

CHAPTER 41

POLITICAL SCIENCE

Doctoral Theses

01. ANCHAL
Understanding Enviromental Governance: A Case Study of Delhi Government's Solid Waste Management From 1991-2011.
Supervisor: Prof. Shri Prakash Singh
Th 25632

Abstract

The problem of solid waste is deeply rooted in urban areas and Delhi is not an exception. Everyday thousand tons waste per day is generated which clearly highlight the weakness of environmental governance. At present the municipal authorities of Delhi are facing lot of problems which cannot be defined in one single aspect. There are problems related to finance, technology, time and space management, and man power. To address these problems there is a need to maintain a relationship between people, policies and political institutions which must be guided by the basic characteristics of environmental governance. To reinforce the relationship, the spirit of participation, cooperation, coordination, collaboration, commitment, accountability, transparency and partnership, are the prerequisites which are certainly absent in Delhi's environmental governance. To solve the problem of solid waste there is a need that Delhi government includes all these characteristics in Delhi's environmental governance to strengthen it because the weak environmental governance results in to weak relationship between the people, policies and political institutions. It is quite disappointing that the public policies which were formulated by Delhi government to tackle the problem of solid waste failed at the implementation level.

Contents

1. Introduction 2. Environmental governance: understanding relationship 3. Physical features of Delhi 4. Demographic changes in Delhi: from 1947 to 2011 5. Environmental crises in Delhi 6. Solid waste management and its multiple perspectives 7. Solid waste management and its impact on various sections of society: a case study of Delhi 8. Economic and social exclusion of scavengers (with special reference to garbage collectors and rag pickers) Conclusion. Annexure- Questionnaire and Bibliography.

02. ANJU
Domestic violence act 2005: Role of Ngos in Delhi.
Supervisor: Dr. Tapan Biswal
Th 25731

Abstract

Violence against women is the appearance of a culturally unequal relationship of dominance between the sexes. Domestic Violence is referred to as intra-family

violence, spousal battering, intimate partner violence, spouse assault, or family members' violence. It is a global phenomenon and is heavily indebted to patriarchal set-up, psycho-social problems or an un-equal position of control among members of the family. In India, the issue of Domestic Violence as a public debate has only been taken up as part of the feminist movement and women's rights party from the 1970s, with various laws and reforms coming into place. Domestic Violence is a gender-based human rights violation that has multi-dimensional effects on the well-being of people within family and society. In creating a mechanism to enforce meaningful civil rights and protection orders for victims of domestic violence along with existing criminal sanctions, Indian law to safeguard women from domestic violence is important. The root cause of Domestic Violence against women is analyzed in this work, Characteristics and different types of Domestic Violence are also discussed in detail. Causes and consequences of Domestic Violence are explained and different theories of Domestic Violence are also discussed in order to get theoretical perspective of Domestic Violence, which I used throughout this work. The history of judicial response to Domestic Violence in India is discussed. The brief but necessary history of the conditions and the persuasive problems of passing this Act as a result of International pressure as well as the pressures of women's organizations such as lawyers collective etc. is outlined and the previous bills presented in the houses, its failure and lastly the passing of the today's PWDVA 2005 is presented by the researcher and addresses in depth the guidelines for organizations and Service Providers, their duties as well as the legal structure of how they will act to ensure the victim's rights as reliefs. A comprehensive legislative framework along with rules to protect women from Domestic Violence in the country and the redress provided under this Act and loopholes of PWDVA 2005 are discussed. This research work is also providing an overview and critique of the Domestic Violence legislation of India. The bill on Domestic Violence is a piece of social policy that seeks to eradicate the society's age-old harm. The bill is the government's professional initiative for infrastructure to address the issue. The social legislation is expected to bring about social change through successful enforcement. The study observed that Domestic Violence in Indian society is a complex and multifaceted social problem that is widespread in all societies around the world irrespective of any variations that may shift in violence. The degrading and oppressive status of women is responsible for the entire national, cultural and economic structure of contemporary society. It is concluded that the legislative response met with the PWDVA 2005 passage in India is not complete proof to root out the evil of violence in intimate relationships, since the Indian social system built on patriarchal structure requires fundamental changes from India. The deeply entrenched patriarchal value system that sees male child as a potential advantage and looks down on girl child as liabilities and responsibility, leading to discrimination and Domestic Violence itself. To put an end to Domestic Violence in society requires full proof legislation and the law can only be efficient mode of social change when the cycle of internalization is successful with the change of attitude to create a positive democratic environment of equality in real sense. This study is conducted to examine the role of NGOs in the implementation of PWDVA 2005 in Delhi. In this study ten NGOs are selected from Delhi region for observing the functioning of these NGOs, that how they helping victims of Domestic Violence and the role in implementing the PWDVA 2005, since their annual reports (which I used as a secondary source) are available. In order to verify the reports published by NGOs, I conducted a survey and gathered the primary data from the victims directly. All data is obtained from Delhi region from 2016-2018. It provides an empirical study of the evidence related to domestic violence victims. The sociological profiles of these victims of domestic violence were gathered in order to shed light on their age, educational status, nature of marriage, Marital Status, type of domestic violence faced, the frequency of domestic violence, the reasons for the abuse, role of NGOs in getting reliefs to the victim etc. Data collected and presented

in the form of a percentage table. The data are also presented in appropriate graphical representation. On the basis of findings from above mentioned mechanism, suggestions are also provided.

Contents

1. Introduction 2. Understanding of domestic violence 3. The protection of women from domestic violence act 2005: an overview 4. Role of ngos in the implimentation of domestic violence act 2005 for the prevention of domestic violence 5. Conclusion. Index of Tables and figures. Bibliography and Annexure-A.

03. DHINGRA (Alisha)

Gendering Constitutinalism: a Comparative Study of India and South Africa.

Supervisor: Prof. Rekha Saxena

Th 25676

Contents

1. Introduction 2. Constitutionalism and feminism: towards a feminist theory of constitutionalism 3. The context of the Indian constitution and the South African constitution: women's movement and discourses on womanhood 4. Constitution making in Insia and South Africa the discourse on women's rights and its limitations 5. Gendering the text of the Indian constitution and the South African constitution 6. Gendering constirutional interpretation: Judicial discourses on gender in India and South Africa 5. Conclusion. Bibliography and Appendix: Questionnaire.

04. FARZANA BEGUM

Secularism and Accommodation of Religious Minorities in Bangladesh.

Supervisor: Dr. Rina Kashyap

Th 25733

Abstract

The rights of religious minorities in Bangladesh are protected under secularism and freedom of religion as enshrined in the Constitution of the Peoples Republic of Bangladesh. This study argues that while some religious minority rights can be derived from freedom of religion and citizenship rights, it is only under secularism that equality, non-persecution, differential treatment and cultural pluralism can be guaranteed. This study examines two dimensions of political secularism—assertive and passive secularism. Bangladeshi secularism is evaluated taking into consideration the theory and practice of secularism in India, USA, Turkey and France. The study explicates secularism from the view point of constitutionalism. It argues that secularism in the context of Bangladesh denotes equal respect for all religion, equality of citizens, social harmony and cultural plurality. Despite these constitutional and other legal guarantees, the religious minorities in Bangladesh are being persecuted. The study argues that abuse of majoritarian religion Islam and accommodation of communal parties in politics are the main challenges to secularism. In this context the constitutions, election manifestos and practices of the major political parties of Bangladesh namely the Nationalist Party (BNP) and Jatiyo Party (JP), Jamat-e-Islam Bangladesh (JIB) and Awami League (AL) are examined. Religious nationalist BNP, while endorsing the idea of religious liberty, has forged lasting alliance with numerous communal parties including JIB both in electoral and street politics. To compete with BNP the secular party AL has increasingly used religion and befriended communal parties and Islamist groups for politics of expediency. Communal political parties and Islamist groups are largely responsible

for inflaming communalism, intolerance and extremism. Government's use of religion and agendas of the major political parties demonstrating Islamism impact the legal discourse. Communalism, propaganda against secularism, ineffective state institutions, weak civil society, lack of substantive democracy and global resurgence of Islam among others, put secularism in jeopardy. The crisis of secularism in Bangladesh must be understood in this broader constitutional and socio-political context of Bangladesh. The study claims that freedom of religion is an important component of secularism but it is not sufficient to protect religious minority rights. Under secular governments, conditions of religious minorities improve. The study also explores ways through which secularism can be reinforced to protect religious minority rights in Bangladesh.

Contents

1. Introduction 2. Religious Minorities in Bangladesh: a tale of Persecution. 3. Religious Minorities rights and imperatives of secularism 4. Core Challenges to secularism in Bangladesh. 5. Secularism is essential for religious minority rights Protection: Myth of fact 6. Conclusion. Bibliography and Appendix.

05. KANCHAN KUMARI

Politics of Hetrosexuality and Citizenship in India: a Study of Adoption Law.

Supervisor: Prof. Sanjeev Kumar H.M.

Th 25644

Contents

1. Introduction 2. Normalization of heterosexuality 3. Heterosexual state, laws and sexuality: a critique of normative family 4. Adoption laws and heteronormativity 5. Heteronormativity and sexual citizenship 6. Conclusion: Querryrinnng family, rights and citizenship and Bibliography.

06. KHAN (Badre Alam)

Understanding the Theoretical Discourse on Minority Rights in Indian Political Theory with Special Reference to Pasmada Muslims.

Supervisor: Dr. Saroj Giri

Th 25637

Abstract

This thesis has highlighted the socio-political trajectory of the Pasmada movement. It has to be noted that the lower caste movement has challenged the upper-caste Muslims hegemony and sided with the Indian National Movement led by Mahatma Gandhi. The movement has critiqued the colonialism and communal politics. This study has argued that, it is a far from truth to belief that Muslim community is monolithic in nature. Besides, this study has critically reviewed the major trends of political theorizations as done by social scientists of India. In this respect, the study has critically reviewed the theoretical works that have been done by them on the Indian Political theory (henceforth IPT) and its related concepts like minority rights, multiculturalism/communitarianism and secularism from the perspective of the lower caste Muslims. In this respect, study has also briefly reviewed the works of wellknown scholars such as Rajini Kothari, Sudipta Kaviraj, Bhikhu Parekh, Manoranjan Mohanty, Rajeev Bhargava, Gurpreet Mahajan, Gopal Guru, Sarah Joseph, Aakash Singh Rathore and others in the light of everyday social problems and issues experienced by the lower caste Muslims in the north Indian public domain. In this study , it is argued that the IPT and its related concepts, as stated

above, should be based on 'democratic equality' and 'egalitarian principles' as envisaged by the Gautama Budha and BR. Ambedkar, Kabir Das, Mahatma Phule, Periyar, and Bhagat Singh, etc., instead of having the status-quoist approach, as the past experiences have shown us. Keeping in mind the radical legacy of the Dalit-Bahujan thinkers and the heterodox traditions of India, the agenda of the IPT, normatively speaking, should be to liberate the oppressed groups from the old centuries of suppression and exploitations. In short, the IPT and concepts like secularism, minority rights and multiculturalism should be grounded historically in plural and diverse cultural traditions of India's past rather than being based on the linear and homogeneous interpretations of history and culture, as have been done by the colonial intellectuals like J.S Mill, Max Muller, William Jones and others.

Contents

1. Introduction 2. The background and the context of study 3. The socio-political trajectors of pasmanda movement 4. Indian political theory, minority rights and pasmanda muslims 5. Minority rights, secularism, multiculturalism and pasmanda muslims 6. Rethinking minority rights discourse. Conclusion and Bibliography.

07. MEENA KUMARI

Right to Food and Distributive Justice in India with Special Reference to PDS: a Case Study of Gaddi Tribal Community of Himanchal Pradesh.

Supervisor: Dr. Chetna Sharma

Th 25643

Abstract

In the age of globalisation human rights are inalienable rights. Most of the nations of the world have incorporated the provisions of human rights into their respective Constitutions. The United Nations General Assembly has done the Universal Declaration of Human Rights (UDHR) on 10th December, 1948 to mark the present Human Rights Day. The foremost idea of human rights pertains to 'human life with dignity'. The main thrust of the idea of rights is to give such kind of freedoms to individuals wherein they could lead their 'life with dignity'. Considering rights as the claims of individuals from the established authority further divides the notion of rights into two categories in which the connotation of rights entails 'claims' and 'obligations'. Individuals always for the fulfilment of their rights look towards the state. Moreover it is the foremost obligation of the state to create such an environment which is essential for the enjoyment of rights of individuals in more conducive manner. The factors of power, authority and control over resources further make it the obligation of the state to divide the scarce resources in justifiable way so that the principle of distributive justice could be addressed. However, for the pursuance of 'human life with dignity' the 'Right to food' is one of the essential rights, because food is necessary for the survival of human life. Contextually, it can be stated that under its positive obligations the state has made 'the right to food' as an indispensable part of 'right to life' under the provision of Article-21 of the Constitution of India. Noticeably, it is of pertinent significance to mention that 'the Right to food' before 2001 was the part of Directive Principles of state policy provisioned in Article 39, 41 and 47 which is also known as the non-justifiable part of the Constitution of India. The incorporation of 'right to food' under Article -21 of the Constitution of India has brought a remarkable significance in the arena of rights wherein the right to food has become the part of enforceable rights. The consideration of right to food as one of the significant obligations of state forced the state to provide something positive in this direction for the fulfilment of right to food of individuals. Thus, Public Distribution System (PDS, Hereafter) is one of the

mechanisms to give the accessibility of right to food to the intended beneficiaries at cheap and affordable prices through the networks of Fair Price Shops. On the basis of mentioned discussions the present study seeks to explore the four core objectives which are as follows: (1) the conception of Right to food and its accessibility (2) Accessibility in context of PDS as a nation-wide mechanism (3) the nature of PDS in context of Himachal Pradesh (4) The policy (PDS) responses of the tribal people with special reference to 'autonomy' specifically in context of Gaddi tribe of Himachal Pradesh living in scheduled and Non-scheduled areas of the state. In a way, for the need to fulfil the above mentioned objectives the present study is based on field work commenced in two villages of one district i.e Chamba district of Himachal Pradesh wherein Saned Village is the part of Non-Scheduled area and the other Bharmour Village is the part of Scheduled area inhabited by the majority of Gaddi tribe. For the data collection the present study is substantiated by household schedule, village schedule, informal discussions and group discussions for the in-depth understanding of beneficiary level evaluation and system level evaluation.

Contents

1. Introduction 2. Right to food and distributive justice in India: a theoretical conceptualization 3. Public distribution system in India 4. PDS in context of gaddi tribe of Himachal Pradesh 5. PDS in context of gaddi tribe of Himachal Pradesh: a case study of Non-scheduled area saned village and scheduled area Bharmour village 6. Comparative Assessment of field study. Conclusion: the major finding of the study. References and appendices.

08. मोहर (वर्षा)
शिक्षा का अधिकार अधिनियम 2009 तथा प्राथमिक शिक्षा : दिल्ली के विशेष संदर्भ में एक अध्ययन.
 निर्देशिका: डॉ. पूनिमा राय
Th 25633

सारांश

सामाजिक और आर्थिक प्रगति साकार करने में शिक्षा की भूमिका सर्वविदित है। यह व्यक्तिगत और सामूहिक दोनों अधिकारों को दिलाने के लिए अवसर रखती है। युवा विकास अपने व्यक्तिगत रूप में शिक्षा कौशल और ज्ञान के साथ लोगों को सशक्त बनाने तथा भविष्य में उन्हें लाभकारी रोजगार प्राप्त करने के लिए महत्वपूर्ण साधन है। शिक्षा में सुधार से न केवल दक्षता बढ़ने की उम्मीद होती है अपितु इससे जीवन की समग्र योग्यता में भी बढ़ोतरी करती है। ग्यारहवीं पंचवर्षीय योजना में तीव्र और समावेशी विकास प्राप्त करने के लिए प्रमुख साधन के रूप में शिक्षा को सर्वोच्च प्राथमिकता दी गई है। इस के लिए सरकार द्वारा समय-समय पर कई आयोजनों एवं नीतियों का निर्माण किया गया। इस तरह शिक्षा विशेषतः प्राथमिक को लोक नीति के साथ जोड़कर देखा जा सकता है। लोक नीति एक ऐसा साधन है जिसके द्वारा सरकार लोगों की आकांक्षाओं को पूरा करने का कार्य करती है। भारतीय संविधान के अनुच्छेद 21कक्ष में शिक्षा के अधिकार को शामिल किया गया। इस अनुच्छेद के द्वारा भारत में शिक्षा का अधिकार एक मौलिक अधिकार के रूप में उभरकर आया। यह प्रावधान कहता है कि राज्य 6 से 14 वर्ष के सभी बच्चों को निःशुल्क एवं अनिवार्य शिक्षा उस विधि से उपलब्ध कराएगा जो राज्य एवं कानून के द्वारा निर्धारित किया जाएगा। इसी संविधान संशोधन के परिणामस्वरूप 2009 में निःशुल्क एवं अनिवार्य शिक्षा का अधिकार अधिनियम उभरकर सामने आया। जिसमें बच्चों को एक समान शिक्षा उपलब्ध कराने का प्रावधान किया गया है। इस अधिनियम से यह आशा हुई कि यह शिक्षा में सुधार कर राष्ट्र के भावी कर्णधारों के विकास में एक अहम भूमिका निभाएगा और इसका एक अन्य पक्ष राष्ट्र उन्नति के रूप में

भी देखने को मिलेगा। यह अधिनियम अप्रैल 2010 से लागू किया गया है। अतः यह शोध शिक्षा का अधिकार अधिनियम के प्रावधानों का मूल्यंकन करता है। प्राथमिक शिक्षा के महत्व को समझने के लिए यहां भारतीय विचारकों द्वारा शिक्षा के संदर्भ में दिए गए विचारों का वर्णन किया गया है। क्योंकि भारतीय प्राथमिक शिक्षा को समझने के लिए पाश्चात्य विचारकों के स्थान पर भारतीय विचारकों के विचारों का वर्णन करना प्रासंगिक हो जाता है। शिक्षा शिक्षा किसी भी राष्ट्र की प्रगति में महत्वपूर्ण भूमिका निभाती है। यह दोहरे रूप से काम करती है। पहला: यह राष्ट्र के नागरिकों के विकास में महत्वपूर्ण योगदान देती है। दूसरा: यह उस राष्ट्र की प्रगति की भी धोतक है। कोटारी शिक्षा आयोग ने शिक्षा व्यवस्था में खराब कर प्राथमिक शिक्षा में समानता और शिक्षा में त्रि-सूत्री भाषा को जोड़ा गया था।

विषय सूची

1. प्रस्तावना 2. शिक्षा का ऐतिहासिक स्वरूप व पृष्ठभूमि 3. शिक्षा का अधिकार अधिनियम 2009 : प्रक्रिया एवं प्रावधान
4. शिक्षा का अधिकार अधिनियम 2009 : का विश्लेषण: दिल्ली के संदर्भ में 5. सार एवं निष्कर्ष. संदर्भ ग्रंथ सूची और परिशिष्ट.

09. MUKHERJEE (Krishnamurari)
Development as a Fair Deal: Analyzing India's Development Politics from the Paradigm of Distributive Justice.
Supervisor: Prof. Ashok Acharya
Th 25729

Abstract

Theoretical interventions pertaining to the domains of development and distributive justice have evolved independently of each other. Although certain common elements exist between them, their respective theoretical trajectory has rarely crossed each other's paths. Entitled *Development as a Fair Deal: Analyzing India's Development Politics from the Paradigm of Distributive Justice*: my doctoral dissertation strives to theoretically peruse the relationship between development and distributive justice in light of the Indian predicament of development politics, thereby, bringing both of these theoretical interventions in conversation with each other. That is undoubtedly a vast objective. Hence, in order to render the dissertation more manageable I have employed a constricted focus. The dissertation specifically attempts to normatively examine the politics of development experienced by the indigenous peoples or the adivasis (as they are referred to in India) through a representative case study: the case of Niyamgiri. But, why do I choose such a vantage point to analyse the relationship between development and distributive justice? I do so for the following reasons: (i) such an orientation allows the dissertation to examine the relationship between development and distributive justice from the stand-point of a country located in the Global South; (ii) it also enables the project to probe the fundamental normative dimensions at play in experiences of injustice brought about by development that impacts the lives of those rooted in the periphery of the Indian society (herein: the indigenous peoples or the adivasis). The project, consequently, has two specific components: the theoretical and the practical. It is within the aforementioned context, the dissertation grapples with the following overarching interrogations: (a) What is development? What is its relationship with the demands of distributive justice? (b) How might practices of development be evaluated? And, if such a methodological inquiry reveals that that certain practices of development foment unjustifiable normative violation(s) then, (c) How can such normative violation(s) be remedied? The dissertation evolves over eight chapters in total. After introducing the project in Chapter 1, the dissertation deals with the interrogation (a)

over Chapters 2, 3, and 4. Thereafter, Chapter 5 addresses interrogation (b). Following which, interrogation (c) is engaged with over Chapters 6 and 7. Chapter 8 offers an overall concluding statement to the project. Let me close this opening statement by providing a snapshot of the argumentation contained within the chapters. Chapter 1 establishes the problematic of the project, and floats main interrogations through which the project would progress. Chapter 2 thematically classifies the various interventions in development theory and distributive justice in order to explicate their inter-relationship. The analysis to be found in the chapter is completely theoretical in nature. It strives to ascertain the locus and scope of the inter-relationship between development and distributive justice. Chapter 3 reviews the theoretical interventions explicated in the preceding chapter from the vantage point of practice so as to tease out the applied aspects of the theoretical relationship between development and distributive justice. For this purpose, it also introduces the primary case study of the project: the case of Niyamgiri in a descriptive loaded with narrative elements. Chapter 4 may be described as the original thesis of the dissertation: it articulates a normative critique of the case of Niyamgiri primarily from the theoretical premise of John Rawls's theory of distributive justice aided by Will Kymlicka's theory of multiculturalism and Amartya Sen's theory of development. Thereafter, Chapter 5 attempts to provide a theoretical shape to the underlying methodological approach of the project. Chapter 6 articulates a normative cure in response to the normative affliction revealed in the project mainly drawing upon interventions by S. James Anaya, John Rawls, David Crocker. Chapter 7 strives to critique the Indian predicament from the standpoint of the normative critique developed in the course of the project as well as relevant global standards that have gained acceptance over time. Global yardsticks are adjudged to be relevant for the chapter's goal if they deal with the basic problematic of the project (development, distributive justice, and indigenous peoples), and evinces possibilities of resonance with the normative thesis of the project. The Indian predicament is reflected by its constitutional provisions and laws, their practice that prove to be relevant vis-à-vis development that impacts the lives of indigenous peoples. Finally, Chapter 8 presents a concluding statement to the dissertation by recapitulating its normative analysis and prompting certain interrogations. It is hoped that by pursuing these new challenges the research contained in the dissertation would find newer avenues to explore and fresh possibilities to illuminate in the encounter between development and distributive justice within the realm of normative political theory.

Contents

1. Introduction 2. Analyzing the relationship between development and distributive justice: the vantage of theory 3. Analyzing the relationship between development and distributive justice: the vantage of practice 4. The trivalent demands of justice in development and a normative critique of the case of niyamgiri: towards a political theory of fair development 5. The reflective comparative equilibrium: a critique of the project's underlying methodological approach 6. Towards a plausible remedy: exploring self-determination and its associated form (s) for ensuing fairness in development 7. Fairness in development and indigenous peoples: a critique of the Indian predicament 8. Conclusion and Bibliography.

10. PANDEY (Srikant)
Indian Party System in Coalition Era(1999-2014).
 Supervisor: Prof. Bidyut Chakrabarty
Th 25636

Abstract

The basic objective of the research is to understand and analyse the qualitative change in the Indian Party system in general and the state of party system within a specific time frame (1999-2014) on the other. Moreover, an attempt has been made to describe probable trajectories of the Indian party system. The researcher has tried to understand and explain the thematic issues by locating the socio-political and ideological trajectories of the Indian party system since the initiation of parliamentary democracy and electoral politics in the Indian political system. In other words, the researcher has come to locate following three critical components which have shaped evolution of the Indian Party system: A major heritage of the national movement was the building of national consensus on three significant dimensions of national interest, namely national unity and political integrity, national socio-economic development, and national defence and security. A broad ideological base, covering persons from the radical left to the conservative, traditionalist right was another noteworthy heritage of the national movement. The continental size of the country, comprising well defined and distinct socio-cultural regions with their own languages and dialects, specific patterns of caste, community and tribal formations, provided the objective conditions for the rise of regional parties and groups. Regions in India are sub national units.

Contents

1. Introduction 2. Party system in comparative political theory 3. Genealogy of coalition politics in India 4. Party system during the NDA era 5. Party system during the UPA era 6. Coalition an party system in federal units/states. Conclusion and References.

11. पवन कुमार

दिल्ली के पर्यावरण संरक्षण में नेशनल ग्रीन ट्रिब्यूनल की भूमिका : एक अलोचनात्मक मूल्यांकन.

निर्देशक : प्रो. संगीत कुमार रागी

Th 25641

शोधसार

पर्यावरण प्रकृति तथा मनुष्य के बीच तालमेल है तथा मनुष्य के जीवन या ज नसंख्ये या स हित मनुष्य को प्रभावित करने वाली है। पर्यावरण प्रकृति शब्द शब्द अपतवदश से लिया गया है जिस का अर्थ है चारों तरफ से घिरा होना या परिस्थितियाँ। इसमें हवा, पानी, भूमि, पौधे, जानवर, मनुष्य तथा उनके संपर्क में आने वाली हर चीज तथा आपसी संबंध शामिल है। साधारण शब्दों में कहे तो जो परिस्थितिकी में मौजूद है वह पर्यावरण है। परिस्थितिकी या इकोलाजी जीवन की संरचना और कार्य से जुड़ा हुआ है। महात्मा गाँधी ने इस बात पर जोर दिया कि हमारी जीवन शैली ऐसी होनी चाहिए कि उसमें संसाधनों का बहुत अधिक दोहन न हो। इस कथन से महात्मा गाँधी ने कहीं न कहीं बिगड़े परिस्थितिकी संतुलन की तरफ ध्यान केन्द्रित किया। प्राकृतिक वातावरण तथा मानव वातावरण के बीच संतुलन या उचित तालमेल मनुष्य के अनुकूल परिस्थितियों या अस्तित्व के गठन के लिए काफी आवश्यक है। इस तरह के संतुलन को परिस्थितिकी संतुलन कहा जाता है। परन्तु यह परिस्थितिकी संतुलन औद्योगिकरण के कारण तेजी से बिगड़ता चला गया है। यदि औद्योगिकरण से पहले बात करे तो प्राचीन काल से ही मनुष्य पर्यावरण के बीच गहरा संबंध रहा है। औद्योगिकरण से पहले मनुष्य सहज ताप पूर्वक पर्यावरण के साथ समन्वय ताप पूर्वक रहता था। भारतीय संदर्भ की बात की जाए तो भारतीय संस्कृति में पर्यावरण और मानव का संबंध आसानी से रेखांकित किया जा सकता है। यहाँ प्रकृति को देवता के समान माना एवं पूजा जाता रहा है और आज भी इस परंपरा को देखा जा सकता है। परन्तु विडंबना यह है कि इस परंपरा के बावजूद भी भारत में पर्यावरण प्रदूषण एक गंभीर समस्या बन चुका है। माँ की तरह पूजे जाने वाली नदियाँ आज नालों के रूप में परिवर्तित होती जा रही हैं।

मानवीय आवश्यकताएँ जंगलों को समाप्त करती जा रही हैं। समाजिक उत्तरदायित्वरहित औद्योगिकरण की प्रक्रिया ने पर्यावरण में कई जहरीली गैसों को उत्सर्जित किया है। भारत में बढ़ती पर्यावरणीय समस्या के समाधान हेतु सरकार द्वारा कई नीतियों का निर्माण किया है। इन नीतियों के माध्यम से पर्यावरण सुधार के लिए कई अधिनियम बनाए गए हैं। यहाँ यह समझना महत्वपूर्ण होता है कि इन नीतियों के निर्माण में कौन से घटक महत्वपूर्ण भूमिका निभाते हैं। इससे समझने हेतु लोकनीति को समझना आवश्यक हो जाता है। यहाँ संक्षिप्त में लोकनीति और पर्यावरण के संबंधों का विशेष पस्तुत किया जा रहा है।

विषय सूची

1. प्रस्तावना 2. पर्यावरण समस्या : वैश्विक दृष्टि 3. भारत में पर्यावरणीय समस्याएँ एवं उसके प्रबंधन के लिए किए गए उपाय 4. दिल्ली में पर्यावरण की स्थिति और पर्यावरणीय समस्याएँ 5. दिल्ली की पर्यावरणीय समस्याओं के समाधान में नेशनल ग्रीन ट्रिब्यूनल की भूमिका 6. नेशनल ग्रीन ट्रिब्यूनल की भूमिका का मूल्यांकन 7. सार एवं निष्कर्ष और संदर्भ ग्रंथ सूची.

12. RAJAK (Komal)

Contextualizing Hindu Code Bill in Women's Empowerment: an Inquiry into Hindu Women's Property Rights in India.

Supervisor: Prof. N. Sukumar

Th 25639

Abstract

This thesis is an attempt to understand how the Hindu Code Bill has turned the path of struggle against the graded inequality of Brahmanical Patriarchy, by paving way for women's property rights, in post-independent India. It discusses the transformation of Hindu women's status of being deprived of rights in general and property rights in particular, to get entitled with the same. In this context, Hindu Code Bill occupies the central stage of the thesis, as it initiated the debate on the national arena regarding women's property rights. It discusses that the Hindu Code Bill debates paved the way for certain legislations, for instance, the Hindu Succession Act, 1956, and the Hindu Succession (Amendment) Act, 2005, securing equality by way of granting rights to women. The aim of this thesis proposed to examine the discourses underpinning property and property rights in India, to understand the discourse of egalitarianism. The scope of this study is to analyse the role of the State through evaluating the Hindu Code Bill (the 1940s), its subsequent Succession Acts and concerning judgments, in women's empowerment and emancipatory discourse. Hence, the focus area of this study is the women's proprietary status in Shastric Hindu Laws and the Hindu Code Bill. The thesis revolves around the significance of property and property rights with Liberty, Equality, Fraternity, Dignity and Democracy, and to access diverse human rights. Here, Rights are discussed as claims that are legally and socially recognized and enforceable by an external legitimized authority. It is held that conceptualizing property as a right makes it protected from others' occupancy. The right to property includes the right to use, the right to exclude, and the right to transfer. The property right has socio-political and economic characters which reflect through one's denial of equal access to and control over the resources. Denial of rights for women is one of the major challenges to the notion of an equal and just society. Such denial is disseminated by the culture and customary practices of the State and non-State actors. The system of denying rights for someone has political implications, which are usually associated with bodily integrity and perpetual reproduction of privileges of certain sections.

Contents

1. Introduction 2. Property rights: an inquiry into theoretical dimensions 3. Historicizing women's property rights in India 4. The Hindu code bill: legislative and judicial implications to women's property rights 5. Conclusion. References and Bibliography.

13. RAJESH RANJAN

Forest Rights Act: A Case Study of Implementation in Chhattisgarh and Jharkhand.

Supervisor: Prof. Rekha Saxena

Th 25732

Abstract

This research on the topic 'Forest Rights Act :A case study of Implementation in Chhattisgarh and Jharkhand has dealt with three central questions: This research work has dealt with three central questions: To understand empirically the ways in which certain so called pro-poor laws are debated, disseminated and above all implemented at a particular socio-cultural context .The law in question is Forest Rights Act and particular socio-cultural context is 6 panchayats spread in 3 blocks of 3 districts each in Chhattisgarh (namely Kanker, Kabirdham & Surguja) and Jharkhand(namely Khunti. Godda and Palamu). To make sense in conceptual terms that how idea of state is constituted at local grassroots context and how concepts like community, state, laws, rights are articulated and found meanings in local milieu. To understand and debate the phrase 'Historical Injustices to Tribes and Other Forest dwellers' and trace the evolution of the Forest Rights Act. Apart from above two central questions this work has also attempted to explore and debate following related question(s)& possible arguments: There exists wide discrepancies in theory and practice in implementation of FRA. Institutional arrangement and delivery mechanism are weak to deliver rights under FRA.The nodal agency MOTA is not able to sail through amidst powerful departments like Forest Department/MOEFCC and revenue departments. Forest Department is the main stumbling block in the implementation of this act. There is lack of interdepartmental coordination in getting this act implemented. Indian State is somewhat comfortable in delivering individual rights but have quite unease in delivering collective/communitarian rights in reference to FRA. All these questions are dealt in five chapters .The work also contains introduction and conclusions .The work is based on extensive field work apart from critically examining existing literature on related subject.

Contents

1. Introduction 2. Deconstructing the phrase historical injustice and making of the act 3. Forest rights act: a critical appraisal 4. A qualitative analysis of grassroots perspectives on state, laws, rights and community: implementation of forest rights act (FRA) in India with a special focus on ground realities in Chhattisgarh and Jharkhand 5. Act on the ground in Chhattisgarh and Jharkhand: data presentation and a comparative analysis 6. Conclusion. Reference and Bibliography.

14. RAMAN (Indra Narayan)

Political Economy of Urban Food Habits Changing Perspectives of Knowledge of Food and Agricultural Practices.

Supervisor: Prof. Madhulika Banerjee

Th 25634

Abstract

When working class people of Bihar and Bengal migrated from their home town to Delhi to join the huge urban migrant working class, they usually face poverty because of their low purchasing capacity. Additionally, they faced an unfamiliar ecology, natural surroundings that they did not know how to relate to in terms of food, shelter or medicine. These factors deeply affected, among other things, their food habits. In their own context, and we know that they know their food, they know what is nutritious for them, they know and aware about their seasonal food, but in a new place they were unfamiliar with available options. Therefore they became dependent on cheap and PDS food. While there are several dominant factors which directly influence people's food habits like, cultural, economical, environmental, and political and the impact of Globalization and Urbanization. In this research we are strictly focusing on political economy factors. What we eat is determined by more than just our preferences. Food choices are shaped by availability, affordability, accessibility, culture and global economic structure. Tradition and wealth can influence what we eat; trade and foreign investments can influence our access to food. Due to high degree of economic interdependence, the purchase of a food product in one country can affect the price development in another. Ultimately, these factors influence the food choices of urban working class people greatly, but this thesis strictly concerned with political economy factor. The nature of the global food system and its political and economic characteristics largely affects the people food habits. The current food system has evolved in response to specific historical, political and economic circumstances. It is not a natural system but a socially, politically and economically constructed one which reflects patterns of power and privilege. Therefore this study of food habits necessarily entails the study of changing perspectives on knowledge of food and agricultural practices, shifting agricultural patterns, related to the changing relationship between agriculture and agro food industries, through capitalist development, trade agreements between countries over primary products and producers and the commercial positioning, packaging and pricing of food. So this study outline these structures of power in bid to understand what has governed the creation of food habits of urban working class people. This thesis aims to analyze and examine the driving political economy forces that influenced the food habits of urban working class people who migrated to Delhi from Bihar and Bengal. As we understand that food habits is not a matter of individual preferences and choices, cultivated through personal experiences but it embody a power structure of availability, affordability and acceptability mediated through political economy, market, state policies and the civil society as general. After consulting several government policy and my field work reports, we found that migrant labors come out of their home town for the search of food, but they suffer a lot for getting their habitual food in metro Politian city like Delhi. And I reached on a conclusion that, there is no any provision in government policy regarding food habits of the migrant labors. After gaining a multiple understanding on food habits, I realized that habitual food security depends not only on food production and consumption behaviors, but also political economy and policies that affect food systems from farm to table. For a long time, state policy on agriculture is preoccupied with the productivity of food grain in order to secure food security concern. In this quest for the food security, state policy has been largely negligent towards the "nutritional security". Despite having twenty agro-climatic zones and with diverse cropping pattern and food habits, State through its policy & various research institutes like Indian Agricultural Research Institutes, still promote only few crops, which concern the agro-food industries.

Contents

1. Introduction 2. Public policy on Agriculture in India and its impact on Food Choices 3. The political economy of changing market and food system in India: Implications on food choices 4. Collective action on food: organisations and groups in civil society 5. Conclusion. Bibliography and Annexure.

15. SANA SALIM

Interrogating the Conventional Institutions of Learning in India: Analyzing the Future Prospects of Madarsa Students.

Supervisor: Prof. Sangit Kumar Ragi

Th 25642

Abstract

This study focuses on the importance of education in the present world scenario specially for the Madarsa students. Education is the most imperative contribution for the growth and development of individual. Timely changes shifted education from religious to public arena. Changing global era demanded the need of moderation in conventional institutions of learning. So far, Madarsa and other religious institutions manages to attract masses. It is necessary to understand how far Madarsa relevant in the present global scenario. The level of understanding and future of the students. First, we need to understand why Madarsa should be studied? There are certain reasons; due to multidimensional issues attached to it, Muslims are at the least pedestal of educational attainment, Poor educational environment in Madarsa education system, debate on Madarsa education and its modernization, such debates ignites that there is something annoying into Madarsa education system as none of the other religious institutions of learning has been debated or questioned. If we look upon the available studies on Madarsa these are more concerned with the ratio of Population, Enrolment rate was overlooked (Sachar Committee), Madarsa environment and its politics has been discussed, Madarsa education and its impact, Madarsa modernization policies, Madarsa existing with formal education did not looked upon, its relation to future prospects and quality of formal education. The main question raised in this research is How far the Madarsa education is pertinent to the contemporary modern epoch? And What are the future prospects of the students of Madarsa? And some other relevant questions are looked into this study. It is found very necessary to understand the challenges posed to Madarsa education needs to deal with comprehensive developments in its curriculum. The primary purpose of this research is to provide a careful description of the Madarsa education, its curriculum with reference to the future of its attained. The study will also look forward the validity of Madarsa degree in formal education system in India. An understanding of curriculum making process in accordance with the changing world order. It will also try to uncover the quality of education in formal subjects within Madarsa. What would be the future value of Madarsa education and the position of Madarsa degree holder in the current world order. To comprehend all this queries the study adapted both qualitative and quantitative approach. Field work was conducted through unstructured questionnaire for student, teacher academic bodies for that random sampling method has been adopted in selection of Madarsa in Delhi and U.P. Qualitative study done to understand the philosophical aspect of modern and traditional education and issues against quality of formal education.

Contents

1. Introduction 2. Education and acceptance: analyzing the esteem of traditional educational institutions and its transformation into modern era 3. An overview of

processes and patterns of education in India 4. Emergence, existence and acceptance of Madarsa education among Muslims 5. An analysis of the subjects and teaching method: manifestation through data and field experience 6. Conclusion. Bibliography and Appendices.

16. SHARMA (Shweta)
Custodial Crimes in India: A Study on Delhi Police.
 Supervisor: Dr. Vijay Kumar Verma
Th 25638

Abstract

The title of my PhD. thesis is Custodial Crimes in India: A Study on Delhi Police and the time frame covered for the research is for one decade i.e. from year 2010 to 2020. Crimes in Police custody are the best examples of misuse of power. These crimes can be seen in police custody in the form of custodial tortures, custodial rapes, extreme level of treatment with the detained person during interrogation leading to custodial deaths. The central question of this PhD Thesis deals with the enquiry over the protection of civil rights and constitutional provisions guaranteed to the arrested person in police custody during police interrogation. Basically the question is whether rule of law is followed or not in police custody while an arrested person in being investigated by a police officer? Isn't it a kind of violence created by the Police as an agency of the state? Isn't it an aberration of constitutional provisions? There have been various instances where police has used its power to torture the arrested person to ease its work or sometimes to protect the real culprit coming under some political influence. Delhi police gives best insight to study custodial crime in India by showing its nexus with political as well business class and parallel running faulty criminal justice system. Hypothesis of this PhD research focuses mainly on two aspects: firstly the nature of custodial crime in India and secondly the attitude and response of Delhi police towards custodial crimes. The first hypothesis is that there have been various custodial tortures, custodial rapes, extreme level of treatment with the detained person during interrogation leading to custodial deaths. The aim of this research on Police tortures in custody is to analyse the legality of constitutional provisions ensuring right to life and personal liberty of the citizens of India. Not just that it will also help in comparing the institutional set up of developing nation with that of a developed nation. When compared to developed nation, custodial crime is observed variantly. Crime rate is very high in developing nations like India. The structures and institutions especially police administration is still evolving in nature in developing nations. Hence police functions face various challenges when it comes to crime control. One can also understand police custodial crime from time – frame perspective. Police as an institution has been responsible for the maintenance of law and order system since British rule till present time post- independent period as an agency of state. Hence it is quite necessary to examine police criminality into the custody because Indian police is modelled on British structure based on Indian Police Act, 1861. Second part of the hypothesis discusses the nature and trend of custodial crime in Delhi police custody since last one decade i.e. from 2010 to 2020. The analysis is based on the hypothesis that the pattern of custodial crime with regard to Delhi Police during this period appears to be very zigzag as compared to previous years before 2010.

Contents

1. Intrrogating custodial crime in India 2. Constitutional safeguards against custodial 3. Human rights and role of police in India 4. Case studies of custodial crimes in Delhi 5. Conclusion. Bibliography and Annexure.

17. SINGH (Anuradha)
Media and Democracy in India: A Study of their Relationship Post Liberalisation.
 Supervisor: Prof. Ashok Acharya
Th 25623

Abstract

Media is a constantly growing and changing entity from its inception to the present day where technology and media tools change frequently. From printing to audio to visual to the present day of social media and mass media, media has constantly interacted with the democratic process across the world in varied ways and continues to do so. In India, media has played an important role from the time of India's freedom struggle and today the country has one of the most vibrant and expanding media. This thesis aims at exploring two related aspects. First, studying how has a free media been ensured in India especially when there is no clear mention of any such provision in India's Constitution and second, how has the exposure to media impacted Indian democracy especially in the context of voting choices of the electorate. The thesis has demonstrated that it is to the credit of Indian judiciary that has been able to keep media free and unfazed by political interference, largely defining the meaning and scope of media in India through many landmark judgements. The second aspect of research which is data based has established a few larger patterns of media and democracy interaction where it shows that campaign strategies used by political parties have led to increase in political participation of people especially at the grassroots level. Data also shows that that penetration of smart phones and easy access to internet has led to increase in political awareness and opinions. Most importantly the thesis has pointed out that the buzz and hype around the massive impact of social media on voting preferences is a myth and electorate with high social media exposure behaves no differently vis-à-vis less exposed. There is no direct co-relation between exposure to social media and voting preference for the BJP and social media had no decisive impact on BJP's return to power in 2019, therefore debunking the idea that BJP enjoyed a social media advantage.

Contents

1. Introduction 2. Philosophy of free speech and the history of press in pre-independent India 3. Constitutional and legal perspective of the 'fourth estate' in India 4. Media ownership and regulations 5. The impact of media on voting preferences and political participation: myth or reality 6. Conclusion. Bibliography. & appendices.

18. SINGH (Laishram Bidhanchandra)
Nationalist Subjects and Territorial Imaginaries: the Politics of Space in Northeast India.
 Supervisor: Dr. Rajesh Dev
Th 25622

Abstract

Territory and people are then fundamental components of a nation. However, despite an apparent axiomatic truth about it, the relationship between people and territory is rather complex, governed as it is by a myriad of forces and equations that range over issues of political power, questions of justice, cultural beliefs, practices and

norms, peoples' preferences, desires and imaginations, etc. The question may be asked as to how a people emerge in relation to a specific territory. Is it that an already existing people claims an already available territory? What would 'an already existing people' mean? Or is it that a people emerge by virtue of inhabiting a common piece of land? Who are the right holders of territory? Are these individuals or nations or states? Should communities be considered the only legitimate right holders to territory? Questions like these are not merely exercises in abstraction but have concrete import in politics and life. The present research studies this relationship. It is broadly concerned with the production of the political subject of nationalist movements and specifically with the role that territorial imaginaries play in the construction of such nationalist subjects. Premised upon the mutual constitutivity between the political and the spatial, it aims to study the intertwinement between the acts of the nationalist subject and the stimulative stratum of the territorial imaginary. At one level, it examines how the 'We', the subject of a nationalist, movement is constructed and further analyses the conditions under which a variety of such a 'We' can emerge as also explain the forms of contestations and negotiations that take place between them for a particular representation of the same to emerge dominant over the others. Simultaneously, since the subject is not free from spatial constitution, it seeks to investigate the various forms of territorial imaginaries of politico-cultural communities that underpin the production and articulation of the nationalist self and subject. At another level, it analyses how a collective representation of the nationalist subject negotiates with the inner tensions within, since not only such a 'We' can hardly claim to be a homogenous whole but also, every nationalist assertion takes place within a matrix of power relations, issues of inclusion and exclusion, and the question of justice. These issues and questions are sought to be studied and explained in the context of the ongoing nationalist movements and ethnic homeland claims in the Northeast Indian state of Manipur.

Contents

1. Introduction 2. Territory, identity and the nationalist subject 3. Colonial governmentality, territoriality and political subjectivity 4. Nationalist subjects: constructions and representations 5. Justice or justifications: territorial sovereignty and territorial rights. Conclusion: spatio-temporality and the political subject and Bibliography.

19. SINGH (Pushpa nee kumari)
Politics of Knowledge in Development: Seed Sovereignty and Gender.
 Supervisor: Prof. Madhulika Banerjee
Th 25629

Abstract

To summarise, this thesis aims at unravelling the implications of agricultural modernisation in form of technological interventions in seed on seed sovereignty and gender by applying the analytical frame of politics of knowledge. This frame employed five vantage points: epistemological debates, historical development, political economy, policies and civil society. As stated in the beginning, these vantage points are the spaces in which knowledge are constituted. So together, they offer understanding of the politics of knowledge on the question of seed sovereignty in India. The idea of sovereignty as the supreme political power's of the nation-state in a territory is central to the understanding of modern-day politics. Though the term is amorphous with varying meaning, basically sovereignty implies the autonomy of nation-states against any external interference or intervention. The notion of seed

sovereignty derives from this very concept of sovereignty; representing the autonomy, independence and rights of farmers over their seed, unhindered by external forces such as global agribusiness or the seed market and their restrictive mechanisms like intellectual property rights (IPRs) and patents that infringe upon these rights. It is defined as rights of farmers over seed to save, breed and share it, free from patents, genetic modification and control of private corporations. Seed sovereignty can be understood as a subset of the concept of sovereignty, signifying farmers as the ultimate repository of local knowledge and practices associated with seed; hence, essentially an idea of the sovereignty of knowledge. It is in this sense that seed sovereignty is a deeply political subject and interests me as a student of political science.

Contents

1. Introduction 2. Contestations in agricultural knowledge system: epistemological debates and seed sovereignty 3. History of Technological interventions in agriculture in India: implications for seed sovereignty 4. Political economy of technological interventions in seed in India: Consistent erosion of seed sovereignty 5. Deconstructing the narrative of seed policies in India 6. Politics outside the state: alternative narratives of mobilization and collective action on knowledge of seeds 7. Conclusion. Bibliography and Annexures.

20. SINGH (Rajan Kumar Singh)
Measuring Democracy and Self Rule: Study of Panchayats in West Bengal and Jharkhand.
 Supervisor: Prof. N. Sukumar
Th 25630

Abstract

Present study titled 'Measuring Democracy and Self Rule: Study of Panchayats in West Bengal and Jharkhand' revolves around the functioning of Panchayati Raj System of the two states. After 4 decades of 73rd Constitutional Amendment Act, 1992 which mandated the establishment of three tiers of Panchayati Raj Institutions (PRIs) in the rural areas of the country, PRIs have not been able to effectively function as envisioned local self-government in the states, apart from Kerala. However, the PRIs in West Bengal have been contemplated to be considerably strong and effective. It has also the credit of being the only state of the country where PRIs have been functioning regularly with regular Panchayat elections since 1978. For PRIs to be institutionalized as an autonomous and effective unit of local-self governance, several attributes play a role. The most significant among them is the devolution of power, responsibilities and resources to the PRIs from the respective state governments. To assess the extent of devolution that has taken place in various states, the Ministry of Panchayati Raj, Government of India used to conduct 'Devolution Index Study' from 2006-2007 to 2015-16 every year through a research institution. West Bengal had been among the best performers during the initial years of assessment and then gradually degraded but it had always been among the top performing states. Jharkhand, being a new entrant, bifurcated from Bihar in the November 2000 had Panchayat election for the first time in the year 2010 after a gap of 32 years. It scored comparatively fair on the scale from its second year of assessment i.e 2012-13.

Contents

1. Introduction & Methodology 2. Panchayati raj in India, West Bengal and Jharkhand 3. Scaling self rule & deepening democracy 4. Assessment of devolution to panchayats of West Bengal & Jharkhand – on 'self rule index' (SRI) 5. Assessment of gram panchayats of West Bengal and Jharkhand on 'deepening democracy scale (DDS) 6. Conclusion & Recommendation. Reference and Appendices.

21. सिंह (सुरेंद्र)
शिक्षा में डॉ. बी. आर. अम्बेडकर की भूमिका और योगदान.
 निर्देशक: प्रो. एन. सुकुमार

Th 25730

सारांश

शिक्षा का सदा से ही किसी भी व्यक्ति के जीवन में एक महत्वपूर्ण स्थान रहा है। शिक्षा ही एकमात्र ऐसा साधन है जो इंसान को सोचने-समझने की शक्ति देती है और उसके परिवार, समाज और देश के सर्वांगीण विकास में सहायक होती है। शिक्षा एक ऐसा साधन है जिसके द्वारा व्यक्ति अपने अधिकारों को अच्छे से जान सकता है और यदि उस पर किसी भी तरह का अत्याचार होता है तो वह उसके खिलाफ आवाज उठा सकता है परन्तु उसके लिए व्यक्ति का शिक्षित होना बहुत आवश्यक है। शिक्षा की बात की जाये तो हमारे सामने बहुत सारी महान् विभूतियों के चेहरे सामने आ जाते हैं जिन्होंने शिक्षा के प्रचार-प्रसार को लेकर बहुत कार्य किये जिनमें से कुछ प्रमुख नाम हैं, महात्मा ज्योतिबा फूले, सावित्री बाई फूले, डा. अम्बेडकर हालांकि इनके अलावा भी बहुत महान् व्यक्तित्व हैं जिन्होंने शिक्षा को लक्ष्य के रूप में कार्य किया परन्तु ये विभूतियाँ औरों से अलग हैं क्योंकि इन्होंने जिन लोगों की शिक्षा के लिए प्रयत्न किया वह देश का वह समाज था जो कि हमेशा से हाशिये पर रहा चाहे वह दलित, हो पिछड़े हो या महिलाये हों यह समाज का वह हिस्सा है जिसने हमेशा से ही अत्याचार और घृणा का सामना किया और जिनको कभी भी शिक्षा प्राप्त करने का मौका नहीं दिया गया। शिक्षा किसी देश की प्रगति के लिए हमेशा से ही महत्वपूर्ण रही है। शिक्षा किसी भी व्यक्ति जीवन देती है और उसके जीवन में निरंतरता एवं प्रगतिशीलता ला सकती है। शिक्षा एक कभी न रुकने वाली निरंतर प्रक्रिया है जो अन्तहीन सफर की तरह है। शिक्षा के संदर्भ में भारत का उद्भव बहुत पुराना है जो कि वैदिक शिक्षा, बौद्ध कालीन शिक्षा, मुगलकालीन शिक्षा से लेकर आधुनिक शिक्षा प्रणाली जो कि यूरोपीय देशों से ब्रिटिश शासन के दौरान आई प्रणाली तक है जो कि बहुत ही व्यापक है। सभी शिक्षण प्रणालियाँ अपने आपमें अनूठी एवं महत्वपूर्ण हैं। जैसे कि वैदिक शिक्षा वह शिक्षा है जो कि वेदों पर आधारित है जो कहती है कि शिक्षा हमें विवेकशील बनाती है, उचित और अनुचित में भेद करने के योग्य बनाती है। इसलिए शिक्षा के बिना इंसान पशु के समान है। इसके बाद आई बौद्ध कालीन शिक्षा जिसने वैदिक काल की आडम्बरवादी और कर्मकाण्ड से सुसज्जित व्यवस्था का विरोध किया। और इस तरह की शिक्षा व्यवस्था का विश्वभर में प्रचार-प्रसार किया जो कि वैज्ञानिक दृष्टिकोण तथा इंसानियत पर आधारित थी जिसके अंतर्गत तक्षशिला और नालंदा जैसे विश्वस्तरीय विश्वविद्यालय का निर्माण किया गया जहाँ विश्वभर से छात्र शिक्षा प्राप्त करने आते थे।

विषय सूची

1. परिचय 2. भारतीय शिक्षा का इतिहास 3. डॉ. बी. आर. अम्बेडकर का जीवन संघर्ष और उनकी शिक्षणीक उपलब्धियाँ 4. शिक्षा पर भारतीय एवं पश्चिम विद्वानों का विचार 5. शिक्षा के सामाजिक आयाम पर डॉ. बी. आर. अम्बेडकर का योगदान 6. निष्कर्ष. संदर्भ ग्रंथ सूची.

22. सुनीता
दिल्ली की रैगर महिलाओं की शैक्षिक तथा राजनैतिक विकास का अध्ययन.
 निर्देशिका: प्रो. मधुलिका बनर्जी
Th 25625

सारांश

बाबा साहेब डॉ. भीमराव अम्बेडकर ने दलित समाज वेफ लिए बीजमंत्रा दिया था – “शिक्षित बनो, संगठन बनाओ, आंदोलन करो”। शिक्षा और राजनीति इस मंत्रा वेफ दो अनिवार्य पहलू हैं। इस शोध अध्ययन में दलित सशक्तिकरण वेफ इन दो पहलुओं को वेफन्द्र में रखा गया है। सामान्यतः दलित समाज पर हुए समाजशास्त्रीय शोध का ध्यान ग्रामीण इलाकों में बसे कमजोर और उत्पीड़ित वर्ग पर होता है। पिछले कुछ वर्षों में इस विस्तृत शोध ने दलित समाज वेफ सामाजिक उत्पीड़न, सांस्कृतिक हाशियाकरण, आर्थिक दमन और राजनैतिक शक्तिविहीनता पर प्रकाश डाला है। इस शोध और दलित साहित्य ने दलित समाज में अंतर्निहित प्रतिरोध की संभावना को भी रेखांकित किया है। लेकिन यह शोध दलित समाज की भविष्य की संभावनाओं पर पूरी रोशनी नहीं डालती। देश में तेजी से हो रहे शहरीकरण वेफ परिप्रेक्ष्य में यह देखना आवश्यक है कि शहर में बसा दलित समाज शिक्षा और राजनीति की चुनौती को किस हद तक स्वीकार कर पा रहा है। देश में युवा बहुतायत और कमउवहतंचीपब कपअपकमदक की चर्चा वेफ परिप्रेक्ष्य में यह देखना आवश्यक है कि दलित युवा वर्ग इस ऐतिहासिक परिवर्तन वेफ लिये अपने आप को वेफसे तैयार कर पा रहा है। चूँकि यह परिवर्तन महिलाओं की भागीदारी वेफ बिना संभव नहीं है, इसलिए दलित समाज वेफ भविष्य में झाँकने वेफ लिये महिलाओं की शिक्षा और राजनीति में भूमिका पर ध्यान देना अनिवार्य है। इसलिए यह शोध प्रबंध शहरी, युवा दलित महिलाओं पर वेफन्द्रित है। शोध वेफ लिए अध्ययन क्षेत्रा राष्ट्रीय राजधनी दिल्ली चुना गया। अध्ययन में स्पष्ट पफोकस बनाए रखने वेफ लिए एक दलित समुदाय – रैगर जाति को चुना गया। साथ ही उनकी तुलना अन्य दलित समुदायों से भी की गयी। ‘रैगर’ अनुसूचित जाति की सूची में आते हैं रैगर जाति वृहद चमार का ही एक रूप है जो चमड़ा रंग कर जूतियाँ बनाने का कार्य करती थी। इनका मुख्य व्यवसाय मरे हुए जानवरों का चमड़ा उतारना और चमड़े को रंगना व पकाना है। इस प्रकार चमड़ा रंगने वेफ कारण रंग शब्द से ‘रैगर जाति’ कहलाने लगी। ग्रामीण दलित महिलाओं वेफ उत्पीड़न तथा पंचायती राज में उनकी भागीदारी पर कई शोध कार्य किए जा चुके हैं। परन्तु शहरी दलित महिला वेफ शैक्षिक स्तर तथा राजनीतिक भागीदारी पर शोध साहित्य की कमी है। इस शोध वेफ माध्यम से हम कई प्रश्नों का उत्तर खोज रहे हैं। दलित महिलाओं की शैक्षिक सन्दर्भ में आज क्या स्थिति है? उनकी स्थिति में पहले से लेकर वर्तमान समय में क्या बदलाव आया है? भविष्य वेफ बदलाव वेफ लिए उनकी क्या तैयारी है? उनवेफ शिक्षित होने की राह में क्या बाधरें हैं? स्थानीय और राष्ट्रीय राजनीति वेफ बारे में उनकी क्या जानकारी और दिलचस्पी है? चुनावी और गैर-चुनावी राजनीति में उनकी कितनी भागीदारी है? अपनी राजनैतिक सोच और व्यवहार में वे कितनी स्वायत्त हैं? इस शोध वेफ माध्यम से हम इन प्रश्नों का शुरुआती उत्तर देने की स्थिति में हैं।

विषय सूची

1. परिचय 2. दलित महिलाओं की राजनैतिक तथा शैक्षिक पृष्ठभूमि 3. रैगर महिलाओं की शैक्षणिक स्थिति 4. रैगर महिलाओं की राजनैतिक मत व्यहार और भागीदारी. उपसंहार. संदर्भ ग्रंथ सूची और परिशिष्ट.

23. उज्जैनवाला (सुमित)
‘स्वच्छता का ज्ञान विज्ञान’, तथा सामाजिक सम्बन्धों की राजनीति : उत्तर तथा उत्तर -पश्चिम रेलवे में असंगठित स्क्वकारों का अध्ययन (2000-2014).
 निर्देशक: प्रो. संगीत कुमार रागी
Th 25640

सारांश

भारतीय रेलवे को देश की जीवन रेखा कहा जाता है। विचार करे तो यह ज्ञात होगा कि आखिर इसमें कितना सच है। रेलों ने हमारे राजनीतिक, सामाजिक, आर्थिक और सांस्कृतिक जीवन को प्रभावित किया है।¹ रेलों ने आम आदमी के लिए यात्रा करना सरल बनाया। इस रीति से बिहार के श्रमिक दूर-दराज के इलाकों मसलन दिल्ली, बॉम्बे, असम तथा पंजाब तक पहुँच पाते हैं। इन श्रमिकों में से कुछ आज दिल्ली के वाल्मीकि समाज के साथ उत्तरी रेलवे परिसर में ‘चिंतन’ नामक गैर सरकारी संगठन और कुछक ठेका एजेन्सियों के साथ कार्यरत हैं। बहरहाल भारतीय रेलवे के अन्दर आज की तारीख में 13.06 लाख मजदूर कार्यरत हैं।² इतना ही नहीं एक दिन में लगभग 5 लाख पद चाप (विवजसिसे) तथा 2,000 कि.ग्रा. कूड़ा-कचरा और असंख्य पीने के पानी की बोतलें देश के सबसे भीड़भाड़ वाले इलाके न्यू दिल्ली स्टेशन से निकलती हैं। एक सरकारी अनुमान के अनुसार रेलगाड़ी संसार में सबसे पहले पहल 1825 में इंग्लैंड में स्टाकटन से डारिगटन तक चलाई गई। फिर दूसरे देशों में मानो इसका सिलसिला सा चल पड़ा। फ्रांस में (1829), अमेरिका में (1830) जर्मनी में (1835) और रूस में (1837) प्रारंभ हुई। भारत में रेलवे की शुरुआत या रेलगाड़ी चलाने का प्रस्ताव 1844 में आर.एम. स्टीफेंस ने ईस्ट इंडिया कंपनी को दिया। कंपनी ने इसे स्वीकार किया और (1849) में कलकता से राजमहल (मिर्जापुर) की ओर रेल निर्माण और

संचालन का ठेका ईस्ट इंडिया कंपनी को दिया गया।⁴ इस तथ्य से पता चलता है कि रेलवे के इतिहास में निजीकरण या पी.पी.पी. (यानी पब्लिक प्राइवेट पार्टनरशिप) का प्रारंभ से ही विशेष महत्त्व है।⁵ इस करके मेरा शोध भविष्य में संगठित तथा असंगठित मजदूरी दोनों क्षेत्रों पर विश्लेषण की दृष्टि से (विशेषकर रेलवे सेवा नियम एवं श्रम कानून संहिता 1994 में सरकारी मुलाजिमों को विशेष सुरक्षा दिये जाने से संबंधित विषयों के तुलनात्मक अध्ययन और गैर सरकारी झाड़ूकशों के लिए किये गए प्रयोगात्मक मॉडल्स के अध्ययन के इर्द-गिर्द ही रहेगा।) इस संदर्भ में उल्लेखनीय है कि सफाई से जुड़े काम में नई मशीनें आईं, नई तकनीक आईं लेकिन इस कार्य में लगे मनुष्यों के साथ व्यवहार में सामाजिक पदसोपान और अधीनता के तत्त्व बने रहे। यदि मनुष्य मशीन या कंप्यूटर आदि साधनों का दास बन जाए तो स्थिति क्या हो? ⁶ फिर चाहे सवाल उतरी रेलवे में स्वच्छता के नाम पर साफ-सफाई के कारोबार में लगे असंगठित क्षेत्र के अस्थाई मजदूरों की ही क्यों न हो स्थिति वही ढाक के तीन पात। मानव जो कभी साधनों का स्वामी था, फिर दास बना, अब स्वयं ही साधनों की तरफ हो गया है। हम पाते हैं कि विभाग में केन्द्रीय विचार है कि मनुष्यों के शरीर की ही भाँति संगठन को भी नए खून की जरूरत होती है जिसे सीधे भर्ती से पूरा किया जा सकता है। तकनीकों में समय-समय पर अभिनव परिवर्तन और परिष्कार होते रहते हैं। अनेक वर्षों पहले जिसने स्वर्ण पदक पाया हो उस कर्मचारी का ज्ञान भी पुराना पड़ सकता है, संगठन को नए विचारों की जरूरत हो सकती है।⁷ इसी सन्दर्भ में दूसरी तरफ हम पाते हैं कि असंगठित क्षेत्र में कार्यरत झाड़ूकश जो ठेके पर काम कर रहे हैं। दोनों ही आधुनिकीकरण की प्रक्रिया में भारतीय रेलवे में औपचारिकरण (बैंसपेंजपवद) को बढ़ावा देने की कहानी बयान कर रहे हैं। परिणामस्वरूप असंगठित क्षेत्र में मजदूरी की समस्या बढ़ी है। यद्यपि स्वच्छता के ज्ञान की अवधारणा का तेजी से होता विकास ब्रिटिश सरकार के आगमन के उपरांत ही हुआ। भारतीय इतिहास में दरअसल यह बदलाव उस समय होता नजर आता है जब स्वयं एक पहल के रूप में ब्रिटिश सरकार ने सामाजिक पुनर्संरचना का जिम्मा उठाया। इसके बावजूद दूसरी तरफ सच्चाई यह भी है कि ब्रिटिश सरकार का विशेष ध्यान दरअसल इस समस्या पर कतई नहीं था कि स्वच्छता की सही व्यवस्था क्या हो? बल्कि उसका ध्यान प्रबंध पर था यानी ऐसी कौन-सी व्यवस्था हम स्थापित करें जिसमें म्यूनिसिपल कॉरपोरेशन उचित फण्ड खर्च कर सके?

विषय सूची

1. स्वच्छता का महत्व, मलव्ययन तथा व्यवसायिक पहचान एक समाजशास्त्रीय विमस 2. स्वच्छता और श्रम: औपनिवेशिक सत्ता और देशी राजनीतिक संघर्ष पर विमर्श 3. स्वच्छता प्रबंध के व्यावसाय का अन - औपचारिक क्षेत्र : आशय, आकार और अंतर्निहित विषमताओं पर विमर्श 4. राष्ट्रीय स्वच्छता भारत मिशन : नीतिगत गतिशीलता, उद्देश्य, क्रियाँन्वयन तथा स्वच्छता श्रमिकों की भूमिका (संदर्भ :दिल्ली और जयपुर डिविजन की केस स्टडी) 5. राष्ट्रीय स्वच्छता भारत मिशन के क्रियाँन्वयन के स्टैंडर्ड ऑपरेटिंग प्रोसिजर (SOP) के लक्ष्य और स्वच्छता रेलवे स्टेशन केआई चुनौतियाँ : सफाई कर्मियों केआई स्थिति पर विमर्श. निष्कर्ष. संदर्भ सूची.और परिशिष्ट.

24. VANDANA RANI

Public Publicites and Good Governance with special Reference to Health Care in Sikkim.

Supervisor: Prof. Sangeet Kumar Raggi

Th 25677

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1. Introduction 2. Review of literature 3. The conceptual framework of public policy and good governance 4. Overview of regulatory authorities to promote health care in Sikkim 5. Data analysis and interpretation of results (analysis of questionnaire by using of SPSS tool) 6. Novel corona virus (COVID-19) pandemic: approaches and statistical data in Sikkim 7. Summary and conclusion of the study deawn in the light of the objectives. Bibliography and Annexure.

25. VIVEK RATANA
Biometric Identification Practices in India: a Case Study of Aadhaar – enabled MGNREGA in Ramgarh District, Jharkhand.
 Supervisor: Dr. Radhika Kumar
Th 25624

Abstract

Aadhaar project of India is the biggest national biometric Identification system of the world. From 2016 onwards, Aadhaar is mandatory to avail benefits of welfare schemes. Today, the way Aadhaar is being linked with various schemes and services in India, it is changing the citizen-state relationship and India is emerging as a “biometric state.” Indian citizens are authenticating themselves through biometrics for various entitlements and services every time and with this citizens have no choice on how to identify themselves, rather proof of identity is the state’s choice.¹ The Indian government is expanding Aadhaar-enabled schemes and services everyday. In the list, there are some schemes and services for which government has made seeding of Aadhaar compulsory but there are many services in India for which Aadhaar is indirectly being made compulsory. Since its launch in 2009, Aadhaar project has triggered a plethora of debates in India and across the globe. The debates includes its impact on the welfare schemes, on the issues of right to privacy, its potential to be used in tracking, profiling and surveillance and other such concerns. Questions have also been raised regarding the technological aspect of the Aadhaar project. One reason of this debate was that India was the first country in the world which initiated use of biometric based identification system on such a large scale. It can be understood through the example of United Kingdom (UK), where an expert panel of the London School of Economics studied various aspects of the „The Identity Card Bill“ of 2004, which was a national biometric identification scheme of UK. The research report of this expert panel, which is commonly known as LSE Report argues that biometric database for such a large population set, namely 50 million in the UK would be technologically risky. When India launched a national biometric identification system for around 1.2 billion population, it became the subject of discussion in India as well as in other countries too. In the inauguration ceremony of the delivery of the first Aadhaar number, the then Prime Minister Manmohan Singh said that “before this, no other country has made use of such technology on such a large scale

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26. WANI (Tariq Ahmad)
Self- Rule, Autonomy and Achievable Nationhood in the Indian Federation: a Comparative Study of Autonomy Models in J&K.
 Supervisor: Prof. Rekha Saxena
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27. YADAV (Suchit Kumar)
Revisiting Identity Politics: Understanding Politics of Mobilization Strategy and Emancipation of Dalits of Uttar Pradesh.
 Supervisor: Prof. Sanjeev Kumar H.M.
Th 25626

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1. Introduction 2. Methodology, site of research and thick description 3. Bhakti movement and production of social identity 4. Theorizing identity and socio-political movement: post ambedkarite framework 5. Diverse identities among dalits and its implication in electoral politics 6. Dalit identity politics and limits of bahujan samaj party in Uttar Pradesh. Conclusion. Bibliography and Annexure: Questionnaire.

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