., how could we know that the world or suffering is real or not. The Buddhist philosophy embraces a universal determinism of cause and effect and so, the problem of free will does not explicitly acknowledge as an indisputable issue. On one hand, the thematic understanding of free will is understood as a 'self-caused' which violates the Buddhist approach of Paṭicca-Samuppāda (Dependent Arising) and on the other hand, it is likewise seen as an 'intentional unconstrained action' which supports the Buddhist approaches of Aṣṭāṅgika-mārga (Eightfold path) and Nibbāna (embodied freedom). It seems that the Buddhist school neither supports the indeterminism nor fatalism, rather accepts a compatibilist view of free will. I shall mainly discuss two issues: one is 'whether free will is possible in the context of the Paṭicca-Samuppāda-vāda and the Anattā-vāda (No-Self)' and the other is, 'if free will is possible, then whether the Libertarian approach of free will is feasible in the Buddhist thought'. I would like to highlight the Karma theory and its impact on the Anattā-vāda. I propose to argue that 'if everything is impermanence and Kṣaṇabhanga (Momentariness), then how does the various kinds of karma theory work', as per the Buddhist thought.

Key Words: Anattā, Aṣṭāṅgika-mārga, Free will, Libertarianism, Paṭicca-Samuppāda

Inter-state Income Disparity in India: A Macroeconomic Analysis

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The States of India vary enormously in terms of their worker output. The ratio of per capita income among the rich states to that of the poor states is around 8 times. This huge disparity in income among the states is an important precursor to the larger question of whether the poor states are going to catch up with the rich states at some point in the future or this divide is going to escalate further? Literature in the context of Economic growth makes us aware that on accounting basis per capita output can be divided into Physical Capital accumulation, Human Capital accumulation and Solow residual.

My research is an attempt towards finding out the difference in Human Capital accumulation in the form of educational attainment and health attainment across the various states, which can explain the difference in income level in a quantitative manner. This paper reports some of my work on Regional Convergence or Divergence across the states of India. I have done some preliminary analysis on the nature of convergence using the Cross Sectional, Time Series, Distributional Dynamics and Panel Methodologies. A large number of studies on convergence in the Indian context have made use of cross sectional regression and time series regression to see whether the states are converging towards their steady state and at what speed. While almost all studies have applied the regression approach developed to analyse convergence across nation, the regional convergence results might differ due to different degree of spatial dependence among the states and different degree of openness with the domestic boundary of the nation compared to that of across countries studies. Hence, I am thinking of including the spatial effects in the Region regression approach to convergence for more robust estimates.

Key words: Physical capital accumulation, Human capital accumulation, Solow residual

Sources and Methods of Gross Value Addition in the Manufacturing Sector

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In this paper I discuss some of the methodological issues involved in the computation of value addition in the manufacturing sector. The 2011-12 base year series of National Accounts introduced the MCA21 database and a new methodology for computing value addition in the manufacturing sector. Following the release of the new series, the estimates of the manufacturing sector received wide criticism as high growth rates shown by official statistics were contrary to expectations of industry and several other stakeholders. To understand some of the issues involved, this paper highlights (i) problems of scaling-up of GVA estimates based on the Paid-Up Capital method (ii) choice of indicators in measuring output and (iii) a possible misclassification of manufacturing companies in the MCA21 database. The paper conducts a sample based scaling-up exercise to show that the Paid-Up Capital based method can lead to overestimation of value addition. In order to compare the extent of over-estimation, the paper also constructs an alternate method of scaling-up of GVA by using representative industry GVA growth rates. Findings show that the alternate method performs better as compared to the Paid-up Capital method as it has a lower error in approximating the value addition of unavailable companies. The study also shows that a potential mis-classification of companies in the MCA21 can lead to a significant distortion in GVA estimates.

Keywords: Over-estimation, Paid-up capital method, GVA growth rates

Bithoor: A Landscape where India's Conception Meets its Identity

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This is an audio-visual media based research work under the umbrella of 'Visual ethnography' about a sacred landscape called "Bithoor". Bithoor is situated on the right bank of the River Ganga and is around 24 kilometres from its district headquarter Kanpur in Uttar Pradesh. This audio-visual presentation of around 15 minutes is conceived and presented to capture and disseminate present cultural practices sustaining in this sacred landscape, the role it played in India's modern history and most importantly how these two occurrences transformed this landscape and granted it a unique status in the history and culture of India.

From ancient times landscapes formed and reformed in response to human activities that took shape over generations and generations. Because of which these landscapes are neither static nor unitary in meaning. Bithoor is one such example of enumerable landscapes in India which acquired multiple meaning and connotations over their life span. Bithoor is not just enriched with Puranic and spiritual beliefs but played an important role in the modern times. Bithoor harboured and witnessed initiating activities of India's freedom struggle that further initiated many movements like snow ball effect leading India to achieve her sovereign democratic statehood. Bithoor was one of the fighting grounds in the First War of Indian Independence in the year 1857 CE. This commands Bithoor an unquestionable place in the history of India defining India's unity as a nation despite political and administrative disunity. Thus it is not just part of India's sacred geography in ancient times but also a forerunner in India's modern political identity as a sovereign democratic state with political and administrative unity.

Keywords: Visual ethnography, Cultural practices, Sacred landscape, Freedom struggle

Transcending Medicalisation: "What-is-Not-Wrong" with Homeless-Mentally-Ill-Individuals

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Homeless individuals with severe mental illness (HMI) constitute one of the sections worst affected by the vicious cycle of poverty and mental health problems all over the world. Expelled from the society, homeless people are the most vulnerable to enter the vicious cycle of mental illness and may never exit that because of the lack of resources. 20-25% of 78 million homeless people of India are likely to suffer from some kind of severe mental illness. However, the process of medicalisation of a social problem like homelessness has not only made clinical recovery (symptom reduction) its focus but also limited our holistic understanding of the population restricting it only to the disability lens ('what-is-wrong-with them') with an inherent neglect towards their 'personal' resources such as the within-person capacities of self-efficacy, hope, optimism and resilience. In India, rather than adopting the United Nations Convention on Rights of Persons with Disability (UNCRPD, 2006) that meaningfully facilitates the rehabilitation of the physically or psycho-socially disabled persons through a focus on the person instead of the patient within the client, Mental Health Acts and government institutions of care and rehabilitation solely focus on symptoms, clinical recovery and medico-legal issues. Such a state policy and dehumanizing professional care largely act as challenges in the way of providing adequate community-based rehabilitation for the HMI. This paper acknowledges the necessity to transcend the medical model and the need to understand 'what-is-not-wrong' with these people to excavate their personal resources for a holistic rehabilitation that emphasizes recovery (developing meaning and hope in life) and empowerment (regaining access to the material and care-related resources) and community integration in a person-directed manner.

Keywords: Homelessness, Clinical recovery, Community-based rehabilitation

Effects of Social and Cognitive Processes on the Development of Gender Stereotyping

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The nature versus nurture debate about gender differences has persisted for decades. The role of environment in which a child grows is consistently found to be important in the gender stereotyping process. This paper presents a review of articles published between 2001 and 2016 that have considered social as well as cognitive processes as important determinants of gender stereotyping. The purpose of the study was to get an integrated view of the social and cognitive processes involved in gender stereotyping among children. Results showed how parents and teachers implicitly or explicitly promote gender stereotypes. It was found that the role of media and pre-school picture books that portrays male and female characters in different manner, and attributes certain characteristics like 'strong' to boys and 'soft' to girls, had significant stereotypical effects in young minds. In addition to these, toys that are differently designed for boys and girls have been found to be important variables as far as the development of gender stereotype among children is concerned. In terms of cognitive processes, the role of multiple classificatory skill, subliminal affective priming processes were found to contribute to gender stereotyping. It was found that gender can act as a filter in processing information. The paper finally identifies some research questions in the study domain and concludes that the complex interaction between social and cognitive variables needs to be explored further.

Keywords: Gender stereotyping, Media, Picture books, Toys, Cognitive processes

Paradigm Shift? Brief Review of Dynamical Systems and Complex Adaptive Systems Paradigms

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The scope of dynamical systems paradigm is analyzed with reference to homeostatic control via feedback loops, using my mathematical simulation of formalization of Gross's theory of emotion regulation. The dynamics of temporal variation of Emotion Response Level is analyzed briefly with respect to the parameters. Paradigm of CAS is introduced as one methodology for analyzing emergent dynamics as a result of interaction between large number of interacting elements (neural circuitry). Concept of organized complexity is introduced, and major unifying properties such as local nonlinear interactions, spontaneous formation of global dynamical patterns via self-organization, etc. are discussed. Brain and Neuro Cognitive Systems are briefly introduced as specific type of complex network system. Certain aspects of emotion regulation are sought to be analyzed in terms of interaction between underlying neural circuits.

With respect to equilibrium of the dynamical system, we analyze the temporal variation of $ERL(t)$, as the parameters (α -flexibility, β -persistence) are varied. The dynamics of emotion regulation is sought to be analyzed in terms of the neural circuits mediating circular reciprocal interaction between the frontal cortices said to mediate higher cognitive functions, and the limbic system said to mediate emotional reactions.

Keywords: Emotion Response Level, CAS, Local nonlinear interactions, Global dynamical patterns

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